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# THE ENDEAVOR HERALD

FOR CHRIST AND THE CHURCH

Vol. X ]

Toronto, November, 1898

[ No. 11

## The Master.

By Eliza Wills.

THE sky was blue above me,  
The birds sang overhead;  
The Master gave a lesson,  
"Now learn it well," He said.  
But sunshine and sweet music  
Lured all my heart away,  
And, when the Master called me,  
My task I could not say.

The Master's voice was gentle,  
His look was kind and sweet,  
But, O, I felt so shamefaced,  
His eye I could not meet;  
I might have learned the lesson,  
I might have won His smile,  
Bright sunshine and sweet music  
Should strengthen, not beguile.

From out the brilliant sunshine  
He led me into gloom,  
Then gave the lesson to me  
And turned to leave the room;  
My heart was filled with sorrow,  
My tears fell like rain,  
To disappoint the Master  
That was the sorest pain.

But while I mourned, a whisper  
Fell on my list'ning ear,  
It filled my heart with courage,  
It dried the falling tear:  
"You could not learn this lesson  
In sunshine's dazzling light,  
You need the outward darkness  
To clear the inward sight."

"O, Master," then I murmured,  
"Show me just how to learn";  
His presence, close beside me,  
By faith I could discern;  
He taught me all the lesson,  
Made clear what had been dim,  
And, now, my every lesson  
I take it straight to Him.

Toronto, Ont.

## Editorial Talk.

NOVEMBER is the month that brings to us the day of national thanksgiving. It is fitting that we should pause amid the pressure and hurry of our care-filled days to count our mercies and render thanks to God. Homes are bright and hearts are glad over all this favored land, because of the faithfulness and love of Him who has filled

O Give  
Thanks!

life's cup to overflowing. Once more the liberal year has poured its treasures at our feet. While other lands have been swept by the desolating storm of war, our country has lain in a zone of peace. Step by step our people are moving on in the pathway of progress, and are striving more and more to realize their national ideal. The moral achievements of the past few months are especially worthy of our thanksgiving. Let us do our part to preserve the religious character of the day. There is danger that it may be turned away from its original intent and become a day of sport and general unthinking hilarity. It is our privilege to swell the note of praise in which we express our appreciation of the great things that have been done for us. O give thanks unto the Lord for He is good, for His mercy endureth for ever!

MEN who cannot be made to see can often be made to feel. Books for the blind have raised letters so that the fingers may be able to read what the eyes cannot perceive.

### Living Epistles.

There are multitudes blind to the truths of divine revelation as they are unfolded in the sacred Scriptures and in the expositions of good men, who would be impressed by them if they were lived out in the daily life. An illustration of this is related of the late Dr. John Hall. He was on the street cars one day going down Broadway, New York. On the car was a poor woman with a big basket. A third passenger was an atheist, perhaps one should rather say, a sceptic. The poor woman tried to alight, but the basket was too heavy for her. Dr. Hall went to her assistance and helped her across the street. The other passengers looked on, with not a little interest and astonishment to see the big, splendid-looking man and the poor woman carrying her basket between them. All who knew the man will know that if Dr. Hall stopped to think about the matter at all it did not seem to him anything out of the way—only the doing of a simple neighborly kindness. But the act touched the sceptic's heart and was the means of his conversion to God, though the great-hearted preacher never knew of the fruit of his kindly act. Books can be neglected or their arguments evaded. But the earnest fidelity of a living, loving Christian cannot be so easily disregarded. Our chief aim in life should be to be good, for only so shall we fulfil our life mission.

No one thing connected with our movement is more full of promise than the observance of the "Quiet Hour." It is gratifying to learn that an increasing number are availing themselves of the privilege of this season of waiting upon God. If the members of the society everywhere could be induced to make conscientious use of these minutes for devotion, a number, at least, of the problems of Christian Endeavor would be solved. Professor Drummond, on one occasion, said: "Five minutes spent in the companionship of Christ every morning—ay, two minutes, if it is face to face and heart to heart—will change the whole day, and make every thought and feeling different; will enable you to do things for His sake that you would not have done for your own sake or any one's sake." That the blessing of this practice may be yours, dear friend, we commend to you the "Quiet Hour." This is the pledge: "Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God."

**Every Morning.**

In a recent interview, Dr. W. Robertson Nicoll, of London, said that the three things necessary to success in modern journalism were "facts, ideals, and a thrill." These may be regarded as essential to success in many other spheres of activity—in a Christian Endeavor prayer meeting, for example. These three things brought together in one meeting would make dullness and lack of interest impossible. There should be facts—the facts of divine revelation and of Christian experience. There should be ideals—lofty ideals of character and conduct. There should be a thrill—the thrill born of contact with divine truth vitalized by the quickening Spirit. Let these three things be secured and there will be little difficulty in sustaining interest in the meetings and work of the society. Do you want profitable and powerful meetings? Then, remember the conditions—"facts, ideals, and a thrill."

**Three Essentials.**

FROM the latest figures of Secretary Baer we learn that there are now in Canada 495 members of the Tenth Legion enrolled in the office of the United Society. The number in the United States is 10,402. In other lands there are 103. The Canadian contingent is divided, according to provinces, as follows: British Columbia, 9; Manitoba, 22; New Brunswick, 24; Northwest Territories, 10; Nova Scotia, 50; Ontario, 291; Prince Edward Island, 10; Quebec, 79. While the progress of this laudable movement in Canada is encouraging, it can only be said to have begun. We hope that before another year has passed, many

**The Tenth Legion.**

thousands of our Canadian Endeavorers will have joined the ranks of those who have consecrated their means to God.

NOTWITHSTANDING Quebec's adverse vote on the plebiscite, there is a net majority for prohibition, in the Dominion, of 13,973. It is difficult at present to say what the outcome of the vote may be, but everyone must recognize that the attitude of the people of Canada toward the traffic in intoxicants is strongly antagonistic. It cannot be long before the question is finally decided. The majorities given by the various provinces are as follows:

**The Plebiscite Vote.**

|                                 | YES.   | NO.    |
|---------------------------------|--------|--------|
| Ontario . . . . .               | 39,224 |        |
| Nova Scotia . . . . .           | 29,243 |        |
| New Brunswick . . . . .         | 17,335 |        |
| Prince Edward Island . . . . .  | 8,315  |        |
| Manitoba . . . . .              | 9,441  |        |
| British Columbia . . . . .      | 984    |        |
| Northwest Territories . . . . . | 3,414  |        |
| Quebec . . . . .                |        | 93,983 |

Net prohibition majority . . . 13,973.

The following figures are also significant:

|   |           |
|---|-----------|
| Total names on voters' list . . . . .                           | 1,233,637 |
| Total number of votes polled . . . . .                          | 542,953   |
| Votes polled for prohibition . . . . .                          | 278,463   |
| Votes polled against prohibition . . . . .                      | 264,490   |
| Number of members of Parliament . . . . .                       | 213       |
| Number whose constituencies voted for prohibition . . . . .     | 128       |
| Number whose constituencies voted against prohibition . . . . . | 85        |

WE are now well into the season of the year when most aggressive Christian work is done. What use is your society making of the opportunity? If you would have a harvest you must prepare the soil and sow the seed. The *Christian Endeavor World* calls for earnest effort during the winter in various directions. "Do not leave a corner of the field untilled, to grow up into thistles, dock, and weeds. Determine on one forward step in your Sunday-school work; it may be to prepare your lessons better, or to hunt up one new scholar. And decide on one point of progress in your Christian Endeavor society; it may be that you will learn the sound of your own voice in public prayer, or that you will think more over your testimonies in the meeting, making every one of them tell, or that you will attend the union meetings more faithfully, or that you will introduce at least one new idea into the society work, such an idea as the Graduate Department, the Tenth Legion, or the Quiet Hour. In similar ways you will settle on some point of advancement for your church-work, for your private devotions, for your character-building."

**What are Your Plans?**

## Christian Endeavor Chat.

THERE are no pauses now in the meetings of the Rakha society, India. There used to be, but some time ago the president intimated that after the first silent minute the meeting would close at once. This heroic measure had the desired effect.

.....

CHRISTIAN ENDEAVOR is making encouraging advancement in Australasia. There are now over 1500 societies. At the recent convention, held in Melbourne, the attendance was very large. There were 1800 delegates from societies outside of Victoria.

.....

THERE are now over 400 societies in India, the number having more than doubled during the year. We notice that the societies belonging to that other large part of our empire are taking strong ground on the pledge as essential to the welfare of Christian Endeavor.

.....

A LITTLE newspaper is edited and printed by the men on board Admiral Dewey's flagship at Manilla. It bears the unusual name of *The Bouncing Billow*. Among its news items is this notice: "Floating C. E. society meetings every Friday night at 8 o'clock, in the officers' smoke-room."

.....

THERE is at last the prospect of a society being formed in Russia. A young Scotsman has written from St. Petersburg for literature, and expects soon to be able to report the formation of a society in connection with the Congregational church of that city. Godspeed to the movement in the land of the Czar!

.....

FROM the report of the secretary of the Quebec Union, Mr. W. S. Leslie, we learn that the number of societies in the Union is now 182. The number of Junior societies has increased from 43 to 59 during the year. This is a gratifying advance and encouraging to the energetic Junior superintendent, Miss Mary E. Wright.

.....

FREE entertainment of delegates at Christian Endeavor conventions will soon be a thing of the past. Ontario has decided to pay its way in future. The Dominion Convention will also commence on this basis. And now, the British Council is considering the advisability of abolishing free billeting. Experience has proved that conventions gain rather than lose by the practice.

.....

"SHE is lame; I cannot find her a husband," said a Persian mother, as she presented her little girl at the mission school at Hamadan. The lame girl is now one of the teachers, and leads the C. E. meeting with great earnestness and spiritual power. Becoming a Christian has probably not improved her matrimonial prospects, but it has given her better than a heathen husband.

READ this account of work done by a society in Durban, Natal: Open-air meetings every Sunday, a visit to the hospital with flowers and texts, meetings in the prison regularly, help in the South African general mission meetings, visits to sailors, offering for support of native missionary in Pricetown! Such a record brings with it a whiff of spiritual ozone to stimulate to similar endeavors.

.....

EVERYONE has heard of City Temple, London, and of its famous pastor, Dr. Joseph Parker. There is a society of Christian Endeavor in connection with the congregation, and its power for good has been such as to call forth expressions of appreciation from the pastor. Dr. Parker said that the surprising success of the society should cause the hearts of the members to be filled with a new song and with a new confidence in God.

.....

MISS CHARLOTTE E. WIGGINS, who has for a number of years been the bright editor of our Junior Department and Junior superintendent for Ontario, has entered upon her duties as lecturer and organizer for the W. C. T. U. In this important sphere, Miss Wiggins will find opportunity for the exercise of her gifts as a public speaker and Christian worker. All interested in Junior work will be glad to know that she will still hold her position on the staff of the HERALD.

.....

THE Canadian Council is already at work on the programme of "Montreal '99." This first Dominion Convention promises to be a "red-letter" gathering in the history of the movement in Canada. Ontario and Quebec have both decided to meet in Montreal at that time, and arrangements have been made for representation from the other provinces. Special rates will be given by the transportation companies, and everything possible done to make this the best convention ever held in Canada.

.....

THE Endeavorers of the Presbyterian Church in England have now a missionary of their own in the foreign field. Rev. David Sutherland, M.A., has just sailed for China. Last year over \$1300 were raised by these enterprising young people. This is an example well deserving of imitation, and we believe that the interest of Endeavorers in the extension of the gospel would be greatly increased if Mission Boards would assign to the Endeavorers some special work for which they would be responsible.

.....

THE officers for the Quebec Union, appointed at the recent convention, are as follows: President, W. L. Shurtleff, LL.M., Coaticook; vice-presidents, Jas. Wilson, Montreal, Rev. F. J. Day, B.D., Sherbrooke, Mrs. H. Young, Quebec, Dr. Richardson, Lachute; secretary, W. S. Leslie, Montreal; treasurer, Wm. F. Stephen, Trout River; superintendent of Junior work, Miss M. E. Wright, St. Lambert; committee: Rev. J. A. Webb, Mrs. H. W. Snelling, L. S. Channell, J. H. Cayford, Rev. W. Lennon.

# Thanksgiving Harpstrings

## Praise the Lord!

Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto the Lord; neither be ye grieved, for the joy of the Lord is your strength.

Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits.

## With Thanksgiving.

LET us give thanks to God upon Thanksgiving Day. Nature is beautiful, and fellowmen are dear, and duty is close beside us, and He is over us and in us. What more do you want, except to be more thankful and more faithful, less complaining of our trials and our time, and more worthy of the tasks and privileges He has given us? We want to trust Him with a fuller trust, and so at last to come to that high life where we shall "be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let our request be made known unto God"; for that, and that alone, is peace.—*Philipps Brooks.*

## Praise Him!

Praise be Thine, eternal King!  
Young and old "Hosanna" sing:  
Thou hast blessed us far and wide  
At the bounteous harvest-tide;  
Angel voices high are blending  
In the anthem never ending;  
Hear us, while we fain would render  
Praise for mercies kind and tender.

## The Personal Anthem.

EVERY human being has something to be thankful for that is personal to himself. No one else can give our own note of thanksgiving for us. There is some special word of gratitude which is due to God that must remain forever unspoken, unless we speak it. Each of us should bring, at thanksgiving time, the full measure of that personal tribute which is due our Heavenly Father from us. If we pause to consider carefully the goodness of God to us personally we will be ready to cry out with David, "What shall I render unto the Lord for all His benefits toward me?" And then we shall find probably, as he did, that the greatest thanksgiving we can give to the Lord is to open our hearts to receive more from Him, for he follows that resolution with these words, "I will take the cup of salvation and call upon the name of the Lord."—*Louis Albert Banks, D.D.*

## Thou Visitest the Earth.

We have great reason to thank God for the fruits of the corn-field, and the treasures of the wheat, and the abundance of fruit, which has crowned the past year. God is the source of that

great chemistry of earth and air that makes possible the splendid crops that have continued us a land of plenty. The whole land—north and south, east and west—should sing aloud the song of the Psalmist: "Thou visitest the earth, and waterest it: Thou greatly enrichest it with the river of God, which is full of water: Thou preparest them corn when Thou hast so provided for it. Thou waterest the ridges thereof abundantly: Thou settlest the furrows thereof; Thou makest it soft with showers: Thou blessest the springing thereof. Thou crownest the year with Thy goodness, and Thy paths drop fatness."

## Lest we Forget.

God of our fathers, known of old;  
Lord of our far-flung battle line;  
Beneath whose awful hand we hold  
Dominion over palm and pine:  
Lord God of Hosts, be with us yet,  
Lest we forget; lest we forget.

## For Spiritual Blessings.

We have great reason to render thanks for the knowledge of Christ as a divine Saviour. We should thank God for an open Bible, for the chance not only to read it, but to extend its truths everywhere. Praise God for the open doors. Praise Him for the message. Praise Him for the messengers.

"Waft, waft, ye winds, His story,  
And you, ye waters, roll,  
Till, like a sea of glory,  
It spreads from pole to pole;  
Till o'er our ransomed nature  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign."

## Tell It Out!

"Let the redeemed of the Lord say so," is a good motto for thanksgiving-time. It is not enough to feel thankful in our hearts, we should bear open testimony to God's goodness to us by the praise of our lips. We know that God likes to have thanksgiving expressed. The flowers express their thanksgiving by their perfume. The birds express their gratitude by their cheerful songs. And we should make known the pleasure which we feel at God's goodness, not only by voicing it in prayer and praise, but by talking to each other about it.

## Thankful Lives.

After all, the life itself is the truest evidence of our sincere gratitude. Christ says that the sure testimony to love for Him is the keeping of His commandments. If we are grateful to God, then we will try to please Him by our conduct. The greatest evidence of Christianity is not in books, but in the cheerful, faithful lives of those who praise God by consistent conduct.

## Tidings from the Front

OUT of a population of 16,000,000, Brazil has only 8000 Protestant communicants.

THIS testimony of Sir Charles Turner can, without doubt, be duplicated in every mission field: "In India a Christian village can be distinguished from a non-Christian village by the greater cleanliness and greater cheerfulness of the inhabitants."

A BELGIAN missionary upon the Upper Congo says that on a market day it is customary to take prisoners of war up and down, with marks on their naked bodies, showing the parts the purchasers have selected as soon as the bodies are cut up. The object is to attract purchasers, and when the best parts are sold, the prisoner is killed. One case is mentioned in which no purchaser could be found for the man's head, and the buyers of the arms and legs became impatient, and these were accordingly cut off, and the vender proceeded with his search for a purchaser of the head!

A HINDU, who lived a long distance from any missionary, and who had never been inside a Christian church, was led to believe in Christ by reading the Gospels. Finding a command to eat and drink in memory of our Lord's death, and knowing nothing of Church order and ritual, he was accustomed each day to take a little rice, saying, "This I do in remembrance of Christ"; then, drinking a little water, he would say, "I drink this because Christ died for me." Thus in his solitude this disciple was taught of the Spirit, and his inner life was nourished without the help that comes from "the communion of saints."

A MISSIONARY in Persia reports that a converted Moslem woman who was beaten and cruelly persecuted seemed so happy that another came to the mission to ask that happiness given her which her country-woman had obtained. She became a convert, and was persecuted severely in her turn, being even bastinadoed for repeating the Lord's Prayer. She was asked if she were happier when she was a Mohammedan and well thought of, or now suffering so greatly for Christ, and made this reply: "I never knew the meaning of happiness till I became a Christian."

THE most striking feature in our missionary tidings this month is the marvellous manifestation of God in Livingstonia. The whole Church will join in Dr. Laws' exclamation of wonder and praise. To think that the very place where *only twenty years ago* he was threatened with death by the savage Angoni warriors, among whom he was the first to venture, should already be the scene of a pentecostal communion gathering! After all, there are no triumphs to be compared to those of Christian missions.

FOR a long time no foreigner was allowed to live in Changshuh, a large Chinese city about a hundred miles from Shanghai. When foreign missionaries were sent there, leading officials signed a petition protesting against letting property to them. A short time ago two American Methodist missionaries were to be transferred to another post. The same officials joined in a petition to the Bishop, expressing their high opinion of the missionaries, and asking that they might be allowed to remain. They also gave a feast in honor of the missionaries, and showed much interest in questions about Christian truth.

"THE Tibetans," says the *Missionary Alliance*, "are the most pre-eminent praying people on the face of the earth. They have praying-stones, praying-pyramids, praying-flags flying over every house, praying-wheels, praying-mills, and the universal prayer, 'Om mani pad me haun,' is never out of their mouths. A German writer on Lamaism says of this sentence, which literally means, 'Oh, God! the jewel in the lotus,' that these six syllables are, of all the prayers on earth, the one which is most frequently repeated, written, printed, and conveniently offered up by mechanical means. They constitute the only prayer which the common Mongols and Tibetans know; they are the first words which the stammering children learn, and are the last sighs of the dying."

