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Forward.

AN ADDRESS DELIVERED BY REV. A. J. PROSSER, AT THE F. B. Y. P. P. LEAGUE, 1899.

The age in which we live is evidently one of advancement. As we look back into the past, we are reminded that there has ever been certain epochs of the world's history characterized by some special, or perhaps better named spasmodic feature, of advancement. Times when the thought of the nations is centred upon the study of philosophy, or the production of the painter, the sculptor, or the poet. These fruitful, closing days of the nineteenth century, cannot be said to be days when nothing receives special attention, but rather when everything has drifted into the hands of the specialist and the highest possible development and expansion sought after thereby hurrying it on toward perfection.

Politically, there has been advancement. The government of civilized countries no longer rests in the hands of a ruling sovereign, but it is in the hands of the people, and every citizen now possesses equal rights of franchise of which no one can deprive him. Educationally there has been no less advancement. The school systems have been revolutionized; the door of the various institutions of learning now stands practically open, and a standard of education tolerated, and in fact admired in the forefathers with their limited opportunities, is far too low for the youths of this generation.

Scientific investigations, and philosophic truth, are by no means in the rear of this onward march. The same voice that spake to Moses thousands of years ago telling him and the children of Israel to "Go Forward" yet speaks to the Israel of God—The Christian Church—urging her to go forward and carry on the sacred work entrusted to her. Amid the rush and enterprise of our time we would do well just to stand still long enough to take a careful view of our position as Christians, and ascertain if the interests of the Kingdom of our God are advancing proportionately with the interests of the kingdoms of this world. Political, educational and scientific advancement contribute much to the welfare of the world, but if they are not appropriated by Christian people and regarded and used as but stepping stones to something higher and nobler, namely, the advancement of Christ's Kingdom, they are actually of no service to the world. If this probing into the secrets of nature, and the utilizing of forces seen and unseen, have a tendency to affect the optic nerve of the eye of faith, instead of strengthening it they are subtle forces opposed to Christianity and its teachings. If they generate or even nurture materialistic conceptions rather than the true idea of God, the advancement all about us is in reality a curse instead of a blessing. But such is not the case, God is not the author of confusion. All things are working together for good. Every advancement in knowledge, every fruitful speculation of thought, ought to increase facility for service. Since electricity and steam have so quickened modes of travel, since the printing press with scores of other mechanical appliances have done so much to help spread knowledge and truth, surely more is expected at our hand than at the hand of any of our predecessors. With increased opportunity there always comes an increase of responsibility. During the quarter of a century the church has been awakened to recognize her responsibility and is now stretching out her arms in every direction where good is to be done and humanity helped. Missionary work has received much attention, Sunday school work has been stimulated by organization and convention, young people's societies have been formed, and it is to the last named that I address the initiative word of this paper—FORWARD.

The hope of the gospel lies in each generation doing better than the one before it. If we are doing no better than our fathers did we are not doing as well. Life is too short to think of learning everything by experience. We must learn much by observation, and their lives ought to help us much, encouraging us by their success, and warning us by their failures. God expects much of young people. Mummies may serve the far-seeing merchant as a drawing card to stay the footsteps of the passer by, but they are of no service to the Church or any of her auxiliaries. God has given energy and vigor to robust youth and wants that, like all this gifts to man to be used for his glory.

Go forward in the face of difficulty, there are times when the beckoning hand bids us walk forth in paths of pleasantness and peace, where flowers ever bloom, and birds never cease to sing, where the warm sunshine beams down upon our countenances, and it is a popular thing to be a Christian and we enjoy it much. But there are times when that same loving beckoning hand bids us walk out in the plain, but sometimes uninviting path of duty, where no flowers bloom or birds sing, where instead of sunshine the blackest cloud threatens to break over our heads, where it means actual self-denial in order to accomplish anything for Christ. Times when the thermometer of the Church gets down near zero, when religious interest is low, when a dozen other places are more attractive than the Young People's Society, when there is a dearth of officers, when the nights are cold and stormy and it is so hard to do just what we know to be right, but let us remember that the call is ever "onward and upward."

At the field fight of Waterloo a British drummer boy was captured by the French and brought in before Napoleon. Soon the emperor asked him to play a pibroch, which he did in a way that aroused the martial spirit of every soldier present, next he was asked to beat the forward march which he did to the satisfaction of all who heard it. "Now," said Napoleon, "beat a retreat." This touched the proud spirit of the drummer boy and he said, "Sir, they never taught me to beat retreat." Young people have no need to know anything about retreats, but should be always ready to catch the inspiration of the forward march and go on to victory.