A SNATCH of Christian song put an end to bloodshed in a way that could not have been anticipated by the one who taught the singer. The *Cincinnati Inquirer* tells how the Apaches surrendered to Lieutenant Ord, General Miles' orderly in the Geronimo campaign.

Out on the middle of the desert, miles from white men, Ord was surprised at hearing the sound of a human voice. Approaching cautiously a thicket of cactus, he distinctly heard sung the words, "O, how I love Jesus!" Fearful of treachery, he advanced cautiously, but all the while that voice continued singing over and over again, "O, how I love Jesus!" After crawling for more than an hour, Ord discovered that the singer was an Indian. Covering him with his carbine, he rushed at him, ordering him to surrender. The Apache threw up both hands and made the sign of peace, continuing to sing, "O, how I love Jesus!" The lieutenant took the Indian back to General Miles' camp, where it was learned through the interpreter that he had been sent out by one of the Apache chiefs to say that the Indians were ready to treat for peace. He was the only Indian in that party who could speak a word of English, and all that he could say was, "O, how I love Jesus!" which words he had learned from a missionary,

# A Patchwork Quilt and its Story

By Isabelle E. Mackay

IT was the last day of my sojourn under Mrs. Varney's hospitable roof. The summer was over, my work needed me, I could afford to rest no longer. As I sat on the west veranda that afternoon I should have been thankful that I was going back to that work refreshed and strengthened from a summer's holiday. And yet I could not feel either satisfied or happy. The demon of restlessness and discontent seemed to have taken possession of me. As I gazed over the rolling fields, shorn of their harvest, waiting for their rest; at the grove of maples gorgeous in their autumn dress; at the peaceful sunlight softly touching ail, a feeling of deep and bitter loneliness settled down upon me. Mother and brother lost since—a year ago—I watched the autumn sunset! The dear home sold to strangers, my friends scattered, my health broken—"was ever sorrow as great as my sorrow?"

The kitchen door opened and Mrs. Varney, wiping her hands on her great gingham apron, stepped out upon the veranda. Her keen, shrewd eyes rested kindly on me.

"I'm afraid you're takin' to feelin' lonesome, Miss Stanley," said she. "I declare there's nothin' like this autumn weather for givin' one a bit of a heartache. But dear me, we feel better after it, you know. There's nothin' like missin' things sometimes to make us think a sight of what we have."

"It doesn't make me think a sight of what I have, Mrs. Varney," said I.

"No? Oh, well, you're young, you see; you'll get over that. But I was sure you was feelin' lonesome, for I know the symptoms."

Seeing that I made no remark, Mrs. Varney took up her position by the middle veranda post and continued:

"Yes, I studied the symptoms in our last summer boarder. She was much worse than you, though. Poor girl, when she come here first she was as bright as any bird you ever see, and she wore a ring on her third finger. Well, her feller broke the engagement and she didn't wear the ring no more. It was awful sad to see her missin' it. I don't think much of a feller like that, anyhow, and I told her so, but it didn't seem to change her opinion of him one speck. Of all the fool things I ever see, a girl in love is the worst, but I was terribly sorry for this one. She used to come and sit on this piazza day after day, just in that same chair, and look over the fields and the woods, just like you, not seein' anythin'. She got so white and peaked lookin' that I began to get kind of nervous about her, and one day I asked the doctor if he'd ever knowed a woman to die with a broken heart. He looked at me kind of queer and says he, 'No, ma'm, but I've known many a woman to live with one.'"

Mrs. Varney paused and sighed heavily. "I guess that's just what happened to her," she continued; "but what I set out to say was this, that seein' you look kind of lonely I thought that maybe you'd like if Mary hitched up old Ned and took you over to Mrs. Wilson's quiltin' bee. It's the regular old-fashioned sort and you'd be sure to like it. Such nice people as you'd meet, too. Mrs. Wilson's always so selected—some folks call her proud, but I always say a woman ought to think somethin' of herself or she'll get less than her due. But if I keep you talkin' much longer you won't have time to change your frock."

I rose quickly. Anything was better than the west veranda haunted by the shade of that poor girl whose sad fate had been to go on living with a broken heart. "Worse than me?" Well, perhaps.

"I would like to go to Mrs. Wilson's very much," I said, and hurried away to get ready.

The ride to the bee was much the same as all the rides I had enjoyed that summer. The buggy creaked, old Ned jolted, and Mary talked. As I had once heard Mrs. Varney say of her eldest born: "Mary is as nice a girl as you'd wish to see, but you wish you didn't see her when she gets to talkin'. She don't get it from me, I know."

To-day, however, amid multitudinous "nothings" I heard one thing which really interested me.

"Mother said I was to take you right to Miss Sabina Williams," said Mary as she gently flicked old Ned over the right ear. "She thinks Miss Sabina will just suit you. Mother says if you can only get her to talk you will feel better for a year. She don't make me feel better for a year when she talks to me, but mother says you're different."

"Is she select?" I asked with a smile.

"Oh my! yes," answered Mary.

Upon this I became distinctly eager to meet Miss Sabina Williams. It was not the first time I had heard of her, for she had almost attained the distinction of being a prophet in her own country. Her picture was already in my mind: a short, slight woman with a sweet face and hands like fine china. Imagine my surprise when Mary led me straight up to the tallest lady in the room and said rapidly:

"Miss Williams, let me make you acquainted with Miss Stanley. Mother would like if you would show her how to help the quilting."

I looked up, for she was taller than I—tall and gaunt, with high cheek bones and scanty, iron grey hair. Her face was furrowed, and her hands knotted and brown. And yet she was better, sweeter, and grander than any conception I could have formed of her.

"I will take care of Miss Stanley, certainly," she said with a smile; "and she can help me by threading my needles."

"Not any more than that?" I asked. Miss Williams laughed.

"We seldom want to do just what is needed, do we?" she said. "You see, my dear, I am an old quilter, but I need young eyes to thread my needles. However, you can quilt if you like, but I warn you that it will all have to come out again."

"In that case I will thread the needles," I said hastily.

I am sure I never shall forget that quilting bee. The room, the people, the conversation, the details of the work are as plain to me now as then. I have only to close my eyes to see and hear it all again. The company were seated around two large quilts whose frames were set up in the big, bright kitchen. There were gay young married women and portly matrons, sweet young country girls just blossoming into womanhood, dear old grandmothers with their children's children working beside them.

Miss Williams worked on the larger quilt, and many were the envious and admiring glances which came our way as her deft fingers plied the needle swiftly, steadily, faultlessly, with an unerring regularity which had long ago gained for her the proud distinction of being the best quilter on the country side.

"I'm mighty glad you made it convenient to come around, Miss Williams," said our bustling hostess, Mrs. Wilson. "Why, only to sit and watch you work is as good as a dozen quilting lessons to the young folk here. Now, Bessie," turning to a quiet-looking girl beside her, "just you watch Miss Sabina and see if you don't want to grow up to be a first-class quilter."

Miss Williams looked at the young girl and smiled. "I quilt well because I love sewing, Mrs. Wilson," said she, "and Bessie plays the organ well because she loves music. You should be proud of Bessie, I think."

"Well, now, do you really think so!" cried the flattered mother; "I never looked at it just that way. But I wouldn't wonder if you are right, Miss Williams. Bessie, if you can't do anything but prick your fingers, perhaps you had better run and play us a hymn or two. Dear me! your poor pa was very fond of music. He would play scales on the fiddle until my head was like to burst. So perhaps you came by it naturally."

As Bessie disappeared Miss Sabina turned to me. There was a queer little smile around her mouth. "What an odd kind of quilt the world would be," said she, "if all the pieces were of exactly the same design and pattern. Why, the very beauty of the funny old patchwork is that every piece of which it is composed is different from every other piece."

"All patchwork is not beautiful," I remarked.

"Ah, but in this case it is God who harmonizes the colors," she replied quickly.

"Perhaps you are right," I answered. "Do you think, then, that this dissimilarity accounts for our feeling so lonely sometimes?"

My companion turned in her chair and looked at me. A sweeter, kinder glance could not have been. "Poor child, I see you have known trouble," said she, "and you are brooding over it, of course. All young people do."

"Not old people?" I enquired.

"Oh, when you begin to be an old person you think about other people's troubles. You look around you and learn about the other pieces of God's great patchwork. But I am not going to sermonize. Would it amuse you if I were to tell you a little bit of the history of this quilt?"

"The history of the quilt!" said I, surprised. "Has the quilt a history?"

"You shall tell me when I have finished," said Miss Sabina, pausing in her work an instant to point out to me a tiny square of pink sprigged calico; "do you see that piece of pink print? How it got here is a mystery, but it was once part of a baby's dress. I was with young Mrs. Grey the morning that she chose her baby's first short frock. I never saw any one more happy. She and her boy were such a picture of perfect contentment that more than one face brightened as she passed. She hesitated some time in her choice, and finally took the print with a little sigh. 'I would like to keep him dressed in white always, my precious baby!' she said to me, 'he is so sweet and pure and innocent. But every one says it is such a silly idea, and I suppose it is.' But you cannot blame a mother for a little foolishness over her first baby."

Miss Sabina paused, and her bright face saddened. Presently she continued:

"He grew up to be as fine a lad as ever a mother loved. He was her only child, and she was left a widow at twenty-eight. Her whole heart was set upon him, and I believe he loved her dearly. One never can tell just how these things happen. He hated the farm, and went away to find something more to his taste in the city. Perhaps he had temptations of which we know nothing. Perhaps his character was not as strong as we had hoped. But, whatever was the cause, he left his virtue and his manhood there and came home to die, after two short years of dissipation . . . intemperance, a complete wreck in mind and body."

Miss Williams' voice sank to a whisper as she ended this sad tale, but her swift, sure hand never missed a stitch or paused a moment in its work.

"And what of her?" I ventured to ask.

"Dead—only last week. I was with her at the end. She was wandering in her mind, and perhaps my presence beside her turned her thoughts back into the happy past. She looked at me and smiled. 'Perhaps it is a silly idea,' she said, 'but I *would* like to dress my baby all in white. He is so pure and innocent.' She was still babbling about white robes when she passed away to receive her own."

"How can we understand it?" I cried. "Do you think she never saw her boy again?"

"I don't think about it," said Miss Sabina, softly, "I only know that God's ways are not our



ways. It is not necessary to understand where we can trust."

As I pondered over this fragment of a life's sad history some heavy weight seemed loosening about my heart. As my sympathies began to widen, my selfishness began to contract. Perhaps, after all, there were sorrows greater than mine. When I aroused myself to attention again, Miss Williams was saying with great emphasis:

"It was the most affecting wedding that I have ever seen."

"What wedding, Miss Williams?" I asked innocently.

"Oh, so you haven't been listening, young lady! Well, then, I must begin all over again. Look in that corner of the quilt close by the border. That square of white is the fragment of a wedding dress—the wedding dress of an old maid. I am an old maid myself, you know," she added, smiling, "so I can apply the term to others. The bride who wore that dress was once a pupil of mine when I taught the village school. Though she was much younger than I we were great friends as well as teacher and pupil. She was the brightest, prettiest girl in all the country round, and at the time that I left the school to go home and keep house for John she was the belle of all our gatherings, and had as many strings to her bow as any girl could well manage. You can imagine the surprise and consternation of all our busy matchmakers when Mabel simply refused to marry at all. She became very attentive to her lessons, and studied Latin and higher mathematics with the new schoolmaster. I think it reflects great credit upon Mabel that no one really guessed the true cause of this except myself. At first when we met she could talk of nothing else but the wonderful new master—his knowledge, his kindness, his superiority over all other created beings. Then she came to speak of him more seldom; then, not at all. As for him, he was a fine, true-hearted lad, but he never thought of Mabel. His mind was full of himself, his college course, his ambitions. His heart was an unknown quantity. Sometime, he supposed, he would settle down and be married, but not yet. Well, he stayed a year and went away, never dreaming that Mabel loved him. And she gave up Latin and higher mathematics and said nothing. She bore her cross bravely, even with a smile, and though people wondered a little no one guessed the truth. Well, her mother died and she took her place and work. Before long her father followed, and Mabel with her brother managed the farm. Then her brother married and she was no longer needed. She left the old home and went to take care of an invalid aunt in the city. She was an old maid by this time, and we both thought her life's romance was finished.

"Fate, however, gave us a great surprise. One day I received a letter from her in which she mentioned having met a certain Mr. Mead, a clergyman. 'You will know who I mean,' she wrote, 'when I tell you that he was once our

village schoolmaster. He has never married, as the lady to whom he was engaged is dead. He is all that we expected him to be,' she added, and then in a postscript, 'Mr. Mead wished to be remembered to you, Sabina. He comes quite often to talk over old times with me.' You can depend upon it I was more than delighted, my dear, and it was not long before business took me to the city, and I called upon Mabel's aunt. I was quite satisfied when I saw them together. He, older and graver, his hair already streaked with grey. She, almost young again with happiness—sweeter, better, truer than ever. I don't mind telling you," continued Miss Sabina energetically, "that I turned matchmaker right there, and a very good one I made, for, before many months, Mabel's romance had ended, as all such romances ought to end, in a happy marriage. I'm not ashamed to say that I broke down and cried at the ceremony, for, to end as I began, I do declare I never saw a more affecting wedding."

"And are they happy?"

"Happy? my dear child, it makes one happy even to look at them. And it's fine to think how God permits so many things to turn out so that even our blind eyes may see the beauty of His purpose in our lives."

Glancing over the quilt, now far on the road to completion, I noticed a rather peculiar piece which attracted my attention.

"Can you tell me any story about that queer little oblong piece of lilac?" I asked Miss Williams.

"Ah, now you are touching home," she softly answered. "That lilac is a piece from one of my sister's wrappers. It was always her favorite color. I suppose you have heard of my sister Alice. The history of her life is my own history; but why should I find it hard to tell it? As I look over this quilt there is scarcely one square in it that does not hold the tale of someone's sorrow. Listen to the hum of talk around you; look at the animated faces and busy hands. Could a stranger guess that there is not one here, except the very young, who has not known grief? Many, indeed, have passed through the very valley of the shadow. It is by thinking of others' sorrow that we best forget our own. We are so apt to be selfish in our trouble. The great world of suffering presses round about us, but we harden our hearts and close our ears and think that nowhere is there anguish like ours. No one knows the danger of this better than myself. And now, my dear, I will tell you the history of my sister's life, which, as I told you, is the history of my own life as well.

"Our mother died when I was twenty and Alice sixteen years of age. I was old enough to know the full extent of our loss and also to realize the great responsibility laid upon me when my mother left my sister to my care. No sisters ever loved each other better than did Alice and I. She was a slight, frail girl, just budding into womanhood, with a promise of great beauty in the years to come. I see her now, with her wavy, brown hair, her dancing eyes, her laughing lips.

I was never pretty, even at my prettiest, but I loved beauty best in her. Three years after our mother's death she met the man of her choice. He was a young student, qualifying for the foreign field. They loved each other dearly, and she promised to be his wife, when he could come and claim her. Her heart was full of zeal for the work. They were to have been married in the autumn. Everything was ready, when one day (I must hurry over this part of my story) Alice slipped and fell from the apple tree at the end of the garden. We picked her up and carried her indoors; frightened, but not dreaming of any serious hurt. My dear, she never rose from her bed again. Her spine was incurably injured, yet she lived for ten long years. He went out to his mission field alone, and the autumn which was to have seen their bridal saw the saddest and the bravest parting I have ever known.

"They never saw each other again, but he is still alive and doing a noble work in the field he has chosen. It was then that I gave up my school and went home to keep the house for John and take care of Alice. I can never tell you how my heart rebelled to see my darling lying there, day after day, so still and patient. To know that she would never walk again; never roam through the fields and woods; that her light step and merry song would make music in our home no more. It was a hard and bitter trial, but it was only I who complained. Through all those long ten years of pain and weariness I never heard a word of complaint from her. How her beautiful character grew and ripened only those who knew her best can tell. When at last she died, worn out by constant suffering, death smoothed her pain-worn face back into the old sweet likeness, and it seemed as if the interval had never been."

When Miss Williams finished, the room was shadowy and dim. All the work was completed, and the guests sat resting, chatting quietly. In the friendly dusk my tears might fall unheeded. With them the perilous load of selfish sorrow seemed falling from me. My heart was full to overflowing with sorrow, but a sorrow not my own. *That* had been taken from me by One better able to bear it than I. The desolate, lonely ache was gone, and in its place I felt the warm and loving touch of sympathy. I was alone no longer. Around me, everywhere, were brothers and sisters, needing help, ready to give it. For the first time in my life I realized that the law of Christ is indeed that we should bear one another's burdens.

In the next room Bessie sat at the organ playing. Through the open doors the strains came softly. As I listened, the words to the dear old tune formed themselves in my memory and sang themselves sweetly into my life:

"Abide with me, fast falls the eventide;  
The darkness deepens; Lord, with me abide!  
When other helpers fail, and comforts flee,  
Help of the helpless, O abide with me!"

I fear no foe, with Thee at hand to bless,  
Ills have no weight, and tears no bitterness;  
Where is death's sting? where, grave, thy victory?  
I triumph still, if Thou abide with me!"  
*Woodstock, Ont.*

## Two Ontario Union Officers.

Rev. Elliott S. Rowe.

**E**LLIOTT Sproule Rowe, the newly-elected president of the Provincial Christian Endeavor Union of Ontario, was born at Whitby, Ont., January 17, 1860. He grew amid such generous, boyish pastimes as gave scope to his overflowing spirits, and included many thrilling youthful enterprises. His earlier education was received in Whitby and Toronto, but with him, as with all progressive spirits, education is never complete. He taught school for a short time, till his conversion, at the age of twenty-five years, turned his purpose into higher channels. He was reared an Episcopalian, but, being con-



verted in the Methodist Church, he entered the ministry as a Methodist preacher. After spending some years as a missionary in Muskoka, he came by invitation to Toronto, where he has since occupied the churches at Crawford Street and Euclid Avenue, respectively.

Mr. Rowe is a man of heroic proportions, easy movement, and strong and forceful diction. His features are mobile and expressive, and his address, thoughtful and earnest. His general appearance gives his hearers the impression that he has very great reserve power at command. His theology, as far as one can judge from the very practical use which he makes of it, is that of the present day. He gathers up the net results of the progress of the past, and with present deed and earnest purpose, looks to a future when the will of God shall prevail to establish a brother's

hood whose method shall be justice, whose spirit shall be love, and whose light shall be the light of truth.

Mr. A. T. Cooper.

It will be seen by the portrait accompanying this sketch that Albert T. Cooper, the recently-elected general secretary of the Provincial Christian Endeavor Union of Ontario, is a bright young man of prepossessing appearance. That he has determination of character, executive ability, and great reserve force is easily seen by those who study physiognomy. Born in the town of Clinton—we won't say just when—he early identified himself with church work, and the various offices he has held show that he has the entire confidence of his co-workers, while the duties of these positions have invariably been discharged with



marked ability and credit to himself. When a society of Christian Endeavor was first organized in connection with Rattenbury Street church—and it was one of the first in Huron—he was chosen as secretary, filling also at various times the position of chairman of the Lookout, Social, Prayer Meeting, and other committees; then for two years he filled the position of president of the same society. He was the active spirit in the organization of the Clinton Young People's Local Union, and became its president. He has also held the responsible office of secretary of the Huron County Christian Endeavor Union for four years, and very largely through his indefatigable efforts was this society able to win the Junior banner in 1896, and in 1898 the same society won the banner for having the largest number of local societies connected with the County Union over all the other counties of the province. Mr. Cooper is now president of the Goderich District

Epworth League and Sabbath School Union, a member of the official board of Rattenbury Street church and pew steward of the same, and vice-president of the local E. L. of C. E. He attended his first Provincial C. E. Convention at St. Thomas, last year, and was elected one of the vice-presidents. At Hamilton he was advanced to the responsible position of general secretary, for which his past experience has admirably qualified him, a position that we are sure he will fill with general satisfaction.

From the foregoing it will be seen that he is a zealous and enthusiastic worker in this field of Christian usefulness, and he wears his honors with becoming modesty. In addition to his multiplied duties, he is the head of an extensive book and stationery business, which demands much of his time; yet he slighting none of them. Our readers of the fair sex will be interested in learning that this amiable young man is still unmarried, but we cannot say whether this information is of value or otherwise.

### Rest.

By Amy Parkinson.

"Rest in the Lord": O put thy trust in Jesus,  
Through all that lies before thee in safety He will  
guide;

Dread though the shadows are, across life's path-  
way falling,  
No evil e'er can harm thee with thy Saviour by  
thy side.

"Rest in the Lord": leave these bewildering ques-  
tions,  
He doth not deem it best that thou should'st have  
the answers now—

Suffice it that *He* knows them, and let the tender  
touches  
Of His dear fingers smooth the lines of trouble  
from thy brow.

"Rest in the Lord": await His bright revealings;  
Have patience—He hath promised that hereafter  
thou shalt know—

And be assured thy thankful heart for everything  
will praise Him,  
When dark perplexities of earth their heavenly  
meanings show.

Toronto, Ont.

### The Money Question.

Some Comments and a Parable on the Problem  
of Christian Finance.

By Kerux.

**L**IKE the poor, the money problem is always with us, and the latter, perhaps, because of the former. Yet with many of us the problem remains a perplexity because we have failed to comprehend the laws of supply and demand as obtaining in the kingdom of heaven.

There are two ways in which the problem may be expressed. One is, "How to get the money we need (or *want*)"; the other, "How to dispose of the money we have." The former way of ex-

pressing it is the more common; the latter the more Christian. In the solution of the latter will be found the dissolution of the former.

The problem of Christian finance is a problem of Christian stewardship. You are, after all, but the money-taker and the money-spender for the Kingdom, *not the money-raiser*. With the source of supply you have nothing to do; with the manner of investment you have all to do. The real problem, I repeat, is not one of revenue, but one of expenditure. And just here is the crux of the difficulty; at this point we find the root of all the trouble. If your church, your mission, or your favorite benevolence languishes for lack of funds, it is not because there is any scarcity of money in the kingdom for God's work, but most probably because such money as you have been trusted with has not been spent in harmony with God's idea.

Let me illustrate by a parable: A very wealthy landlord appointed two stewards to take charge each of one-half of his estate. In the beginning he gave each steward \$10,000 to invest in the improvement and utilization of the land. The landlord lived at a distance, but had a means, unknown to his stewards, by which he kept in touch with all that was done on his estate. The one steward, whom we shall call the wise, communicated with his master concerning every cent of expenditure, and sought faithfully to reproduce his master's thought in all his work. When in the course of time the whole of the \$10,000 was invested, and he drew upon his master for further funds, he found to his great delight that his draft was at once honored, and an even larger amount than before put at his disposal.

The other steward, to whom may fitly be applied the term foolish, was a very energetic man with a great many ideas of his own. He found it took too long to consult his master on every detail of his plans, and so he rushed ahead, doing what he deemed wisest and best. It was his master's money and his master's estate; so long as one was spent upon the other he thought his master should be satisfied. Thus, only too soon, all the money was gone, and he drew upon his master for more; but to his great surprise and dismay the draft was returned unhonored. It never occurred to him that the explanation might be that his master was dissatisfied with his method of expenditure (though such was indeed the case). What conclusion he arrived at I cannot say. He may have thought his master had gone suddenly bankrupt; but yet that could not be the case since his fellow-steward had all that he needed, and to spare. Whatever the cause of this strange withholding of supplies, his plans must not suffer. It now became a matter of personal reputation. He would be humiliated if his fellow-steward, who was somewhat of a crank in his views about things, should be able to go on without stint, while he was compelled to let all his great schemes lie unfinished for lack of money. No, the money must be gotten somehow. If his master would not give it, then he himself must raise it. So he set himself to de-

vised ways and means; and this is the point where he finally lost all sight of his stewardship, and gave shape and substance to the new money problem of "How to get the money we want." There were people all around him who had plenty of money to spend. Some of them, truly, were people utterly indifferent to the interests of his master, if not actually opposed to them; but they had money, and that was the pressing need just then. So he planned a series of entertainments on his half of the estate and charged admission to them. They were very popular, and great crowds came, and the revenue was good. For some time the programme was unexceptional; all the selections were sacred; but the crowd presently tired of these and refused to come, so the foolish steward had to introduce some secular features. Thus it went on, until he found himself compelled to descend to all sorts of indignities and absurdities for revenue purposes only. Every little improvement necessitated some new scheme for getting a silver collection, and it took so much time now to raise the money that the poor man, worried and wearied to desperation, had no time left to look after the estate. At last, head over ears in debt, with the estate hopelessly mortgaged to his master's enemies, he was called away to give an account of his stewardship.

Meanwhile our friend, the wise steward, had simply kept on working along his master's lines, doing well what he had to do under his master's approval and direction, and drawing from his master's inexhaustible bank account all that was required in lavish abundance. He had no worry as to ways and means, but gave undivided and unharrassed thought to the development of the estate. Every investment is paying now in rich returns of fruitage to his master, and when he is called to account he will go gladly, knowing that it means also to his reward.

Brethren, the parable is true, and the interpretation thereof sure. I leave to you its application. One word in closing to show what can be done. A few weeks ago the Y.P.S.C.E. of Parliament St. Baptist church were asked to hold a "Pumpkin-pie Social" to raise some \$37.75 of church indebtedness. They objected, not to the pumpkin pie—which is a wholly worthy institution—but to the principle of coaxing money for the Lord's work with sections of pie—pumpkin or any other kind. They were advised that it was easier to raise objections than money, and, accepting the implied challenge, they offered to secure the money in a week by direct contributions. They made a draft on God's bankers for some of His money. It was honored of God, and at last reports \$60.00 had been given and there was more to follow. All honor to these young people and their faith in God's methods. Let their example be followed by every society in the land.

Toronto, Ont.

In the Otway Forest, Australia, there is a society numbering seventeen members, all of one family. They were represented at the convention held last month in Melbourne.

# Crumbs Swept Up

Interesting Paragraphs and Incidents Gathered from Many Sources

## "You First—I Follow."

THE late Principal Cairns, of Edinburgh, when attending meetings, always wanted some other man to precede him in mounting the platform, because the first man to appear was always the one to receive the applause of the audience. "You first—I follow," he would say, and for many years was recognized by this expression. When he died this stooping to make himself of no reputation had become such a ruling passion as to show itself strong even in death, for his last whispered words, spoken surely to His Master, were still, "You first—I follow."

## Practical and Up-to-Date.

THOSE who think that the Golden Rule has become obsolete should consider this testimony of Mayor Jones, of Toledo, Ohio. He nailed to the wall of his factory a strip of tin bearing these words: "*The Rule Governing this Factory: Therefore whatsoever ye would that men should do unto you, do ye even so unto them.*" He says: "After nearly three years of testing I am pleased to say that the Golden Rule works. It is nearly 1900 years since Jesus gave it to the world, and I think the least His professed followers can do is to try it."

## How the Debt was Paid.

THE following incident concerning Jay Gould is vouched for. Mr. Gould and another railroad magnate were delayed for a few hours in a small western town. They started to occupy the time by making a tour of their surroundings. They had not gone far before they heard the mournful clang of an auctioneer's bell and came upon the crowd of curious people surrounding the seller. The auctioneer was crying, "Fifteen hundred dollars! fifteen hundred dollars! Am I offered more?" when Mr. Gould touched a tall Texan on the arm and asked him what the sale was for.

"Pard," said the ranger, "this is a knockout for the parson."

"In what way?" asked Mr. Gould.

"You see, pard, the parson built this church, but the tin petered out, and now the wood-butcher is selling the whole crowd out for his coin."

Mr. Gould stepped up to the auctioneer, and asked for the contractor who was closing out his lien. The auctioneer pointed out the man, and Gould approached him and asked the amount of his claim.

"Seventeen hundred dollars and costs," said he. "What will you take in settlement?" asked Mr. Gould.

"I'll settle for fifteen hundred dollars, and donate the balance," said the contractor.

Mr. Gould, taking from his pocket several bills of large denomination, gave them to the contractor, and took his receipt in full, with the cancelled lien. Just then an old man, who had been an eye-witness of the transaction, going up to Mr. Gould, said: "Stranger, what are you going to do with the claim you've just bought?"

Mr. Gould looked the man over in that calm way he had, and asked why he wanted to know.

"Why," said he, "I am a steward of this church. The members and Sabbath-school scholars are in the church, with the presiding elder and pastor, on their knees, praying God to come to our help and save the church."

Mr. Gould said nothing, but taking the receipted bill and cancelled lien that he had in his hand, he gave them to the steward, and turning toward the depot, walked rapidly back to his train.

The steward entered the church, now free, and told the people what the Lord had done, and they sang the doxology on their knees. Then they went out on the streets to find the stranger. They soon found out that the little man was none other than Jay Gould. His train had gone, and only a cloud of dust on the far-away prairie indicated where their benefactor was.

Mr. Gould said that the letter he afterwards received from that congregation, signed by everyone in it, gave him more pleasure than clearing a million dollars.

## Slips in Type.

EVERY reader has come across numbers of typographical errors, some of them amusing and some of them distressing. The work of proof-reading is one of the most difficult and important in a publishing-house. Even the most expert readers occasionally let an awkward blunder slip in. Here are a few, each one fully vouched for:

The Mazarin Bible, published more than 400 years ago, was full of errors. In an edition published 200 years later the word "not" was omitted from the seventh commandment, from which error the book received the name of the "Adulterous Bible." In the printed directions for conducting Catholic services appeared the line, "Here the priest will take off his *culotte*." The word *culotte* means an ecclesiastical cap or mitre. *Culotte* means, in broad Saxon, a man's underclothes.

Rev. Dr. Todd was given some relics to present to a museum. In presenting them he alluded to "the lives of the saints." The remarks

when published alluded to the "lies of the saints," which so enraged the giver that he wrote to Dr. Todd and demanded their return.

At a large public demonstration in England a popular and prominent man arose to speak, and was greeted with enthusiastic cheering and shouts. In speaking of it the newspaper said: "The vast concourse rent the air with their snouts."

Some years ago a Philadelphia paper published this erratum: "In our last issue a biography of Newton was said to contain this. 'Yes, the immoral Newton lived just like other men.' It should have read: 'the immortal Newton.'"

A New York editor who wrote an obituary on the death of a man of some celebrity said: "He began life as a legal practitioner, but was diverted from it by love of letters." He did not see the proof, and was confronted the next morning by this: "He began life as a legal politician, but he was diverted from it by a love of bitters."

### A Courteous Retort.

**D**R. CHALMERS, the eminent Scotch minister, was fond of telling the following story:

Lady Betty Cunningham, having had some difference of opinion with the parish minister, instead of putting her usual contribution in the collecting-plate, merely gave a stately bow. This having occurred several Sundays in succession, the elder in charge of the plate at last lost patience, and blurted out: "We cud dae wi' less o' yer manners, and mair o' yer siller, ma leddy."

Dining on one occasion at the house of a nobleman he happened to repeat the anecdote, whereupon the host, in a not overwell pleased tone, said:

"Are you aware, Dr. Chalmers, that Lady Betty is a relative of mine?"

"I was not aware, my lord," replied the doctor, "but, with your permission, I shall mention the fact the next time I tell the story."

### The Sayings of Children.

"Life's song indeed would lose its charm,  
Were there no babies to begin it.  
A doleful place this world would be  
Were there no little people in it."

**R**EV. J. IDRISYN JONES, writing in the *Temple Magazine*, quotes and comments on the following characteristic sayings of little children:

A little girl explained God's omnipresence thus: "He was everywhere without going there." A little boy, reflecting on the misdeeds of Satan, said to his mother: "Ma, Satan must be a great trouble to God, mustn't he? I don't see why he turned out so bad when he had no devil to put him up to it." The fall of Satan is certainly a greater mystery than that of man's in Eden, led away as he was by a subtle tempter.

It is evident that we have little Pharisees in

our world as well as big ones. A little fellow who was not a bad sample of the former, said: "I have not broken any of the commandments, but I cracked one of them."

A little girl in a time of storm said to her companion: "Nellie, do you suppose the lightning would strike us, if we say our prayers twice?"

Perhaps there is nothing more interesting in the words of children than their original little prayers. What examples of simple yet mighty prayer they are! Well might St. Augustine exclaim, when told that the children were praying in some crisis of the church: "Then the giants are praying for us." A little girl said, when reproved for misbehavior: "Pa, I asked the Lord two or three days ago to give me a new heart, but I guess He hasn't got it done yet." She was looking for the answer at all events. A little girl thus brought her trouble to the throne of grace: "O God, bless father and mother, and please make my boots go on easy."

### The Bishop's One Experiment.

**A** WELL-KNOWN bishop was one day examining a batch of deacons for priest's orders.

After the theoretical part of the examination he said to them: "Gentlemen, you have passed a most excellent examination in theory. I should now like to see you do something practical. I shall go into the next room and personate a sick man. You will come in, one by one, address me as a sick parishioner, and say something comforting." When his lordship had retired the candidates were in some confusion, and nobody cared to begin; but at last an Irishman volunteered to be the first. He entered the study, and, approaching the bishop, who was lying with a woebegone air on a sofa, thus addressed him: "Oh, Anthony, Anthony! The dhrink again! Shure it will be the death o' ye! Turn from your evil ways before it's too late, and be a man!" This is said to have been the last time that the bishop held a practical examination.

### Self-Abasement.

**A** CLERGYMAN, who had spent some time in Palestine, told the Bishop of Tasmania the following little story, and the Bishop, in the course of one of his recent sermons, made it public. One night he was coming home late, and in the dusk of the evening, outside the city gates, in a place where there was danger from Arabs, he saw what looked like a man kneeling on the ground by his horse, and he said to himself, "I must go and warn that man. It will never do for him to be there; he will only get into trouble." As he went near he heard the sounds of prayer, and this is something like what he heard: "Oh, my God! oh, my Saviour! take me away out of myself, lest I fall; make me to look only unto Thee, that I may humble myself and be like Thee." He did not like to disturb

him at his prayers, but after awhile he said to him, "Sir, I beg your pardon, you are in danger here." The man got up, and the clergyman saw it was General Gordon. He said to him, "Gordon, what are you doing out here, in this dangerous place?" And he said, "This morning I received a telegram from England, asking me to undertake a mission which I had longed to undertake all my life. It filled me with such elation that I felt I might get into trouble by being proud, and I thought I would just get upon my horse and go away by myself and humble myself before God."

### Some Christian Endeavor Wards.

**S**OME of us can still feel (writes Rev. J. F. Cowan in the *Christian Endeavor World*) the tremor of that mighty thrill of sympathy that swept through the Montreal Convention when it was announced from the platform that Mr. Joseph Rogers, one of the faithful ushers, had dropped dead at his post, from heart disease.

None who knew him were surprised that he had undertaken the exertion of such service, possibly at the risk of fatal results, for he ranked in his community as a most willing if not heroic Christian worker. And when it became known that a widow and six helpless children had been robbed of their mainstay, the sympathy of the Convention took a practical form, and, through a generous public offering, began to pour a golden shower of coins into the laps of those bereft, which never ceased until about \$2000 had been realized, the interest of which, with a portion of the principal each year, has been a godsend during these five years.

During the first year, there came a little visitor—a wee helpless baby girl, whose eyes would never see "papa" in this world. She did not ask for much, yet it soon made a perceptible difference in the outgo of money.

One Saturday, as he went to his work in the market, the face of Jack, the ten-year-old, eldest of the children, wore a troubled look.

"Mother," he said, trying to speak bravely, "to-morrow will be the first time since father's death that we have gone to church without an offering."

It was hard for the brave little woman to force a smile, but she said as hopefully as she could: "It's true we haven't the money, Jack, but where is your faith? Father would say, 'Let us trust.'"

"I guess I forgot that, mother. If you'll forgive me, and I hope God will too, I'll trust Him as father would have done."

That night when he came home his mother met him with a silver quarter. "I found it on the top shelf of the cupboard," she said. "I must have put it there a month ago, and forgotten it."

"God let you forget it just for this purpose," said Jack.

So intense was Jack's loyalty to his father's memory and to the cause he had served with his last strength, that when that momentous time

came which arrives in the lives of all babies, when his youngest sister must be dignified with a name of her own, instead of being called simply "baby," he arose in his might and strenuously insisted that she should be called nothing else than "Christian Endeavor Rogers." "For you must all remember," he urged, "that was a name very dear to father, and but for Christian Endeavor sympathy, probably we should now be a broken and scattered family." So "Christian Endeavor" she is. They were all too loyal to have admitted it, but her coming meant less to eat and to wear to all of them, and one winter day found them without coal in the house, and no money to pay for any.

"We'll just have to trust God as you did for the church money," said Jack. "He won't let us freeze."

"But it seems harder to trust Him for a load of coal than for a quarter of a dollar," said his mother. "There's nothing else to do, though."

That very day a sum of money came from a Christian Endeavor friend.

One evening Jack came bringing letters for his mother. As she read one her face wore a serious, perplexed look. "Some of our kind Christian Endeavor friends," she explained to the waiting group, "inquire about our photographs. They would cost so much——"

"Don't cross the river before you come to it, mother," cheered Jack. "Remember the coal and the quarter. Why don't you open your other letter?"