Going forward in Christian service is something like riding a bicycle. If one wants to avoid falling he must keep in motion. Occasionally, one will come to sand beds as it were, where it will call for the expenditure of all his muscular power, then there comes the upgrade, which is by no means easy to climb, and even upon the level there can be no standstill without serious consequences. Universally, stillness means stagnation and eventually death, while activity means purity and growth.

Go forward, though the march is slow, many a young Christian has become disheartened and discouraged, because there is such slow progress made in their Christian experience. They attend some convention where the "ideal youth" is talked of, and the comparison with themselves is unfavorable that they almost decide to "return into Egypt" and give up the march to Canaan. They hear the testimony of some aged saint who has spent years at the feet of the Great Teacher and wonder why they cannot give expressions to a similar experience. The attainment of certain Christian virtues or qualities never come to any as a legacy, but largely as a result of education, which of itself only approaches but never reaches perfection.

Seemingly God abhors sudden changes even in nature, but admires steady growth. The most careful watching or attentive listening can detect no advancement in the growth of plant life in spring time. It is too slow to be noticed by the eye, and too silent to be heard by the ear, but its growth is constant of which you see evidence upon a return after a few weeks absence. Don't envy mushroom growth, the same law which demands rapid growth and development often admits of rapid decline. Be not discouraged though the growth is slow, but we are always sure there is growth, for it is a sure index of life, that is, spiritual life without which the life that now is, is at the very best miserable indeed.

Go forward to victory. The past so many presents a dark picture to look upon. The best things in life are ahead. Go forward, and onward, and upward, daunted by no danger, dismayed by no difficulty realizing that He who loves us enough to give himself for us is able also to bring us off more than conquerors and by and bye give us a home with Him in Heaven.

For the Prayer Meeting Committee

A GOOD OPENING.

If the prayer meeting is opened in a fresh and striking way, it is

not likely to run into rut. Here are a few ways in which the opening may be varied:

Open with a quartette.
Open with silent prayer.
Open with an appropriate solo.
Open with a series of sentence prayers.

Open with a black-board talk on the topic.

Open with a word from your pastor previously asked to give it.

Open with six comments on the six daily readings of the week.

Open directly with some abrupt and striking word about the subject.

Open with an appropriate recitation rendered by some younger member.

Open with testimonies reserving your remarks till the close.

Open by the Scripture lesson read by two Endeavors who will stand before the Society and read alternate verses.

Open with a series of Bible verses bearing on the subject, given out before the meeting to a number of Endeavors, who will read in the order in which their slips are numbered.

Open with a Bible reading on the subject, making sure before hand that the members bring their Bibles. Give out numbered slips containing references, and have them read in the order of the numbers. Invite those that read to comment briefly on what they read, if they will, but let the leader make no comments himself.

In your opening always seek to touch the highest themes. Remember that novelty is of value only as a stepping-stone to interest. If you can get the interest in an old way, do so. Above all, seek at the very outset of the meeting to obtain Christ's presence in it.—A. R. W.

HOW TO CLOSE THE MEETING.

A good meeting is not the best meeting unless it is closed in the best way, and the best way is certainly not the same way each time. The closing should be planned for as carefully as the opening. Here are some plans that may be followed, according to circumstances:

Close with a concert repetition of the pledge.

Close with a re-reading of the Scripture lesson.

Close with a tender appeal for decisions for Christ.

Close with the leaders remarks reserved for this point.

Close with a series of songs fitted to enforce the evening's lesson.

Close with a series of sentence prayers connected with the subject.

Do not close in a hurry. Allow yourself ample time for an effective close.

Close with a series of three short prayers by three members whom you will name.

Close with silent prayer for God's blessing on the words spoken and songs sung.

Close with an earnest word by your pastor, whom you have asked to reserve himself till this time.

A. R. WELLS.

Lookout Committee Lines.

Members of the Lookout Committee dread above all other duties that of reminding others that they are negligent. If you are afraid to speak to them about the matter why not write to them? A letter written in a kindly spirit is sure of the best of attention, and then the next time you meet the Endeavorer you can introduce the subject easily by saying, "Did you get my letter? And what do you think of it?"

For no committee are regular meetings so necessary as for the Lookout Committee. Twice a month is none too often.

It is a good plan occasionally to assign for a month some special duty to each member of the committee, one to obtain new members, one to encourage the timid members, another to see that the pledge is better kept, another to record attendance and participation, etc.

If the abominable spirit of caste exists in your society, the Lookout Committee is the one to break it up. Make a special effort to induce servant girls to join, and make them feel at home after they have joined. Set the members themselves to seeking for new members. Divide the society into groups, and excite a little rivalry to see which group can most rapidly add to its numbers.