"Sure enough!" The other letter proved to be from English relatives of Mr. Rogers, who also wished pictures of the family, and had enclosed a remittance.

"Hurrah!" exclaimed Jack; "we can get enough pictures for both."

Then there was a great deal of consultation about the time and place, what they should wear, and so on. One of the perplexities was Jack's lack of a white shirt.

"Never mind, mother, I'll fix that," he said cheerfully. And when the rest were ready to go to the artist's studio, Jack came forth smiling his breast as snowy as though he had just donned a newly laundered shirt. A glance sufficed to show his mother how he had managed: he had spread his clean handkerchief inside his vest.

In about a year hence, the fund which was given at the Convention, and which has been most economically used, will have been exhausted, and this brave family will be thrown entirely upon their own resources, unless something additional is done to continue aid until the children are grown and fitted for life. Mrs. Rogers is a delicate woman, and Jack is by no means robust. They live at 329 Lansdowne Ave., West Mount, Montreal.

THE number of native ministers in foreign fields has increased during the past fifty years from 158 to 4018, or more than twenty-fold. In five years 200,000 communicants have been won.

# Suggested Methods

## The Consecration Meeting.

I WOULD suggest that the meeting be conducted somewhat like the ordinary, voluntary Christian Endeavor meeting, giving ample time for every one to give his individual word of testimony, or prayer, or Scripture quotation, and reserving ten or twelve minutes at the end of the meeting for the calling of the roll, to which each one shall respond with a single word. The most solemn roll-calls that I have ever heard have been conducted in this way, but, of course, much depends upon the leader and upon his way of calling it.

Let the leader of the meeting or the president of the society ask such a question as this: "Are you, whose names are now to be called, ready to reaffirm your allegiance to the Lord Jesus Christ, and is it your purpose to serve Him faithfully and honestly during the coming year?"

Before the names are called, let there be an earnest prayer, or, better, a chain of earnest prayer from the members, that every one who responds may do so sincerely and with all his heart. Then, as the roll is called, let each one who can answer this question truly, simply say, "Yes," and, as this little monosyllable is heard from one after another, "Yes," "Yes," "Yes," if the atmosphere of the meeting is what it ought to be, the service will be most impressive and memorable.


Perhaps it would be well to have each member stand up as he repeats that one word, or sometimes have all bow their heads and answer in the stillness of reverent devotion.—*Rev. F. E. Clark.*

## Three Ways.

*The Golden Link* names three ways in which the Sunday-school superintendent can help the Endeavor society: by being a member of the Executive Committee; by attending regularly the meetings of the Executive Committee, and giving his counsel and advice about the work; and by giving prominence in Sunday-school to the announcement of the meetings of the society. The Endeavor Executive Committee may well be made the centre of all Sunday-school plans. There usually exists no other centre so appropriate.

### Three Committees at Once.

AN ingenious method of setting three committees at work at the same time to serve the same person has been received from Mr. Francis L. Beal, chairman of the Sunday-school Committee in the Congregational society of West Medford, Mass. The plan will be understood from the careful reading of the following card, which the society has had printed. It will be seen that the Sunday-school Committee, Flower Committee, and Calling Committee are all set to work.



SUNDAY SCHOOL COMMITTEE,  
CONGREGATIONAL CHURCH

WEST MEDFORD, ..... 1898.

FRANCIS L. BEAL, Chairman:—

..... of my class is  
reported sick to-day.

..... Teacher.

Teacher will please fill up above and hand to Chairman, as above.

..... Chairman Flower Committee.

Please make note of above case, indorsing your action on back and pass card to Chairman of Calling Committee.

Chairman of Calling Committee will make calling assignment—note action on back, and hand this card to Chairman of Sunday School Committee.

FRANCIS L. BEAL, Chairman.

## Song and Sentiment.

It is always helpful for the prayer meeting leader to suggest to the audience ways in which hymns should be sung. Call attention to the sentiment of the hymns, and to the connection that should exist between the sentiment and the manner of singing. Such songs, for example, as "There is sunshine in my soul, and "Almost persuaded," should be sung in entirely different ways. A word from the leader, such as, "Sing this song in a bright, sunshiny way," or, "Sing this hymn with tenderness and feeling, remembering that it is a prayer," will usually produce the desired results, especially if your organist is in sympathy with you.—*C. E. World.*

## A Society Quickened.

OUR society in the Presbyterian church of Santa Paula, Cal., has tried two things which may be as helpful to others as to us.

Feeling that we had much useless timber in the society in members who never attended, and yet would feel deeply offended if their names were dropped, we concluded to disband and reorganize. This we did, and got rid of many who were encumbrances, and now our society is back to its original size, and all our members, with but few exceptions, are "negotiable." That is a good word for it, is it not?

Our Prayer Meeting Committee prepares the blackboard for each meeting like this:

SUBJECT — What prayer should do for the Christian. 1 Kings 8: 22-40.

SUGGESTIONS — Our theme to-night is not, "What is prayer?" but, "What is prayer to you?"

When is the *best* time for private prayer?

Is prayer a necessity to you?

What has prayer done for you, and what can you do with it?

These questions and suggestions are sometimes taken from *The Christian Endeavor World* and other sources, and are sometimes original.



We find that it does more to help those who come unprepared than anything we have ever tried.—*R. W. Fenn in C. E. World.*

### A Suggestion for Christian Endeavor Unions.

RECENTLY, two hundred busy pastors in Chicago accepted the invitation of the Christian Endeavor Union officers to meet Dr. Clark in a conference.

The points of Dr. Clark's address on "The Mission of the Christian Endeavor Union" were: local unions exist to promote fellowship, to give inspiration to the members of local societies. The instances given of what local unions have accomplished were inspiring.

One of the city pastors then led an open parliament with an outline of discussion so suggestive and comprehensive that it may well be drafted into service again dozens of times. Here it is:

1. UNION MEETINGS.
  - a.—Frequency of.
  - b.—Nature of.
  - c.—How to make more helpful.
  - d.—How to get better attendance on the part of Endeavorers.
2. PASTOR'S RELATION TO UNION.
  - a.—Attitude toward.
  - b.—Attendance at union meetings.
  - c.—Desirability of pastors' advisory board.
  - d.—Pastors as union officers.
3. FINANCIAL SUPPORT OF UNION WORK.
  - a.—Assess members.
  - b.—Voluntary contributions.
  - c.—Collect at union meetings.
  - d.—Excursions or entertainments.
  - e.—Legitimate expenses of union.
4. DEPARTMENTS OF UNION WORK ADVISABLE TO UNDERTAKE.
  - a.—Missionary.
  - b.—Christian citizenship.
  - c.—Evangelistic, etc.

Everybody took a hand, and good suggestions flowed freely. An expression being taken on each sub-topic, the consensus of opinion was found to be as follows:

1. Local union rallies should not be held oftener than once a quarter.
2. Each union meeting should have a definite purpose.
3. Speakers well prepared on the topic of the evening should be secured.
4. It is desirable that the pastors attend these union meetings.
5. It is not wise to have pastors as union officers; but it is eminently fitting and desirable that there be a pastors' advisory board, composed of one pastor from each denomination represented in the union, to which board all questions arising in the union may be referred. Such a board will be selected at once for the Chicago union.

### Home Missionary Quilting-Bee.

A BALL of carpet rags was the admission fee for the ladies, and a handkerchief for the gentle-

men. The gentlemen threaded the needles, and the rags were afterwards woven into a carpet, which delighted the wife of the South Dakota missionary, as much as the outfit for the boy gladdened his heart. But gladdest of all were the Lafayette Square, Baltimore, Methodist Episcopal Endeavorers, who did it all.

### A Model Anniversary Meeting.

THE names of the various committees were worked on ivy leaves which adorned the walls. Across the front wall was a ship, the mast reaching almost to the ceiling, and sails spread. On the bow was the name "Endeavorer," while from the streamer flashed the words, "For Christ and the Church." From stern to stern there floated beautiful flags. The captain (president), officers, and part of the crew (members) stood on deck. After the opening hymn and prayer, the captain read from the chart (Bible), and then came reports from the purser (treasurer), chief stewardess (corresponding-secretary), and leaves from the "log" (reports of committees). A representation of the Juniors was present as cadets, and when the ship's mail was received several prizes for faithful Juniors were found. This novel plan was used by the Newton Congregational society of Auckland, New Zealand.

### Along Good-Literature Lines.

A LARGE box of literature has been sent to a mining village in Kentucky by the Clinton, Ky., Congregational Endeavorers.

A printed report of the society's work for the year is the fruit of the Good Literature Committee of the Methodist Episcopal Endeavorers of Hancock Bridge, N.J.

An excellent church bulletin is issued from their own printing-press by the Flower and Relief Committee of the First Avenue Baptist Endeavorers, Denver, Col., in addition to their regular work.

52,000 papers, 1,000 each of books and papers, and 500 magazines were collected and distributed last year by the Golden Gate, Cal., Union Good Literature Committee, of which Rev. James Woodworth was chairman.

The power of the press for arousing missionary ardor is being utilized by Rev. W. J. Lahmon, of Allegheny, Penn., superintendent of missionary work in the Pennsylvania Union. The suggestive title of his latest circular is "Trifling with a Trust."

Copies of the *Ram's Horn*, *Harper's Weekly*, and *Public Opinion* have been placed in two of the barber-shops in the vicinity of Pilgrim Congregational church, St. Louis, by the Endeavorers, displacing such papers as the *Police Gazette* and *Sporting Life*.

# The Prayer Meeting

## Notes and Suggestions on the Uniform Topics.

By S. John Duncan Clark.

### Giving.

Dec. 4.—Systematic and proportionate giving. Mal. 3: 7, 12.

DAILY READINGS.—Monday: Jacob's vow, Gen. 28. 10-22. Tuesday: The law of tithes, Lev. 27: 30-31. Wednesday: God's own, 1 Chron. 29: 9-17. Thursday: A willing mind, 2 Cor. 8: 9-15. Friday: Proportionate giving, Deut. 16: 10-17. Saturday: Systematic giving, 1 Cor. 16: 1-9.

### For a Good Meeting.

No more important topic from the standpoint of practical Christianity than that of giving could well invite our attention. Education in the grace of giving is one of the greatest needs of our modern religious life. Make your meeting count by practical illustration and example. Have a contribution pledge slip distributed and invite signatures. Be ready to give out mite boxes to those who are willing to take them. Give everyone present a Tenth Legion blank (get them from Secretary Baer, Boston) and have some one explain the purpose and principles of the Tenth Legion. Appoint some one to outline the needs of your society for funds; the treasurer might make a budget speech and bring down the estimates for the season. So also let the Missionary Committee lay its strong claims before the society.

In some societies this will be consecration night. But whether it be or not in yours, make the whole question of giving hinge upon the thought of consecration, and let some one of your members deal with it from this standpoint. Do not let the meeting close without taking some definite step toward adopting a plan for systematic and proportionate giving in your society, if you have not already.

### What Saith the Scripture?

*About the Tithes.*—1 Sam. 8: 15, 17, Gen. 14: 20, 28; 22, Lev. 27: 30, 33, Neh. 13: 10, Matt. 3: 10. *Rules for Giving.*—Num. 18: 21, Prov. 3: 9, Matt. 3: 10, Matt. 6: 1, 10: 8, Luke 6: 38, Rom. 12: 8, 2 Cor. 8: 12, 9: 7. *How God Gives.*—2 Sam. 12: 8, Psa. 37: 4, Isa. 61: 3, John 10: 11, 28, Acts 17: 25, Rom. 8: 32, Eph. 5: 2, 14, 1 Tim. 6: 17, Jas. 1: 5.

### Let us Sing!

"When I survey," "Take my life," "What shall we offer our dear Lord," "My all is on the altar," "Cast thy bread upon the waters," "Let us gather up the sunbeams."

### Money, its Danger and Blessing.

What is the danger of money? What is the sin that is done with it, that the Bible and experience should so warn us to be prudent in dealing with it? There is the anxiousness that knows not if there will be sufficient money. There is the covetousness that longs too much for it. There is the dishonesty that, without gross deception or theft, does not give to a neighbour what belongs to him. There is the lovelessness that would draw everything to one's self and does not help another. There is love of money, which seeks after riches and lands in avarice. There is robbery of God and

the poor in withholding the share that belongs to them.

What is the blessing of money? If the danger of sin is so great, would it not be better if there were no money? Is it not better to be without money? No; even for the spiritual life money may be a great blessing: as an exercise in industry and activity, in care and economy: as a token of God's blessing upon our work: as an opportunity for showing that we can possess and lay it out for God, withholding it or cleaving to it; that by means of it we can manifest our generosity to the poor and our overflowing love for God's cause: as a means of glorifying God by our beneficence, and of spreading among men the gold of heavenly blessing: as a thing that, according to the assurance of Jesus, we can exchange for a treasure in heaven.

And what is now the way to be freed from the danger and to be led into the right blessing of money?

*Let God be Lord over your money.* Receive all your money with thanksgiving, as coming from God in answer to the prayer: "Give us this day our daily bread."

Lay it all down before God as belonging to Him. Say with the woman: "I verily dedicate the silver unto the Lord."

Let your dealing with your money be a part of your spiritual life. Receive, and possess, and give out your money as one who has been bought at a high price, redeemed, not with silver and gold, but with the precious blood.

Make what the Word of God says of money, of earthly good, a special study. The word of the Father alone teaches how the child of the Father is to use this blessing.

Reflect much on the fact that it is not given to you for yourself, but for you and your brethren together. The blessing of money is to do good to others and make them rejoice.—*Andrew Murray.*

### Mites.

He lives most, who gives most.

If you would enjoy Heaven you must learn to give.

Christians will have all things in common when they find all things in Christ.

He who gives God only a tenth of his income is only a tenth part of a Christian.

Those who pray "Thy kingdom come" should remember the chariot wheels of the millennium are made of consecrated dollars.

"For the heart grows rich in giving;

All its wealth is living grain;

Seeds which mildew in the garner,

Scattered, fill with gold the plain."

"Give strength, give thought, give deeds, give self,

Give love, give tears, and give thyself;

Give, give, be always giving.

Who gives not is not living.

The more we give, the more we live."

### The Tenth Legion.

Let every Endeavorer whose practice it is to set aside systematically at least one-tenth of his income for the Lord's work send name and address to Secretary Baer, 646 Washington St., Boston, and request a certificate of enrollment in the Tenth Legion. Thousands of Christians are already en-

rolled, and the long list continues to grow. The consecration of Christian wealth is the coming revival in the church. Join with us in this movement that will hasten its advent.

#### Consecrated Gifts.

There is money and money; and it is perfectly certain that coins of exactly the same denomination may differ a million per cent. in evangelical value, according as they bear only Caesar's image, or, with that, also the image and superscription of Christ. More consecrated money,—money which has passed through the mint of prayer and faith and self-denial for the Lord's sake—is the greatest demand of our time. Does anyone doubt that the two mites of that "certain poor widow" have brought a perpetual revenue into the Lord's treasury through the centuries and are still yielding a large income to the church? Christ must have computed the spiritual interest of her gift when He said, "She hath cast in more than they all." In her offering there was sincere and whole-hearted consecration. She gave her all when she might have given a generous proportion—two mites when she could have done her duty by giving but one. Her small gift, because representing entire consecration, has been reaping compound interest throughout the centuries, till it has become the greatest of which we know. It is not a bare question of pounds and shillings and pence with which we have to deal in getting funds for missions, but of securing gifts which are quoted at par value in the exchange of heaven.—*A. J. Gordon.*

#### Minor Virtues.

Dec. 11.—The minor virtues and their importance. Phil. 3: 12-14; 4: 8; Matt. 5: 48.

DAILY READINGS.—Monday: Self-control, Prov. 16: 27-33. Tuesday: Discretion, Gen. 41: 33-40. Wednesday: Diligence, Prov. 22: 17-29. Thursday: Perseverance, Gal. 6: 1-10. Friday: Patience, Luke 21: 10-19. Saturday: Humility, Micah 6: 1-9.

#### For a Good Meeting.

There is surely opportunity for every one to take part in the discussion of this topic. A good plan might be to put the question "Which is the most important of the minor virtues?" then give a number of your brightest members each one of the virtues to support. The meeting thrown open, all could express their choice, and the contest of thought with thought would no doubt prove stimulating and helpful. Hunt up a number of quotations from great authors bearing on such qualities as patience, perseverance, generosity, diligence, cheerfulness, humility, etc., and make use of them in illustrating the topic.

#### From The Word.

Patience, Tit. 2: 2, 2 Pet. 1: 6, Jas. 1: 4, Rom. 5: 4, Ecc. 7: 8, Heb. 10: 36, Rev. 2: 2, 3. Perseverance, Prov. 4: 18, Jno. 8: 31, Heb. 3: 6, 14, 1 Cor. 15: 58, Gal. 6: 9, Heb. 12: 2, 3, James 1: 25. Diligence, 2 Cor. 8: 7, Deut. 11: 14, Heb. 11: 6, Prov. 11: 27, 12: 24, 13: 14, 22: 29. Cheerfulness, Eccl. 2: 26, Psalm 4: 7, Gal. 5: 22, Zec. 9: 9, Acts 8: 8, 2 Cor. 8: 2, Psalm 32: 11. Humility, Mic. 6: 8, Psalm 34: 2, 10: 17, Isa. 57: 15, Matt. 18: 4, 20: 26, 28, Jas. 4: 6, Prov. 15: 33, 22: 4.

#### Let all the People Sing!

"Blest be the tie," "Nearer my God, to Thee," "Thou, my everlasting portion," "Oh, sometimes the shadows are deep," "Lead, kindly light," "I will sing of my Redeemer."

#### Gifts and Graces.

Patience is the blossom of tested faith.

Perseverance is the child of steadfast hope.

Generosity in man is that which makes possible generosity in God.

Cheerfulness is the spirit of service in the kingdom of heaven.

Humility is the family likeness found in the faces and manner of the children of God.

CONTENT.—"That lovely bird of paradise, Christian content, can sit and sing in a cage of affliction and confinement, or fly at liberty through the vast expanse of heaven with almost equal satisfaction: while 'Even so, Father; for so it seemeth good in Thy sight,' is the chief note in its celestial song."—*Swain.*

KINDNESS.—An ancient emperor having threatened to slay all his enemies who had engaged in a certain insurrection, he yet pardoned them all. On being taken to task for breaking his word, he declared he had kept it, for they are no longer enemies, but transformed into friends.

"Learn from yon Orient shell to love thy foe  
And strew with pearls the hand that brings the woe;  
Free, like yon rock, from base vindictive pride,  
Emblaze with gems the wrist that rends thy side."

#### The Virtues in Chorus.

In the familiar Scripture (2 Pet. 1: 5-8), "Add to your faith virtue," etc., "the word translated "add"—"add to your faith"—has been anglicized, and is our word "chorus." Peter says, "Chorus your faith." Sustain it with the music of all the well-tuned graces of heaven. The first violin leads in rendering the grand masterpiece of the musical genius. The composition would be grand were the first violin the only instrument to render it. The sweep of the music would be vast. There would be melody and thrilling chords. But the first violin is not left alone. It is chorused and sustained. The second violin takes a part. The third violin takes a part. The flutes take a part. The deep-toned trumpet takes a part. The bass viol takes a part. The rolling drum takes a part. The tinkling cymbal takes a part. And all together, and in perfect unison, sound out the one grand conception of the one grand mind, and all together chorus the leading instrument. As you listen you are reminded of the words of the Apocalyptist, when he describes the music of the skies, and declares that it is like the sound of many waters and the voice of the mighty thunders. Such is the figure of the Apostle Peter. He says, "Let the grace of faith lead in the grand song of life. Let it pour out its clear, triumphant music upon the listening world. Its music is sublime; but compel it not to sing alone. Chorus it. Chorus it. Chorus it with boldness. Chorus it with knowledge. Chorus it with self-mastery. Chorus it with steadfast endurance. Chorus it with piety. Chorus it with love for the brethren. Let all the graces pour out their deep-seated and soul-stirring music, so that the listening world may have a large anticipation of the heavenly harmonies, and a grand anticipation of the song that is sung by the choir of the redeemed."—*David Gregg, D.D.*

#### A Neglected Virtue.

Prov. 2: 10, 11, 3: 21-22, Acts 19: 36.

The Christian lives in the province of the enemy. All that surrounds him may become a snare or an occasion of sin. Therefore his whole walk is to be carried out in a holy reserve and watchfulness, in order that he may do nothing indiscreet. He

watches and prays that he may not enter into temptation. Prudence keeps guard over him.

Discretion keeps watch over the lips. O what loss many a child of God suffers by the thought that if he only speaks nothing wrong, he may speak what he will. He knows not how, through much speaking, the soul becomes ensnared in the distractions of the world, because in the multitude of words there is not wanting transgression. Discretion endeavors not to speak, save for the glory of God and blessing to neighbors.

Over the ear also discretion keeps guard. Through the gate of the ear comes to me all the news of the world, all the indiscreet speech of others, to infect me. Very hurtful for the soul is eagerness for news. One can afterwards no more look into one's self: one lives wholly in the world round about. Corinth was much more godless than Athens; but in this last place, where they "spent their time in nothing else but either to tell or to hear some new thing," very few were converted. Take heed, says Jesus, what ye hear.

On this account, discretion keeps watch over the society in which the Christian mingles. "He that separateth himself seeketh his own desire." The child of God has not the freedom to yield himself to the society of the world so much and so long as he would: he must know the will of his Father.

Discretion keeps watch over all lawful occupations and possessions. It knows how gradually and stealthily the love of money, worldly-mindedness, the secret power of the flesh, obtains the upper hand, and that it can never reckon itself free from this temptation.

And, above all, it keeps watch over the heart, because there are the issues of life, there is the fountain out of which everything springs. Remembering the word, "he that trusteth in his own heart is a fool," it walks in deep humility, and it works out salvation with fear and trembling.—*Andrew Murray.*

### The Christian's Joy.

Dec. 18.—How to enjoy our religion. Neh. 8: 8-12; 1 Pet. 4: 3, 12, 13.

DAILY READINGS.—Monday: The fruit of the Spirit, Gal. 5: 22-26. Tuesday: Joy of salvation, Isa. 12: 1-6. Wednesday: Joy of obedience, Psa. 119: 97-104. Thursday: Joy of service, Deut. 28: 47-52. Friday: "Be of good cheer," John 16: 31-33. Saturday: Fulness of Joy, Psa. 16: 1-11.

#### For a Good Meeting.

Plan that your meeting may be in itself an example of how to enjoy our religion. A little prayerful and careful preparation will ensure an hour of spirited singing, earnest prayer, and hearty participation. Have a band of pause-fillers arranged for who will be on the alert to fill each unoccupied moment. Plan for several hymns to be started spontaneously, without announcement or music. For topics to discuss take some of the following: "Clouds dispelled by Gospel Light," "The greatest joy my religion has brought me," "How the joy of the Lord makes strong," "The true source of a Christian's joy." Suggest the following experiments in joy: Giving at a sacrifice; making some one else happy; seeking definitely some soul for Christ; yielding Christ full obedience.

#### Joy Texts.

*The Source of Joy.*—Ecc. 2: 26, Psa. 4: 7, Isa. 61: 3, Gal. 5: 22, Luke 2: 10, 11, Jer. 15: 16, Psa. 97: 11, 16: 11. *Reasons for Joy.*—Luke 10: 20, Psa. 21: 1, Isa. 61: 10, Psalm 105: 43, 2 Chr. 7: 10, Joel 2: 2

3, 24, Isa. 12: 3, Psa. 5: 11, 63: 7, John 16: 33, Rom. 5: 2, Acts 15: 3. *Our Joy Should be.*—Zech. 9: 9, Acts 8: 8, 2 Cor. 8: 2, Psa. 21: 6, Luke 6: 23, 1 Pet. 1: 8, 2 Cor. 6: 10, Phil. 4: 4, 1 Thes. 5: 16, 2 Cor. 6: 10, Jas. 1: 2, Heb. 10: 34.

#### Songs of Joy.

"Rejoice and be glad," "Blessed assurance," "I feel like singing," "O crown of rejoicing," "Praise Him! Praise Him!" "My joyful heart is filled," "Far, far, beyond the storms," "It may be at morn."

#### Rejoice Always!

Joy is the smile of God.

Joy finds no definition outside of Christian experience.

Happiness, as its name implies, is incidental; joy is permanent and continuous.

Thoughts from Andrew Murray:

To thank much for what God is and does, to believe much in what God says and will do, is the way to abiding gladness.

The gladness that I have in anything is the measure of its worth in my eyes: the gladness in a person, the measure of my pleasure in him: the gladness in a work the measure of my pleasure in it. Gladness in God and His service is one of the surest tokens of healthy spiritual life.

Gladness is hindered by ignorance, when we do not rightly understand God and His love and the blessedness of His service: by unbelief, when we still seek something in our own strength or feeling: by double-heartedness, when we are not willing to give up and lay aside everything for Jesus.

"The light of the eyes gladdens the heart." God has not intended that His children should walk in the darkness. Satan is the prince of the darkness: God is light: Christ is the Light of the world: we are children of the light: let us walk in the light. Let us believe in the promise, "The Lord shall be to thee an everlasting light. Thy sun shall no more go down, for the Lord shall be to thee an everlasting light, and the days of thy mourning shall be ended."

Understand this saying: "He that seeks gladness shall not find it; he that seeks the Lord and His will shall find gladness unsought." Think over this. He that seeks gladness as a thing of feeling, seeks himself: he would fain be happy: he will not find it. He that forgets himself to live in the Lord and His will shall be taught of himself to rejoice in the Lord. It is God, God Himself, who is the God of the gladness of our rejoicing: seek God, and you have gladness. You have then simply to take and enjoy it by faith.

"Jesus, I am resting, resting  
In the joy of what Thou art,  
I am finding out the greatness  
Of Thy loving heart.  
Thou hast bid me gaze upon Thee  
And Thy beauty fills my soul,  
For by Thy transforming power  
Thou hast made me whole."

#### The Joy of Service.

There is a new joy that comes to the Christian, springing out of service. To me it is not difficult to speak or write of that joy. Have you ever led one soul to Christ? Then you know more than all words can teach you of the essence of real joy. To tell the evangel, to pray with the seeker, to travail in birth for souls, to see the breaking of the light of God, to find another passing to His kingdom, this is life and joy indeed. Paul, the great missionary,

the man who so wondrously, in those days of suffering and peril, laid his whole being upon the altar of His Master's cross for others' blessing, could think of no greater joy in heaven than that of souls newborn through his toil and suffering. "For what is our hope, or joy, or crown of rejoicing? are not even ye before our Lord Jesus at His coming? For ye are our glory and joy." (1 Thess. 2:19, 20). And surely that joy is the Divine joy. It is over a redeemed people that God "joys with singing," and it is in the accomplishment of the great purposes of the Eternal Love, that the Master "shall see of the travail of His soul, and be satisfied."—*G. Campbell Morgan.*

Dear Christians, I desire with my whole heart that you should find out the blessed secret of continual joy in the Lord, so that you may radiate sunshine wherever you go, sunshine in your home, sunshine in your store, sunshine along the street, that people can know, even as they look at you, "There goes a man that is rejoicing in God his Saviour." Well, no carnal Christian can ever have the joy of the Lord. You must get delivered from carnality and sensuality, and dissensions and strifes, before you know what the joy of the Lord is, and no formal Christian can ever have the joy of the Lord. If your religion is only a round of theological observances, if you are very religious in Lent and very irreligious after Lent, believe me you will never know what the joy of the Lord is, never. Your religion must be just as good out of Lent as in it, your religion must be a thing of life and not a thing of form; it must be the outflow of the Spirit of God, and not something taught you by the precepts and commandments of man. No formal Christian, no traditional Christian, no ecclesiastical Christian can ever know what the joy of the Lord is. For the joy of the Lord is natural, the joy of the Lord raises you above yourself, the joy of the Lord brings you into the presence of the Lord Jesus Christ. Let us draw near to the presence of the Lord Jesus, and see what He has to teach us about rejoicing in God always. Let us take our seat in the school of the Man of Sorrows, and see what Jesus, the Man of Sorrows, has to teach us about joy. No one has spoken so much about joy as the Lord Jesus Christ. He who fathomed all earthly sin and all earthly sorrow, He alone can tell you what the heights of heavenly joy are. He humbled himself and became obedient unto death, even the death of the cross, wherefore God hath highly exalted my blessed Saviour, and set Him at His own right hand in the heavenly places. Now, Lord Jesus, take us as little children into Thy school, and teach Thy children the secret of the joy of the Lord, that will become their strength in the battle of life. The joy of the Lord is your strength, therefore you never can know what it is to be a strong Christian, and to defeat Satan, and to overcome his wiles and his suggestions unless the joy of God is reverberating in your heart.—*Rev. G. C. Grubb.*

### Christmas Truths.

Dec. 25.—Truths taught by Christmas. Luke 2:8-20.

DAILY READINGS.—Monday: God's love, 1 John 4:1-11. Tuesday: God's mercy, Luke 1:46-55. Wednesday: God's faithfulness, Luke 1:67-80. Thursday: The fatherhood of God, Luke 15:11-24. Friday: The brotherhood of man, Acts 17:22-31. Saturday: Salvation from sin, Matt. 1:18-25.

### For a Good Meeting.

The atmosphere of goodwill that Christmas time brings with it should be surely most helpful and

conducive to a good, hearty meeting. Of course you will have some special music for this service. One or two of the sweet old carols, and one or two of the more recent. Christmas songs in chorus are essential almost to a real Christmastide meeting. Whatever is said let it be briefly said, and enforce good precept with good example. Let each and every member bring some gift for the Christ-child's birthday. Some offering for His poor, such as tea, sugar, butter, bread, flour, etc.; or some little present of money for His work for a lost world. Gather the gifts into baskets and arrange for their distribution by a committee, a committee of the whole if possible, a singing, smiling, sunshiny committee.

### From the Birthday Book.

Gen. 3:15, 49:10, Num. 24:17, Psalm 2:7, 8, Isa. 9:2, 6, 7, 11:1-5, 42:1-10, 53:1-12, 55:4, Zech. 9:9, Mich. 5:2, Matt. 1:21, Luke 1:31-33, 2:9-14, 29-32, 4:18, Jno. 1:10-18, 3:13-21, Acts 17:22-31, Rom. 1:16.

### Christmas Carols.

"Hark, what mean those holy voices," "Hark, the herald angels sing," "It came upon the midnight clear," "Joy to the world," "Brightest and best of the stars of the morning."

### The Unspeakable Gift.

Christmas—Christ for the masses.  
Renunciation is the spirit of Christmas.

If there are any shadows on Christmas day self casts them.

We may have Christmas every day in the year, if we can lead a soul to Christ every day.

"Though Christ a thousand times in Bethlehem be born,

If He's not born in thee, thy soul is all forlorn."

—*Johannes Schaffer.*

### Christ, the World's Only Hope.

Wherever Christ is accepted as Saviour and Lord there man is purified and society elevated. Did He not come into the world primarily to improve man's temporal condition? He did something better. Wherever He is received in sincerity and truth there agriculture and commerce and manufacture are productive of the largest results. The wealth of the world to-day is in the hands of Christian nations. Under His benign philosophy houses of mercy, temples of piety, schools of learning, halls of justice, spring up upon every hand. The orphan is housed, the widow is cared for, and medical science ministers to the suffering.

Is it true that He did not found a university? He did something better. He stimulated the human intellect and emancipated the common mind: and, wherever He is accepted, there the poets sing the sweetest, the orators declaim the grandest, the statesmen are the wisest, and the scholars are the most profound. The original discoveries in science, and the original inventions in art, are the work of Christian men. Infidels have made valuable contributions to science and literature, but the original discoveries were made by Christian men.

Is it true that He did not come as a statesman? He did something better. He declared the brotherhood of man and preached the eternal principles of truth, justice, and fraternity; and as Christianity advances, these great principles are incorporated in the constitutions and statutory enactments of the governments of the world, so that the prophecy will be fulfilled, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ."

Is it a fact that He never issued a proclamation of emancipation? He did something better. He proclaimed the equality of all men, and asserted the redemption of the human race in its entirety. Slavery has disappeared before His coming, and Christian nations have been the great emancipators in all time. Is it true that He did not organize peace societies? He proclaimed the beatitude, "Blessed are the peacemakers; for they shall be called the children of God;" and anticipated the time when war shall be no more, when there shall be a supreme court of the world, with its chief justice and associate justices; and before that bar, England, France and Germany shall stand, to have their international difficulties adjudicated. Is it true that He did not organize midnight missions? He resolved to do something better—to create in the heart of men an affection for women, founded upon personal esteem. He does not banish the courtesan from society. He demands reformation: "Sin no more." Is it true that He did not offer the pledge of total abstinence to any man? He did something better. He wrote over the gateway of the temple in the skies, "No drunkard shall enter into the kingdom of heaven."—*Bishop J. P. Newman, D.D.*

#### The Guiding Star.

Brightest and best of the sons of the morning,  
Dawn on our darkness, and lend us thine aid;  
Star of the East, the horizon adorning,  
Guide where our infant Redeemer is laid.

Say, shall we yield Him, in costly devotion,  
Odors of Edom, and offerings divine,  
Gems of the mountain and pearls of the ocean,  
Myrrh from the forest or gold from the mine?

Vainly we offer each ample oblation,  
Vainly with gifts would His favour secure;  
Richer by far is the heart's adoration,  
Dearer to God are the prayers of the poor.

Brightest and best of the sons of the morning,  
Dawn on our darkness, and lend us thine aid;  
Star of the East, the horizon adorning,  
Guide where our infant Redeemer is laid.

## With the Juniors.

### Junior Work at the Ontario C. E. Convention.

#### Junior Sunrise Prayer-Meeting.

**T**HE morning was dark and misty, and yet, in spite of this fact, girls and boys were hurrying, with eager feet, to the Junior sunrise prayer-meeting in the Drill Hall. Mr. Stewart, President of the Junior Union, kept a watchful eye on the meeting, as the young chairman, Master Geo. McLeod, Hamilton, ably presided at the gathering of Juniors, for this was the Juniors' own meeting. Mr. Robinson kindly led the singing, and brightly the young folks responded to the baton. The Juniors gave texts of Scripture—favorite promises—for that was the topic. Scores took part quickly and briefly. In the season of sentence prayers which followed, tender and sweet were the peti-

tions of the Juniors claiming the rich promises which had lodged their precious precepts in their hearts and minds. Three bright papers on the promises and their value, were read by three Hamilton Juniors. Rev. T. Albert Moore closed the meeting by a brief prayer of loving consecration.

#### The Junior Breakfast.

The threatened rain was falling as the Juniors came out of the Drill Hall. A short run for those who were not provided against the elements had to be made to reach Knox church, where the "Junior breakfast" was to be served. The repast was sumptuous, and the "after-breakfast" speeches did justice to the wit and ability of our Junior workers. Each told some incident of contact with childhood, which revealed character and tendency, and pointed out the lesson as to the best methods of dealing with these phases of the child's life and thought. One told tenderly of the little child whose tender conscience had been wounded because her mother insisted on her wearing birds in her hat. Another told of prayerful trust toward the Heavenly Father by the little ones. Rev. A. C. Crews, General Secretary of the Epworth Leagues, and Sunday-schools, for the Methodist Church, Canada, was present and spoke of the effective work done in Junior societies. This was the brightest meeting of the character ever held under the auspices of the Provincial C. E. Union.

#### The Junior Workshop.

The Junior workshop was well fitted up, with suggestive articles for Junior superintendents, scrap-books, simple garments, missionary quilts and many other items that would employ the busy fingers of the Juniors, and enlist their thought and sympathy as well as employ their energies.

#### Junior Notes.

Miss Wright, of Montreal, Provincial Superintendent for Quebec, was a welcome guest at all our meetings, and we enjoyed her messages of loving greeting. We all look forward to greeting her at Montreal '99.

Dr. Francis E. Clark favored the Junior School of Methods and the Rally with his presence and cheery greetings. The Juniors enjoyed this privilege as much as the older ones.

Much interest was manifested in the Junior work, and it is to be hoped it will crystalize into definite service—either the organization of a new Junior society or the reviving of an old one.

Hamilton '98 was noted for Junior attendance, and did not the girls and boys enjoy it all? especially the good time they had together at dinner and tea time.

The Junior Committee did themselves credit, and too much cannot be said in praise of the arduous toil of the committee in every department where

Junior interests were concerned. We cannot mention all the names, and yet we feel that special thanks is due to Mr. J. C. Harris, Secretary of the Junior Union; Mr. Stewart, President; to Miss Brass, who trained the Juniors for the rally; and to Miss Kelk, who superintended the breakfast and Junior meals.

## Notes on the Junior Topics.

By Lily M. Scott.

### Courage.

Dec. 4.—A Christian's courage: how will he get it and how show it? Acts 21: 10-14; Phil. 4: 13.

DAILY READINGS.—Monday: David, 1 Sam. 17: 45-47. Tuesday: Elisha, 2 Kings 6: 15, 16. Wednesday: The three worthies, Dan. 3: 16-18. Thursday: Nehemiah, Neh. 6: 10, 11. Friday: The apostles, Acts 4: 18-20. Saturday: Paul, Acts 21: 12.

From the Daily Readings, select those which illustrate different kinds of courage. There is the courage of patience. Example: the missionary in the Congo District, who toiled for seven years before he had a single convert. The courage of self-sacrifice—those who "seek not their own," even more than that, those who push the claims of others—as the mother who often goes without many little comforts or luxuries, that her child may have a better chance in the world than she has had. The courage of endurance, as that of John Carter, the man who lay on his back paralyzed for fourteen years, and yet, instead of complaining, learned to do the most remarkable etchings, holding the pencil between his teeth. The courage of firmness, exhibited by those who stand boldly for an unpopular cause—for example, the early temperance leaders, and opposers of slavery. The courage of obedience—this is a quality that is peculiarly suitable to Juniors. At this point, have them give some of their own experiences. It is harder to obey parents or teachers, at many times, than it would be to disobey, for it is unpopular among many boys and girls. All true courage comes from the same source—Christ, "who giveth to all men liberally."

### Daniel.

Dec. 11.—Lessons from the life of Daniel. Dan. 6: 10-23.

Monday: The testing, Dan. 1: 11-16. Tuesday: United prayer, Dan. 2: 14-19. Wednesday: The King's warning, Dan. 4: 24-27. Thursday: The writing on the wall, Dan. 5: 22-28. Friday: Faithful to men and to God, Dan. 6: 1-5, 25-28. Saturday: The vision of Christ's kingdom, Dan. 7: 9-14.

The life of Daniel is a good example of our last topic. He had the courage of firmness. Go back to Daniel's early history. He was of royal descent, Dan. 1: 3, 6. He early came before the notice of the king by interpreting his dream for him. Let the dream be read, and its meaning given. Daniel's high position did not make him vain. He still served God. Teach the Juniors that added honors bring added responsibilities. The more favor was shown to Daniel by the king, the more did his enemies determine to bring about his ruin. Dan. 6: 4. They themselves acknowledged that no fault could be found in him, unless it was concerning the law of his God. Have some Juniors prepared to give their plot, and its result. Sin always brings its own punishment. It may be delayed for months or years, but it surely comes. In the same way, faithful adherence to duty results always in good.

What was the effect of Daniel's faithfulness to God on King Darius? Daniel was very little older than many of our Juniors, when he was first brought into "the favor and tender love of the prince of the eunuchs. No doubt his example inspired his three companions to be firm in duty. The love of God was with them in the fire. Wherever there is one faithful person, there is always another, and His form is like unto the Son of God."

### Christianity in Our Sports.

Dec. 18.—How can we put our Christianity into our sports? Isa. 35: 1, 3-6, 10.

DAILY READINGS.—Monday: Moderation, Phil. 4: 5. Tuesday: Truth and purity, Phil. 4: 8. Wednesday: Fairness, Luke 6: 31. Thursday: Patience, 1 Thess. 5: 15. Friday: Kindness, Prov. 31: 26. Saturday: Slowness to anger, Prov. 16: 32.

Teach the Juniors that whatever tears down, is not true recreation. Right sports may easily be made wrong by taking part in them at the wrong time, in a wrong way, or too long. One way of bringing Christianity into our sports, is by having Christian companionship, also by entering into them with a Christian purpose. "Whatsoever ye do, do all to the glory of God." The world is so full of amusements and sports, about which no question ever can be raised, that for a Christian to long for doubtful sports seems to be proof that his heart is not right with God. The only safe rule is to indulge in no sports or recreations in which we cannot easily imagine Christ's joining, if He were once more on earth.

Emphasize the fact that there must be no uncalled for impatience or anger shown by the Juniors, if they would show others that even in their sports they are Christians. Prov. 16: 32.

Then impress on the Juniors the beauty of just dealings. Take no mean advantage of one younger or smaller. Illustrate from the various games played by the Juniors.

### Christmas Truths.

Dec. 25.—What are some truths that Christmas teaches? Luke 2: 8-20.

DAILY READINGS.—Monday: The love of God, 1 John 4: 9. Tuesday: The mercy of God, Luke 1: 78-79. Wednesday: The faithfulness of God, Luke 1: 68-70. Thursday: The fatherhood of God, Luke 15: 31-32. Friday: The brotherhood of man, Acts 17: 26. Saturday: Salvation from sin, Matt. 1: 21.

1. The beauty of Christmas—It is the beauty of peace—song in the air, and song in the heart.

2. The splendor of Christmas is the splendor of power, for that little Babe held in His hand the sceptre of the world.

3. The glory of Christmas is the glory of self-denial—Christ gave up heaven for the glory of earth.

4. The spirit of Christmas is the spirit of Christ. "Not to be ministered unto, but to minister" is the secret of Christmas Day. Let us do as Christ did; give ourselves for others; deny ourselves that those who need may have a share in the good which has been given to us. Thus by giving, we shall know the joy of having and we shall truly join in the chorus that sounded over Bethlehem on the first Christmas morning. Our deeds of help will have more music in them than the chimes or the choir.

Thou who wast born and cradled in a manger,  
Hast gladdened our poor earth with hope and rest;  
Oh, best Beloved, come not as a stranger;  
But tarry, Lord, our Friend and Christmas guest.

Make this Christmas time forever memorable, because on that day you place thought, will, affection, and life upon the heaven side.

# The Sunday School

## Teachers Should Teach.

Neither preaching, talking, nor telling stories is teaching. If your pupils know nothing, it is because you teach nothing. We are indebted to Robert M. Offord for many of the following suggestions.

As good food is spoiled by a poor cook, so many a lesson is made unattractive and unprofitable by the poor way in which it is prepared and presented. The lesson should be:

1. **POINTED.** A multitude of words does not insure worth. Five gold dollars are better than five hundred copper cents. No true teacher will take up a lesson without, at least, one point in view. Toward this point everything will tend. Lessons differ. Some have many points, some few. The few should be driven with force. Better one made than ten attempted and lost.

2. **PRACTICAL.** Beware of speculation and disputation. As discussion of the growth of wheat cannot nourish physical life, so discussion of theories cannot nourish the spiritual. He who fails to find present, practical, spiritual truth in the lesson is not a true teacher, no matter how perfectly he may present the history, biography, or geography.

3. **PERSONAL.** To be practical the lesson must be personal. The teacher should study his class—know their temptations, trials, needs, weak points and strong points, not to expose them but to teach the pupils how to overcome, to bear, to pray, to appropriate. No pupil has been rightly taught until he can say, "God is *my* Light. The Bible is *my* Book. Christ is *my* Saviour. The promises are for *me*."

4. **PUNGENT.** That teaching fails of its highest, truest object which does not prick the "heart." Isa. 40: 2, Marg. God's Word is a "sword." Heb. 4: 12. We should know how to wield it, and not make Bible stories dull and ineffective.

5. **PREPARED.** It is audacious and presumptuous to pretend to teach God's truth without preparation. The teacher should pray, ponder, plan. He who prays will study. He must plan skillfully who would capture hearts. After planning, ponder. Ponder, pray, plan. Plan, ponder, pray. Let prayer be first, middle, last.

Gather as you go. Study daily. Everything is grist that comes to the teacher's mill. Turn daily incidents into illustrations. Save bits of history, poetry, striking thoughts, illustrations, pictures, tracts, anything that will send the truth home in power to the heart. Not until one has faithfully prepared is he in a condition where he can claim the promise, "Open thy mouth wide and I will fill it." Ps. 81: 10.

Prepare the lesson as one teacher does.

Take four pieces of common note paper. Number them. Cut the text from a lesson leaf. Pin it verse by verse, an equal distance apart, on the left of each blank sheet, putting a fourth of the verses on each. Jot down in pencil opposite each verse, any question to be asked, truth to be brought out, Bible reference to be read or illustration to be used. When the work is complete, take a four page sheet of note paper about the size of your Bible, paste the verses on it and copy the rest neatly in ink.

This paper is an incentive to careful preparation. If the paper lying in the Bible is blank, the lesson will be dull and unfruitful. It prevents the mind of the teacher being a blank when the boys or girls are talking about the latest pleasure. It holds the class to study. The Bible and these notes should be the only help in the hands of the teacher. This original lesson help preserved will give the foundation of a talk, Bible reading, or expository sermon if called upon with no time for preparation.—*Illustrator*.

## Notes and Suggestions on the International Lessons.

By George W. Pease, in the Sunday School Journal.

LESSON 10.—DECEMBER 4, 1898.

### The Book of the Law Found.

(Lesson Text: 2 Kings 22: 8-20. Memory Verse 19.)  
(Read 2 Chron. 34.)

**GOLDEN TEXT.**—"Blessed are they that keep his testimonies, and that seek him with the whole heart."—Ps. 119: 2.

**DAILY READINGS.**—Monday: A good king, 2 Kings 22: 1-7. Tuesday: The book of the law found, 2 Kings 22: 8-20. Wednesday: Effect of the book, 2 Kings 23: 1-8. Thursday: Putting away evil, 2 Kings 23: 15-25. Friday: The law in the heart, Deut. 6: 1-13. Saturday: Hear, learn, and fear, Deut. 31: 7-13. Sunday: The perfect law, Ps. 19: 7-14.

**INTRODUCTION.** After the disastrous reign of Manasseh, about whom we studied in Lesson 8, his son Amon reigned for two years, and the record is, "He did that which was evil in the sight of the Lord, as his father Manasseh did." Amon was succeeded by his son, Josiah, one of the best of the kings of Judah. Give the class some idea of the moral degradation of the people at this time, as shown by the prophets Jeremiah and Zephaniah. Also briefly sketch the early life and probable training of the young king. It was during the temple repairs that the incident happened which is the text of our lesson to-day.

**DEVELOPMENT OF THE TEXT.**—Place upon the blackboard the subject, "The Way of Success," and the following outline: 1. The unexpected discovery; 2. The king's inquiry; 3. The Lord's answer; 4. The promised blessing.

1. **THE UNEXPECTED DISCOVERY.** While the high priest Hilkiah was engaged in some work connected with the temple repairs he found an ancient roll of the law which had been hidden away during a previous reign or had been thrown into the accumulated rubbish. Note that (a) Hilkiah was



fulfilling his duty when the discovery was made. Added blessings come to one in the line of duty. (b) He shared his discovery with Shaphan, the scribe, who took it to the king. Be not selfish with discovered truth; give, and give freely. (c) The king was interested in the discovery and was ready to listen to this servant. Be ready to receive truth from any source. (d) The king accepted the word as revealed and humbled himself before God.

2. **THE KING'S INQUIRY.** The reading of the book of the law had a remarkable effect upon the king, who immediately sent a special commission of five persons to inquire further of the Lord "concerning the words of this book that is found." Note that Josiah shows here (a) A spirit of inquiry. He wished to know more fully the meaning and consequences of the words which he had heard. (b) A spirit of loving thoughtfulness for his people. The inquiry was to be made on behalf of his people as well as on his own behalf. (c) A spirit of reverence for God's word. The book was accepted without question as being the law of God, and hence to be followed.

3. **THE LORD'S ANSWER.** The prophetess confirmed to the king the message of condemnation and punishment which he had read in the book. Note here that (a) God's threatened punishments are conditioned. They may be escaped through repentance. (b) These punishments are certain to follow a continuance in the evil course. (c) A point may be reached where they cannot be averted. A time comes when there is "no remedy" (2 Chron. 36: 16); when God's wrath "shall not be quenched" (2 Kings 22: 17).

4. **THE PROMISED BLESSING.** A special mercy was shown the king, and although the threatened punishment was to fall upon the people, it was not to come in Josiah's reign, but he was to be spared the sad sight. Note that (a) This blessing was given because of humble repentance (verse 9). (b) The punishment of the nation was delayed. Thus the blessing was extended to others.

**SPECIFIC APPLICATION.** Josiah, the young reformer, teaches us the needful lesson that "The Way of Success" is to have an open, inquiring mind toward the truth, a spirit of reverence for the truth, and ready acceptance of the truth when presented.

#### LESSON 11.—DECEMBER 11, 1898.

### Trying to Destroy God's Word.

(Lesson Text: Jer. 36: 20-32. Commit to memory verse 32.)  
(Read the chapter.)

**GOLDEN TEXT:** "The word of our God shall stand forever."  
—Isa. 40: 8.

**DAILY READINGS.**—Monday: Writing the prophecy, Jer. 36: 1-10. Tuesday: Reading the word, Jer. 36: 11-19. Wednesday: Trying to destroy God's Word, Jer. 36: 20-32. Thursday: Despising the word, Jer. 11: 1-10. Friday: Rejecting God's word, Isa. 50: 8-17. Saturday: Christ's reproof of rejecters, Jo. 5: 36-47. Sunday: Rejecting and receiving, Acts 17: 1-11.

**INTRODUCTION.** The prosperous reign of Josiah was brought to an untimely end by his death on the battlefield of Megiddo, during a war into which he rashly entered against Necho, king of Egypt. Josiah's son, Jehoahaz, was placed upon the throne, but in three months' time was sent by King Necho in chains to Egypt, where he died. Eliakim, another son of Josiah, was then enthroned, his name being changed to Jehoiakim. The incident in our lesson deals with this king and his treatment of Jeremiah and his warnings. Present briefly to the class something of the life and work of the great prophet Jeremiah.

**DEVELOPMENT OF THE TEXT.** Place upon the

blackboard the subject, "The Way of Foolishness," and the following divisions of the lesson: 1. The fearless prophet; 2. The foolish king; 3. The faithful princes; 4. The fearful doom.

1. **THE FEARLESS PROPHET.** Jeremiah had been commanded to write down the revelations which had been given him and read them to the people. This was done by Baruch, the scribe, who also went to the temple and read them to the people. (See verse 5.) Note (a) Jeremiah obeyed God at great personal risk. Others of the prophets had been put to death by the king. (b) It was a hard duty which was imposed upon him—the threatening with fearful punishment a people he loved.

2. **THE FOOLISH KING.** Jehoiakim, when he heard the words which Jeremiah had written, cut the roll in pieces, and cast the entire manuscript into the fire burning on a brasier before him. Note that the king by so doing (a) Threw away his last chance for mercy. A way of escape from the impending doom was clearly pointed out by the prophet, but this way was not acceptable to the king. (b) Acted foolishly and childishly, for the truth of what was contained in the roll could have been made certain by abundant evidence if such had been sought. (c) Made the great but still common mistake of thinking that by destroying the message and the messenger he would escape the threatened consequences of his wicked life. There are many to-day who act with reference to the Bible just as foolishly as King Jehoiakim of old. Question the class as to the results of such an attitude toward truth.

3. **THE FAITHFUL PRINCES.** Certain of the princes protested against the king's action: They thought that his defiant attitude would surely bring judgment upon the people, and, realizing the situation of Judah at this time, they did what they could to turn the king from his wicked purpose, but without avail—"he would not hear them." They were faithful in that they had warned the king (see Ezek. 33: 7-9), although nothing came of their supplication.

4. **THE FEARFUL DOOM.** Although the message had been destroyed by the king and the messenger had disappeared, being hidden by the Lord from the king's fury, the judgments of the Lord were to come to pass, and that speedily. Note here that (a) God uses men and nations for His purposes (verse 29); (b) One man's sin brings sorrow to many (verse 31); (c) The word of the Lord is sure and standeth forever.

**SPECIFIC APPLICATION.** As in the last lesson we found that the way of success was to be receptive of the truth, the lesson to-day very plainly shows us "The Way of Foolishness" as being an utter disregard of and opposition to the truth. Use these two lessons to impress upon the class the different results which come to us as determined by our attitude toward truth.

#### LESSON 12.—DECEMBER 18, 1898.

### The Captivity of Judah.

(Lesson Text: Jer. 52: 1-12. Commit to memory verses 9-11.)  
(Read 2 Kings 25 and Jer. 8.)

**GOLDEN TEXT.**—"Ye shall seek me, and find me, when ye shall search for me with all your heart."—Jer. 29: 12.

**DAILY READINGS.**—Monday: The captivity of Judah, Jer. 52: 1-11. Tuesday: Complete destruction, 2 Kings 25: 8-21. Wednesday: Sin and its punishment, 2 Chron. 36: 11-21. Thursday: Refusing to be warned, Jer. 32: 1-5. Friday: Prophecy of captivity, Jer. 32: 26-35. Saturday: Cry of the captive, Lam. 1: 1-11. Sunday: Christ's warning, Luke 20: 9-18.

**INTRODUCTION.** Jehoiakim's son, Jehoiachin, reigned for three months, when he was carried captive to Babylon by Nebuchadnezzar, and Zedekiah,

a third son of Josiah, came to the throne. Jeremiah was still prophesying in Jerusalem, Ezekiel on the banks of the Chebar, and Daniel in Babylon. Give a brief account of the power and extent of the Babylonian empire at this time. Picture the internal condition of the kingdom of Judah, showing the triangular conflict between the prophet and the princes, the prophet and the king, and the king and the princes of the realm.

**DEVELOPMENT OF THE TEXT.** Place upon the board the subject, "The Way of Death," and the three following divisions: 1. The king's disobedience; 2. The people's distress; 3. The nation's destruction.

1. **THE KING'S DISOBEDIENCE.** The previous lessons have shown us the great influence the kings had over the people, and that when the king's principles and policy were righteous the nation was blessed and protected, but when a king came to the throne and "did evil in the sight of the Lord" the reign was always disastrous. We see in the opening verses of the present lesson (a) The king disobedient to the Lord, doing evil in his sight, and thus inviting the infliction of the threatened judgments. (b) The king was disobedient to his word and rebelled against King Nebuchadnezzar. This was in direct opposition to the counsel of the prophet Jeremiah, the wisdom of whose advice was soon made apparent.

2. **THE PEOPLE'S DISTRESS.** The king's folly brought the army of Nebuchadnezzar against his capital city of Jerusalem in January, B.C. 587. The city stood the siege for a year and six months, when it was finally taken. During the siege the people suffered terribly from famine (verse 6. See also Lam. 4:5-10). Note in passing (a) The people's brave defense. They were willing to fight, and did bravely fight against physical force, but were not willing to obey the voice of God which would have obviated the necessity of such fighting. Moral courage to do right is the great need of the present day. (b) Jeremiah's great faith in the word of the Lord shown by his buying a piece of land outside the city walls. (See Jer. 32:6-15). (c) The utter insincerity of the Jews shown by their momentary repentance during the siege (Jer. 34:8-10) and their return to their evil practices as soon as they thought the danger was passed (Jer. 37:5).

3. **THE NATION'S DESTRUCTION.** The city was taken in July, B.C. 586, and Jewish national life came to an end as had been prophesied time and time again. Note (a) The flight, pursuit, and capture of the king; (b) The judgment upon the king, his sons, and the princes of the people. In this connection see, also, the remarkable prophecies of Jeremiah and Ezekiel (Jer. 32:3-5, 34:2-5, Ezek. 12:13). (c) The destruction of the city (Jer. 52:12-14). (d) The deportation of the people (Jer. 52:15, 16.)

**SPECIFIC APPLICATION.** The oft-repeated warning as to the result of persistent disobedience was now seen to be true. The way of disobedience is "The Way of Death." Impress this thought upon the class.

## LESSON 13.—DECEMBER 25, 1898.

### A Christmas Lesson.

(Lesson Text: Heb. 1:9. Commit to memory verses 1, 2.)  
(Read Luke 2:1-20.)

**GOLDEN TEXT.**—"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—*Luke 2:11.*

**DAILY READINGS.**—Monday: A Christmas lesson, Heb. 1:1-9.

Tuesday: A Saviour given, Isa. 9:1-7. Wednesday: Sent of God, 1 John 4:9-15. Thursday: Head over all, Col. 1:9-19. Friday: The guiding star, Matt. 2:1-11. Saturday: The angel's message, Luke 2:1-14. Sunday: Seeing and rejoicing, Luke 2:15-20.

**INTRODUCTION.** Our Christmas Lesson for this year is taken from the Epistle to the Hebrews, "a mighty work . . . the last appeal of Christianity to Judaism." The author of this epistle is not known, but there is no question as to the message which the book contains and that it is rightly placed in the canon.

**DEVELOPMENT OF THE TEXT.** Place upon the blackboard the subject, "God's Christmas Gift," and consider the verses of the lesson under the three heads: 1. The loving Father; 2. The sacrificing Son; 3. The glorious kingdom.

1. **THE LOVING FATHER.** From the moment sin entered into the world God in His love for His children has exerted Himself to win them back to an allegiance to Himself and to His standards of righteousness. The first two verses of our lesson summarize what has been done for us the in way of revealing God's will to us. There have been many prophets and many forms of revelation, "law and prophecy, doctrine and exhortation, warning and consolation, threatening and promise in the prophetic discourse." The last and greatest revelation was through His Son Jesus Christ. Draw out from the class thoughts as to ways in which God has shown Himself as a loving Father, such as (a) In His laws; (b) In His warnings; (c) In His punishments; (d) In His long-sufferings; (e) In His promises and their fulfillment; (f) In His providings, etc., leading the class up to an appreciation of the greatest manifestation of His love in the giving of Jesus the Christ, His only Son, with the gift of life in His hands.

2. **THE SACRIFICING SON.**—In Jesus, the divine Son of God and also Son of man, we have a revelation of what it is possible for man to attain unto, for the time will come when we shall be presented to the Father perfect in Christ Jesus. The Christ-man then is (a) Self-sacrificing in His nature. Jesus gave Himself and all that He had to His great mission of saving fallen humanity. Is the servant greater than the Master? (b) A revelation of godliness in His life. Jesus was the express image of God to man. So should His disciples be a revelation of the Christ spirit to all men. (c) Redemptive in His work. The Son of man "Himself purged our sin," thus opening the doors of eternal life to the imprisoned soul. Our lives should be such as will help everyone with whom we come in contact to a higher and purer plane of daily living.

3. **THE GLORIOUS KINGDOM.** The kingdom of God, whose citizens are these Christ-men, is the kingdom whose doors have been opened to us through the work of Christ. Note here that (a) The King is the Son, who is "appointed heir of all things." (b) The scepter is the scepter of righteousness, this is the ruling force in this glorious kingdom. (c) The duration of this kingdom is for all time. "Thy throne, O God, is forever and forever." Citizenship in this kingdom is what Christ offers.

**SPECIFIC APPLICATION.** Briefly review the outline presented in the text development and emphasize the threefold nature of God's Christmas Gift: first, His love, second, His Son, bringing the gift of eternal life; and, third, the glorious kingdom of righteousness, prepared for all who love His appearing. This gift is free to all upon the fulfillment of certain very simple conditions. It is offered to all to-day. What shall we do with it?

## Looks Into Books.

## Immortal Songs.

A holiday volume of exceptional excellence in literary merit and mechanical make-up is "Immortal Songs of Camp and Field," by Rev. Louis Albert Banks, D.D. It is similar in design and execution to the author's "Immortal Hymns and their Story," which proved so successful last year. Twenty-five patriotic songs are published with an interesting account of the authors, the occasion of their production, and incidents connected with their use. The publishers, The Burrows Brothers Company, of Cleveland, have produced the book in the best style of the bookmaker's art. The volume is enriched with fifty-eight full page portraits and illustrations, printed on heavy calendered paper. We quote a paragraph or two from the story of Rudyard Kipling's famous jubilee hymn:

"The great poem came at the close of the jubilee exercises and struck the world with a surprise. While Mr. Kipling has long been regarded as a great writer of fiction, and a strong poet, the deep note of strength, the undertone of volcanic earnestness, as well as the profound religious faith of the Recessional, were qualities which had not been attributed to Mr. Kipling by the majority of people."

"It is not to be marvelled at that this keen student of human nature and of human history should have been able to perceive that 'the far-flung battle-line,' 'the dominion over palm and pine,' 'the tumult and the shouting,' 'the captains and the kings,' and 'the far-called navies' are only dust and ashes, unless God lives in the hearts and controls the character of those who wield these instruments; and that 'the frantic boast,' and 'the foolish word' may pull a national structure down upon the heads of a people drunken with their own power and riches."

"The sublime and solemn refrain of the poem:

"Lest we forget, lest we forget,"

called back not only the British people in all parts of the world, but the conscience of all civilization, to the one abiding source of human power."

## Periodicals.

IN timeliness, variety and positiveness of quality and interest the November number of *McClure's* must be pronounced a rare magazine. A character sketch of Colonel Theodore Roosevelt presents, in its full picturesqueness, the personality of one of the most independent, original, and forceful of living Americans. "A True Story of the Fire Patrol," and Mr. E. Fitzgerald's account of his own experiences in leading a party for the first time in human record to the tops of the two highest mountain peaks in the Western Hemisphere, exhibit human power in the strongest, most heroic manifestation. And Mr. H. J. W. Dam's portrayal of "The Mystery of Vesuvius" gives a sense of the profundity and mightiness of the great earth dragon not to be had from any other writing on the subject. Then there are three or four very strong short stories—one by Stephen Crane that shows him to great advantage in an entirely new field.

Rich as the autumn woods in color and varied as its tints are the contents of November *Outing*. They touch every timely sport and pastime, and illustrate it with the best obtainable art. The contents are as follows: "Football, the Forecast of the Season," by Walter Camp. "Amateur Golf Championships," by H. L. Fitz Patrick. "The Yarn of the Yampa" (St. Petersburg and Moscow), by E. L. H. McGinnis. "Lawn Tennis of the Year," by J. Parmly Paret. "Trapping With Steel Traps," by Ed. W. Sandys. "A Thanksgiving Shooting Trip," by W. R. Armstrong. "Salmon Fishing With the Indians," by "Fritz": "Up Vesuvius," by Emma T. Wilkinson. "A Thanksgiving Deer Hunt in West Virginia," by B. W. Mitchell. "A Tragic Moose-Call," by Arthur A. Shute. "A Stormy Cruise in a Centerboard Sloop," by A. J. Kenealy. The monthly review of amateur sports and pastimes is full of facts and records in the handiest form for reference.

UPON educational questions, in which the *Atlantic* is always strong and interesting, the November number offers three valuable papers. Hamilton W. Mable pays a judicious and well-deserved tribute to the activity and energy of the great West in promoting educational culture by schools and associations; Professor Munsterberg shows that the proper attitude of Psychology towards Art is to analyze and interpret the creations of the latter and the receptive emotions produced by them; and "Three School Superintendents" detail many of the most crying evils of the public-school system and indicate the remedies in matters which vitally concern the whole community. John Muir's "Wild Animals of the Yosemite," interspersed with lively snake and bear stories, is one of his most characteristic and entertaining papers. The installment of the Letters of Carlyle is particularly rich and impressive, covering as it does his mother's last illness and death, and the preparation of his Life of Cromwell. Charles T. Copeland, the editor of the series, accompanies the letters with a brilliant sketch of Carlyle as a Letter Writer.

IN more than half a million homes *The Youth's Companion* comes every week, the welcome guest of young and old—read with equal interest by every member of the household. The best of fiction, poetry, sketches of travel, instructive articles, comment on current events and selected miscellany and anecdotes fill its columns from week to week and from year to year. The publishers promise that the volume for 1899 will surpass all former ones, in variety, interest and value. Among the two hundred distinguished contributors already engaged are Hon. John D. Long, Secretary of the Navy, Edward Everett Hale, Henry M. Stanley, Sarah Orne Jewett, W. D. Howells, Poultney Bigelow, Herbert E. Hamblen, Hon. Carl Schurz, Rt. Hon. James Bryce, John Burroughs, Robert Barr, Thomas Nelson Page, Bret Harte, William Black, Alfred Austin, Andrew Lang and Dr. William A. Hammond. All subscribers to the 1899 volume will receive *The Companion's* new Calendar, exquisitely colored, with a border of stamped gold. The paper will be given free also from the time subscription is received until January 1, 1899, then a full year to January 1, 1900. A handsome illustrated announcement and sample copies will be sent free to any one addressing *The Youth's Companion*, 211 Columbus Ave., Boston, Mass.

THE Thanksgiving *Ladies Home Journal* marks the fifteenth anniversary of that widely read magazine, which now sells 850,000 copies each month, and its editor reviews its past under the unique heading, "Fifteen Years of Mistakes," revealing his plans for its improvement and for its greater usefulness in the future. "The Anecdotal Side of Mr. Moody," reveals the chief characteristics of the great Evangelist in a succession of interesting stories, and "My First Night in the Jungle" is Henry M. Stanley's narrative of the first of his journeys into Africa. "How Richard Wagner Wrote His Operas" gives the nearest, clearest and most interesting view of the famous composer that has yet been written. The first chapters of Mary E. Wilkins' new serial are among the fiction features. Miss Wilkins reverses the novelist's usual order, and makes ludicrous the mistakes of city people in the country. Another that will be followed with keen interest is "The Girls of Camp Arcady," also beginning in the November issue. It is a sparkling, vivacious narrative of four girl bread-winners who live together in a New York flat.

THE *Treasury of Religious Thought* for November, 1898, begins the second half year of the sixteenth volume of this attractive magazine. The frontpiece is a portrait of the Rev. S. A. Cornelius. There are sermons and addresses by Rev. Dr. T. L. Cuyler, and his able successor, Rev. Dr. David Gregg, of Brooklyn, and by Rev. Dr. W. H. Albright, of Boston; and outlines of sermons by Dr. G. B. P. Hallock, Dr. Joseph Parker, of London, Eng., Dr. Irwin, and the Rev. Charles T. Wilson. The opening illustrated article, on "Applied Christianity," gives the story of the Red Cross Society and the earlier movements which led up to it. The Rev. P. J. Mallett, of Beloit, Wis., discusses the Financial Problem of the Church; Prof. Small continues his summary of the "Movements Among the Churches," and Dr. Hallock his inspiring prayer-meeting suggestions. The minor departments of the magazine are all well sustained, as usual. E. B. Treat & Co., Publishers, 241-243 West 23rd St., New York.

EVERY one should read Dr. Henry V. Noyes's article, in *The Missionary Review of the World* for November, on "The Present Situation in China." It is a masterly survey of the conditions and outlook from both a political and missionary standpoint. Another interesting article is contributed by Dr. John M. Allis of Chile and deals with the moral and religious condition of that South American Republic. This article is well illustrated from photographs. The Editor-in-Chief, Dr. Pierson, this month gives us another of the "Miracles of Missions," describing the story of the founding of the Harotsi Mission in South Central Africa. Other articles worthy of special attention are Dr. Ellinwood's discussion of "The Doctrine of Sacrifice in India," H. F. La Plante's "Some Mission Fundamentals Illustrated," and "Mormonism in Politics and Religion."

*Frank Leslie's Popular Monthly* for November is the initial number in the new and improved form of this long time favorite illustrated family magazine, with a handsome cover in colors and gold. Its price is reduced to ten cents, one dollar per annum.

# Gleanings from the Wide Field

## Canadian C. E. Council.

### First Great Dominion Convention.

"Montreal '99" should now be the watchword of all Canadian Endeavorers from Halifax to Victoria. The Quebec and Ontario Unions, at their recent annual conventions, unanimously decided to withdraw their distinctively Provincial gatherings for '99, and join in making the Dominion Convention at Montreal in October next a rally worthy of Canada. Other provinces holding conventions in the early summer will not interfere, but every province in the Dominion, it is expected, will join hands, and heads, and hearts, for "Montreal '99."

The arrangements for the Montreal Convention are in charge of the Canadian Council and the Montreal Union, and are already receiving careful attention. As the details are worked out, full particulars will be given in these columns.

A "MONTREAL '99" FLAG has been issued which should be hung in every Christian Endeavor Society meeting room in the land as a constant reminder during the months to come. *One in every society* is what we aim at. Can you not help us? Have it brought up at the next business meeting of your society, or, better still, order one or two yourself and present to the society. The flags are 10c. each postpaid, and may be ordered from the Secretary—address as below—or the Endeavor Herald Co.

### CANADIAN C. E. HANDBOOK.

There are many Handbooks issued in connection with Christian Endeavor but this will be the only one distinctly Canadian. In undertaking its publication the Council are assuming a considerable financial responsibility, but look with confidence to Endeavor societies and individuals for a hearty support. Read the list of contents given in the advertising columns of the HERALD and you cannot but be struck with the helpful character of the book, and the benefit it will be to the Endeavor cause in Canada, if widely circulated. Help us circulate it. Note the prices and propose it as a substitute for the topic cards and daily reading books for '99 in your own society. Have all orders in at the earliest possible moment.

C. J. ATKINSON,  
Secy.-Treas. C. C. C. E.  
26 Langley Ave.

## From the Ontario Secretary.

WHAT do you think of this resolution, Local, County, and Provincial officers, as passed by the Convention in Hamilton? Here it is: "Resolved that we put on record our appreciation of our organ, the ENDEAVOR HERALD, and recommend Endeavorers throughout the Union, to do all in their power to increase its circulation, therefore its influence, knowing that in so doing they will render the most effective service to the cause of Christian Endeavor." Will we as officers and members resolve to push the HERALD to the front a little more vigorously, and try to have it introduced into every society where it is not now taken? There are hundreds of Endeavorers that need this paper. Give us your hand. Put your shoulder to the wheel; *shove*.

The outlook for Christian Endeavor was never more favorable than it is to-day. Our annual convention is over, our winter's campaign has started. The tide of spiritual power has risen higher than ever. Never before was our responsibility so great.

Come now, we have enlisted for the whole war. Let the redeemed of the Lord buckle on the whole armor, attempt great things for God, expect great things from God. At Hamilton we had a meeting of county secretaries for the purpose of getting closer together in our work, and although the meeting was not largely attended, yet there was a fair representation of the counties, and a splendid meeting was the result. Kindly let me say to the county secretaries who were not at Hamilton, that you can greatly assist the secretary, and advance the C. E. movement, by having your local machinery in good running order.

Try, if possible, to get every society in your county or district to join the Union, and if any refuse, find out why, for in most cases it is because there is some misunderstanding. A society in every church, and every society in the Union, will be our banner, and in our hearts. Through the kindness of the ENDEAVOR HERALD we shall speak to you each month through this department, and I will promise to make it as interesting as possible.

Send me your suggestions on better and more complete organization, and I shall try and co-operate

with you in making this the best year of the Ontario C. E. Union.

Those who were in attendance at the Hamilton Convention will remember that a change in the constitution was proposed, whereby the office of Councillors would be done away with, and in their place have three district superintendents, who would assist the General and County secretaries. Although the proposition was not favorably dealt with in convention, Dr. Dickson very wisely suggested to the Executive Committee which met afterwards, that each Councillor be made a District Superintendent, so that they would be able to assist the Union during the coming year in more complete and united organization. The proposition was accepted unanimously, and the counties which form the districts are as follows:

Western District—Dr. Dickson, Galt, Superintendent; Essex, Kent, Elgin, Norfolk, Haldimand, Brant, Waterloo, Oxford, Lambton, Middlesex, Huron, Perth.

Central District—S. J. Duncan-Clark, Toronto, Superintendent; Bruce, Grey, Simcoe, Wellington, Dufferin, Wentworth, Lincoln, Welling, Halton, Peel, York, Ontario, Durham, Northumberland, Peterborough, Victoria, Haliburton, Muskoka, Parry Sound, Algoma, Rainy River, Thunder Bay.

Eastern District—J. N. Dales, Kingston, Superintendent; Hastings, Lennox, Addington, Frontenac, Prince Edward, Leeds, Grenville, Dundas, Stormont, Glengarry, Prescott, Russell, Carleton, Lanark, Renfrew, Nipissing.

The Superintendents will be pleased to hear from the County Secretaries at any time, and will give all assistance in their power to advance Christian Endeavor. Write to them, county officers, when you are having a rally or convention, invite them to speak, but in any case tell them of your successes and failures, so that we may all get the benefit of your experience.

At Hamilton, as at St. Thomas, resolutions were passed, endorsing the "Tenth Legion." We hope that the local societies are doing what they can to secure members. Send to J. Willis Baer, Boston, Mass., for pledges. They cost you nothing.

### AFFILIATED SOCIETIES.

At the quarterly meeting of the Board of Trustees of the United Society of Christian Endeavor, held in Sept., 1897, the following resolution was carried unanimously:

Whereas Christian Endeavor principles have been adopted by many societies that are called by other names, and, whereas, in part, if not in form, they are part of the great interdenominational and world-wide Christian Endeavor movement,

Resolved, that we extend to all societies in the United States or Canada, connected with evangelical churches that have adopted a definite prayer meeting, covenant pledge, the consecration meeting, and appropriate lines of work for Christ, a cordial invitation to the fellowship of the United Society in its annual conventions, and to all privileges that can be extended to affiliated societies that do not desire to come fully into the ranks of Christian Endeavor, adopting its name with its method.

Resolved that all such societies be regarded as affiliated societies.

Resolved that we again affectionately invite these kindred societies to adopt, or couple with their own, the name Christian Endeavor, which always has stood, and to-day, in every land beneath the sun in an ever widening circle, does stand for loyal fidelity to one's own church, as well as for fellowship with all of every evangelical faith in every clime who love our Lord and Master.

County officers will do well to look carefully into these resolutions, so that they may know how liberal the United Society of C.E. is in regard to kindred societies. There is no reason why every Epworth League, and every Baptist Young People's Union should not affiliate with the County and Provincial Unions. The officers should do all in their power to secure such affiliation.

It would be well, however, for all denominational societies to add C. E. to their name, and thus come into full membership (many of these societies have already done so), as voting powers and official positions cannot be given to members of societies where the name Christian Endeavor has not been taken in addition to their own, such as B. Y. P. U. of C. E., or E. L. of C. E.

If the County Secretary will make the effort, I believe every denominational society may be induced to affiliate and join in the annual county and provincial conventions.

Next month we will have something to say to the Corresponding Secretaries.

A. T. COOPER.

Clinton, Ont.

"An evening among modern miracles" makes a good title for a missionary meeting.

## From the Ontario Treasurer.

I BEG to acknowledge with thanks the receipt of the following pledges to the work of the Ontario Provincial Union for the month of October, 1898:

Blackheath, Chalmers' Pres. \$1; Blyth, St. Andrews' Pres. \$1; Brantford, Zion Pres., \$2; Toronto, Parliament St. Bapt., \$1, Kent Bridge, Knox Pres., .66; Goderich Union, \$1; Baltimore Pres., .88; Norwich Bapt., \$1; Toronto, Cooke's Pres., \$2; Beamsville, Pres., \$2; St. Thomas, Knox, \$2; St. Mary's Meth., \$1, Hamilton, Erskine Pres., \$2, Peepabun, Luther Pres., .50; Norwich Pres., \$1; Toronto, Church of Ascension, Episco., \$1; Orillia Pres., \$1, Bridgeburg Disciples, .50, Forest Meth., \$1; Galt, Knox Pres., \$2; Beaconsfield Union, \$1; Picton, St. Andrew's Pres., \$1; Smith's Hill Pres., \$1; Stratford Cong., \$1; Leith Pres., \$1; London, Adelaide St. Bapt., \$1; Bolsover, St. Andrew's Pres., \$2; Wyoming E. L. of C. E., .50; Hagersville Meth., \$1; London, Centennial Meth., \$1; Hamilton, Burkholder Meth., \$5; Lawrence Union, \$1; Winger, Disciples, .50; Petrolia, \$1; St. Thomas, Church of Christ, \$1; Newark, E. L. of C. E., \$1; Eramosa, First Pres., .50; St. Mary's, Knox Pres., \$2, St. Catharines, Demill Ladies' College, \$1.25; Norval Pres., \$1; Brantford, Huron St. Meth., \$1; Keady, Chalmers' Pres., \$1.10; Tintern Meth., \$1; Ayr, Knox Pres., \$1.50; Woodstock, First Cong., \$1; Rosedene, Disciples, .40; Cumberland Union, \$1; Hensall, Carmel Pres., \$1; Cornwall, Knox, \$5; St. Mary's Meth., \$1; Toronto, College St. Pres., \$1; Crawford Presbyterian, .50; Brantford, Calvary Bapt., \$1; Kingston, Zion Pres., .55; Watford, Grace Episc., .50; Newmarket Pres., \$1; Palermo, Sixteen, \$1; Vandorf, Wesley Meth., \$1, Duart Pres., \$1; Sheild, \$1; Toronto, Northern Congl., \$2; Kingston Local Union, \$5; Nairn, \$1; Kingston, Queen St. \$1; Beamsville, First Baptist, \$1; Wycombe, Bethel Meth., \$1.50; Toronto, Westminster Pres., \$1; Carluke Pres., \$4; Pembroke, Calvin Pres., \$1; Ingersoll, Zion Congl., \$1; St. Catharines, Knox Pres., \$1; Culloden Pres., .50; St. Thomas, Grace Meth., \$1; Woodstock, Norwich Ave. Meth., \$1; Kew Beach Junior, \$1; St. Catharines, Lyman St. Bapt., .50; Sarnia, Burns' Pres., \$1; Southill Bapt., .40; Newmarket Friends, \$1; Plains, East Meth., \$1; Hastings, St. Andrew's Pres., \$1; St. Catharines First Pres., \$2; Toronto, West Pres., \$1; London, Talbot St. Bapt., \$1; Alexandria, \$1; Shelburne Meth., .75; Parry Sound Meth., \$1; West Lorne Pres., .50; South Plympton, Pres., .84; Smith's Falls, St. Paul's Pres., \$1; Erin, Burns' Pres., \$1; London, St. George's Epis., \$1; Forest, Ebenezer Congl., \$1; Plantagenet Union, \$1; Toronto, Olivet Church, \$1; Woodville Pres., \$1; London, St. James Pres., \$1; Paris Meth., .50; Wingham Pres., \$1; Dunganon, E. L. of C. E., \$1; Dresden B. M. E., .50; Carleton Place, St. Andrew's Pres., \$1; Simcoe, St. Paul's Pres., \$1; Pine Grove Congl., \$1; Ventnor Pres., \$1; Port Colborne Pres., \$2; Ingersoll Bapt., Tabernacle, \$1; Bloomingdale Union, \$1; Valetta Pres., \$1; Port Hope, First Pres., \$1; Renfrew, St. Andrew's Pres., \$1; Tottenham, Fraser Pres., \$1; Belwood, First Congl., \$1; Riverdale Pres., .50; Plattsville Pres., \$1; Falkirk \$1; Taylorville, East Gloucester Pres., \$1; Toronto, St. John's Pres., \$2; Tilbury, East Congl., \$1; Motherwell, \$1.

W. J. DONERTY.

308 Gray St., London.

THE Anamosa Prison Press tells of a good meeting of the Prison Christian Endeavor society in the Iowa Penitentiary. The membership is \$1.

## The World Over.

A "BUTTON-HOLE" committee is one of the means the Woolston Wesleyan Christian Endeavor society, New Zealand, uses to recruit its ranks.

EIGHTY-FOUR comfort-bags were forwarded to a Floating Christian Endeavorer, chief master-of-arms of the U.S.S. "Chicago," soon to go into commission.

Two pounds ten shillings by the sale of arrowroot was raised for Bibles for the New Hebrides, by the missionary committee of the St. Paul's Presbyterian Wangauni Christian Endeavor society, New Zealand.

In addition to Tamil, Telugu, and Kanarese, the Model Christian Endeavor Constitution is to be put into Malayalam, another language of Southern India. It is now found in at least ten different languages of India.

A "GLASSWORKERS' Christian Endeavor society," organized in one of the largest glass-houses of Bridgeton, N.J., in 1895, is doing splendid work, and is still holding Monday noonday meetings.

THE first Christian Endeavor society in Manila has been organized, with Mr. G. Mathewson, of the First Presbyterian church, of San Francisco, as president. Mr. Mathewson is in the United States army.

TWO hundred and fifty delegates were welcomed to the Christian Endeavor Convention at Stellenbosch, South Africa. Rev. Andrew Murray gave a series of the matchless addresses which have made him a world-leader in the recent movement for deepening the spiritual life.

A SQUAD of District of Columbia Endeavorers held a meeting in the trenches before Santiago, with the music of the whistling Mauser bullets as an accompaniment to their hymns. Some of these Endeavorers went out of that meeting to join the white-robed throng above.

AUSTRALIA reports 1,722 Christian Endeavor societies, with 52,340 members, to which must be added unaffiliated societies, bringing the total membership up to 55,000. Of these 3,148 joined the church during the year, and 1,461 associates became active. The Wesleyan Methodists lead with 535 societies; then come the Baptists with 150; the

Congregationalists with 131; the Presbyterians and Primitive Methodists with 110 each; the Bible Christians with 89; the Church of England, 27.

It is very significant that since the Presbyterians began to make a special effort to induce their Christian Endeavor societies to adopt and support individual foreign missionaries the sum given has steadily increased year by year. The following figures most eloquently tell the tale of what has been done and what any denomination can do when it undertakes to reach the hearts of the responsive young people of the societies of Christian Endeavor.

|               |             |
|---------------|-------------|
| In 1891,..... | \$ 5,264.70 |
| " 1892,.....  | 14,227.52   |
| " 1893,.....  | 24,808.48   |
| " 1894,.....  | 29,243.54   |
| " 1895,.....  | 33,160.53   |
| " 1896,.....  | 35,629.75   |
| " 1897,.....  | 42,650.35   |

### London Jottings.

Mr. J. J. Allin, the popular president of the Local Union, gave an address at the district meeting of the Epworth Leagues last week.

The past month has been a month of anniversaries among the societies. On Oct. 30, Talbot St. Baptist and Hill St. Methodist, held special anniversary services, and entertainments on Monday evening following. Both the societies are in a flourishing condition. We wish them god-speed as they start on another year's work for the Master.

On Nov. 6, the First Methodist and the King St. Presbyterian societies, were the two to start another year's work. At the First Church, the pastor, Rev. Dr. Smith, preached in the morning, and in the evening, Mr. Newton A. Rowell, of Toronto, was the speaker. Their entertainment was held on Monday evening, in Wesley Hall. A short program was given, and the remainder of the evening was spent in social intercourse. A unique feature of the proceedings was the voting on eleven original poems on "Woman's Rights." The fortunate author was Rev. Dr. Smith, and the reward a handsome bouquet. At the King St. Church, Revs. W. J. Clark and Richard Hobbs were the preachers, morning and evening respectively. The entertainment was held in the church on Monday evening, and consisted of addresses, music, and recitations. The pastor, Rev. Thos. Wilson, presided.

The Y. M. C. A. Mandolin and Guitar Club was the chief attraction at an entertainment held by St. An-

drew's society, on the 27th of Oct. Others taking part were: Messrs. Albert, George, and Charles Black, elocutionists; J. McIntosh, J. Gilman, W. Tambling and W. Percy, vocalists. A pleasant and profitable evening was spent.

The presidents of the East End societies were a committee to decide a very interesting debate on the subject: Resolved, "That Britain's greatness is due more to her Bible than to her commerce and explorations," held by the Mission Society of the Adelaide St. Baptist church, on Oct. 27th. The affirmative won.

The most interesting event during the month, was the Local Union concert, given in aid of the Y.M.C.A. Building Fund, on Tuesday evening, Nov. 8th. The auditorium was well filled, notwithstanding a disagreeable night and the street car strike, and all were delighted with the excellent program presented. The committee in charge deserve great credit for their work. The program was supplied by one representative from each society in the Union.

### Our Hamilton Budget.

The Mountain Brow Union Mission C.E. society held a very enjoyable "At Home" on the evening of Oct 27th. Miss Vipond, the president, was in the chair. A very good program was rendered, consisting of instrumental music, recitations, solos, readings, and choruses. Miss A. Hunt acted as accompanist. After the program, refreshments were served, and a pleasant social hour was spent.

On Friday evening, the 21st of Oct., the Juniors of the First Methodist society entertained their friends. There was quite a large attendance, and all enjoyed the pleasant hour spent with the bright young folks. Mr. J. S. Job was in the chair, and superintended a first-class program of music and readings. This society is in a very prosperous condition.

The annual meeting of the Junior Union was held on the evening of Oct. 29th, in the school room of Central church, with the president, Mr. J. G. Stewart, in the chair. The Anniversary committee reported that the sixth anniversary would be held on the second Friday in December, when a program of rare excellence will be given. After the close of the regular business, the president invited the Executive to join him in the next room, where a sumptuous repast had been provided by himself and his assistants. Full justice having been done to the good things provided, the election of

officers was proceeded with, and resulted as follows: President, Miss M. Hope; 1st vice-president, Miss L. Martin; 2nd vice-president, Miss E. Kelk; secretary, J. C. Harris; treasurer, G. Lamplough; conveners: Organization and Visiting committees, Geo. Bentley; Program committee, G. McLeod. After the election, the retiring president addressed the superintendents on the work of the Union, and thanked them for their assistance during his term of office. A vote of thanks was tendered Mr. Stewart for the pleasant evening. Miss Wigg, representative from Oshawa, gave a short and encouraging report on the work in her locality, and the meeting was brought to a close. Master Geo. McLeod, a Knox church Junior, helped to make the meeting pleasant with some well-rendered recitations. The Junior Union has probably never been in better condition for active work than it is this year. With three energetic ladies at its head, and every member interested heart and soul in the work, we may look for great things before the year is over.

By the way, that was a fine report given at the convention by Miss F. Watson, of St. Paul's society, and would probably bear repeating. St. Paul's church has a mission, known as the Laidlaw Memorial Mission, and the society in connection with this church, besides giving a generous contribution to missions, paid off \$1,000 of the debt on the Laidlaw Mission. That is doing well. Mr. A. R. Gibson is president of this society.

Miss Lottie Lees, formerly convenor of the Temperance committee of Central Presbyterian society, left the city recently to go to Lynton, Neb., to brighten the manse of the First Presbyterian church there, she having become the wife of Rev. Peter Birrell.

The Junior society of St. Paul's church held their annual social in the school-room of the church. Rev. Neil McPherson was in the chair, and a first class program was presented by the Juniors and their friends. This is a society that is doing good work in the city.

Knox church society has lately sustained a severe loss in the removal from our city of Mr. "Dan" McLeod, who was at one time president of that society. Mr. McLeod was for a number of years connected with Knox church, and was looked upon as one of its most active workers. His removal is being felt very keenly, not only by the C.E. society, but by every department of the church. He left the city to accept a position in Sarnia.—H. A. G.

## From the Capital.

The last rally of the Endeavorers was held in Dominion Methodist church on the evening of the 24th Oct. It was well attended. Mr. Quayle, the president, presided. Suitable music was furnished. Interesting and practical addresses were given by the Rev. Dr. Rose, and Rev. Mr. Herbison. The former is pastor of the church where the rally was held and the latter of Stewarton Presbyterian church.

Mr. Jno. Shearer, of Knox church Y. P. S. C. E., gave an interesting report of the recent Provincial Convention held at Hamilton.

Miss Way, a member of the Eastern Methodist church Y.P.S.C.E., and formerly cor.-secretary, is now living in Spokane Falls, Washington Territory, U.S.

Mr. W. F. Kerr, who has been for a time superintendent of the Junior Department, is now on the staff of the *Winnipeg Free Press*. These two members will be missed by the Union.

Mr. A. Miller, formerly of the *Journal* staff, is now city editor of the *Citizen*.

Miss Jessie Beattie, who was a seful member of Erskine Y. P. S. C. E., was married on the 2nd inst., and is now living in Chicago.

The Endeavorers of Erskine church Y.P.S.C.E., presented the session with a beautiful set of vestry chairs on the evening of the 4th inst. The gift was appreciated.

Mr. H. McGillivray was away on holidays for a good part of October, and he visited a number of places in the Ottawa Valley.

The meetings in the various societies are being better attended since the 1st October and the meetings are interesting on the whole.

The exchange of leaders took place among the societies in the week commencing on the 1st inst. These exchanges have in the past been much enjoyed by Endeavorers.

A large number of the Endeavorers did considerable work in various ways during the plebiscite campaign.

The McLeod St. E.L. C.E. took up the Gospel of St. John during the month of October, studying a chapter per day, and found it very profitable. About thirty members pledged themselves to do this. Then on Sunday, 23rd, a sunrise prayer-meeting was held which was also well attended. It was led by the president, Mr. A. J. Martin. The meetings have been very well attended lately. Last Monday a lady representative from Hurdman's Bridge society led the meeting, at which about 80 were present.

## Toronto Endeavors.

The annual meeting of the Eastern District of the Toronto Christian Endeavor Union was held in Berkeley St. Methodist church on Tuesday evening, October 11th, when the following officers were elected for the coming year: Chairman, Mr. D. A. Eagle; vice-chairmen, Missionary Department, Mr. F. Berner, Lookout Department, Mr. J. Winnett, Good Citizenship Department, Mr. Jas. Gibbard; Junior Department, Mr. Frank Mills; sec.-treasurer, Mr. G. Richardson; cor.-secretary, Miss A. Berner.

YONGE ST. (METHODIST).—A successful and somewhat unique method was employed in a social recently, which added much to the profit of the evening. The occasion was a visit from the E. L. of C. E. of St. Paul's to the Society of Yonge St. Methodist church. After the opening prayer and Scripture reading, the chairman, with a few well-chosen words of welcome, announced that printed badges of different colors, each bearing the name of a department, would be given out to the members of both leagues. In lieu of the customary programme the audience was asked to form in groups to discuss the special work of the committee on which they acted. By a new law of affinity, cliques were rendered impossible, the common attraction being a pretty paper badge showing the bearer's department of work. New ideas were thus advanced and reciprocated, and when refreshments were served by the hospitable entertainers and the company dispersed, the feeling of all was that the evening had been well spent.

WOODSTOCK.—On Monday evening, Nov. 14th, the business meeting of the C.E. society of the Congregational church was held, when the following officers were elected: President, Miss M. Crooks; cor.-secretary, Miss T. McDonald; treasurer, Miss Bessie Sutherland; superintendent of Juniors, Miss R. Mackay. Missionary interest and effort is improving and the society has pledged itself to give each year \$15 to foreign work, \$5 for home missions, and \$5 to the Congregational College in Montreal.

BRANTFORD.—The Junior superintendents of the Local Union met recently to discuss the work of the city and to prepare for a rally to be held on Thanksgiving morning at 9 o'clock in Zion Church, after which the following officers were elected: Hon.-president, Mrs. Os-

mond; president, Miss Josie Spratt; vice-president, Miss Mary Anderson; sec.-treasurer, Miss German.

An important amalgamation of the city and county unions of Christian Endeavor has taken place. At a meeting of the combined forces held in the Park Baptist church, Nov. 21st, after considerable discussion the amalgamation was brought about with the following officers in command: President, Thos. Hendry; vice-presidents, John McGlashan, Paris; Rev. T. P. Perry, Cainsville; Wm. Kelly, Burford; Miss Cornell, St. George; Frank Gundy, Scotland; Robert Risk, Brantford; cor.-secretary, Miss A. Davidson; rec.-secretary, Miss L. Lewis; treasurer, H. Burnett; Visiting committee, the executive, with power to add to their number. A very successful rally was afterwards held in the Park Baptist church, the president, Mr. T. Hendry, presiding, when interesting addresses were delivered by Mr. D. Rowland, president of the Hamilton Union, and Rev. D. Hutchinson. Rev. Mr. Barker was announced, but owing to sudden illness he was unable to be present. The church choir under the able direction of Miss Bowes furnished a fine musical program. Miss G. Foster also contributed a solo most acceptably. The attendance at the gathering was large and the evening was most enjoyably and profitably spent. The new officers are an energetic staff of young people and the union will undoubtedly be a prosperous one.

## Wise and Otherwise.

"How often do you want me to tell you not to make that noise, Johnny?" said the father. "I would rather you wouldn't tell me at all," replied Jack.

Cucumbers and melons are "forbidden fruit" to many persons so constituted that the least indulgence is followed by attacks of cholera, dysentery, griping, etc. These persons are not aware that they can indulge to their heart's content if they have on hand a bottle of Dr. J. D. Kellogg's Dysentery Cordial, a medicine that will give immediate relief, and is a sure cure for all summer complaints.

A quaint old gentleman of an active, stirring disposition had a man at work in his garden who was quite the reverse. "Jones," said he, "did you ever see a snail?" "Certainly," said Jones. "Then," said the old man, "you must have met him; for you could never have overtaken him."

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

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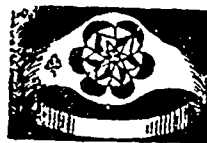
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