Make special effort to induce the associate members to become active. Let each member of the Lookout Committee "adopt" some one associate and more, and seek to win him to active membership.

Before you propose a new member have him go over the pledge, with the committee, sentence by sentence. Make the reception service as earnest as possible. Lightly won, lightly lost.

Do not use every opportunity to find fault, but do use every opportunity to praise. Fill your reports with praise, and make it some one's special business to speak to every one that does well in the meeting.

A. R. WELLS.

Saving Grace.

Samuel Rutherford used often to say, "I am grace's man." He was simply repeating, in his own words, the confession of the apostle, "By the grace of God I am what I am."

Grace is the very essence of the gospel. The word for it is found one hundred and fifty-five times in the New Testament; and kindred words on the sacred page are like the stars in an Eastern sky for number and brightness. Grace helps us wonderfully to understand God's way to salvation. A child may easily learn what grace means, and if he does so, he will know the sum of saving knowledge.

The word itself helps us greatly. The word Paul uses for grace is as radiant as sunshine. It is almost the very same as the word for joy. Indeed, the word is translated "joy" in the Epistle to Philemon, ver. 7; and twice "pleasure," in Acts XXIV 27 and XXV 9. Grace, then, is that which, in all its parts and outgoings, begets joy.

The mere word grace, well understood, might entirely change many a man's religion. "Rabbi" Duncan one day, in deep religious despondency, was repeating to himself some Greek texts, one of which had the word for grace. "Grace," he said; "that means joy; the exercise of grace gives joy to God. Why should I deny God that joy?" In a moment his soul was in the full sunshine of God.

He who has a clear idea of grace will hardly make a mistake regarding any of the saving truths. It is a Christian idea; it is found in no heathen religion, in no pre-Christian writer. The Bible idea of grace embraces grace in its fountain, in its channel, and in its receiver: grace in God, grace in Christ, and grace in man. That is the whole of Christianity.

A minister once told us that Dr. Chalmers, the great Scottish divine, and whom he studied, lived in his memory chiefly by one incident. One day he was walking behind the doctor who seemed lost in reverie. A gentleman crossed the street and put his arm in the doctor's, who woke up and said in deep heart-tones, "O man, I was just thinking what a glorious thing free grace is." Yes; nothing yields deeper delight than abundance placed at the disposal of the perishing.

How precisely, does grace become an experience in the heart! Self-righteousness, in all its forms, keeps out grace; for grace appeals to need, and cannot therefore be received by the self-sufficing. "Do not come on horse-back for the grace of God," says an old quaint writer. "God's riches need not a penny of our own."

Grace makes new men and women, for it brings into the heart the explosive power of a new affection. It begets gratitude, that is the disposition grace creates in every yielding, consenting soul. This gratitude is the sense of infinite favours received; and it has produced millions of the grandest lives our planet has witnessed. For "they which receive abundance of grace . . . shall reign in life by one, Jesus Christ" (Rom. v. 17).

"By the grace of God, I am what I am," is the confession of millions now living. Over all their good deeds they gladly write, Yet not I, but the grace of God which was with me." Grace is a great fact, and a present experience.

Could You Blame Him?

There is a woman in town who is continually reminding her husband that she owns the house, the furniture, the silver, and practically everything, and the poor man often wishes he had married a poor girl. The other night Mrs. Blank awoke and heard strange noises in the lower part of the house. She punched her husband in the ribs, calling: John, get up! There are burglars in the house!

Oh? inquired the abused husband, sleepily.

Burglars! Down stairs! howled his wife.

Burglars? said Blank, as he turned over. Well, I don't own anything.

Suffering is not always meant to burn out the dross, but often to burn in the promise.

Drawing nearer to Christ is better for a church than getting a new organ or a brilliant orator.—Rev. H. Arnold Thomas.

Hill's Hair Renewer is pronounced the best preparation made for thickening the growth of the hair and restoring that which is gray to its original color.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Bickel's Anti-Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and efficiently in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so palatable that a child will not refuse it, and is in a price that will exclude the poor from its benefits.

How To Make Life Happy.

Take time; it is no use to fume or fret or do as the angry house-keeper who has got hold of the wrong key, and pushes, shakes, and rattles it about in the lock until both are broken and the door is still unopened.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures. Try to regard present vexations as you will regard them a month hence.

Since we cannot get what we like, let us like what we can get.

It is not riches, it is not poverty, it is human nature, that is the trouble.

The world is like a looking glass. Laugh at it, and it laughs back; frown at it and it frowns back.

It was not to the attractiveness of the service but to the attractiveness of His own character that Christ trusted.—J. D. Jones.

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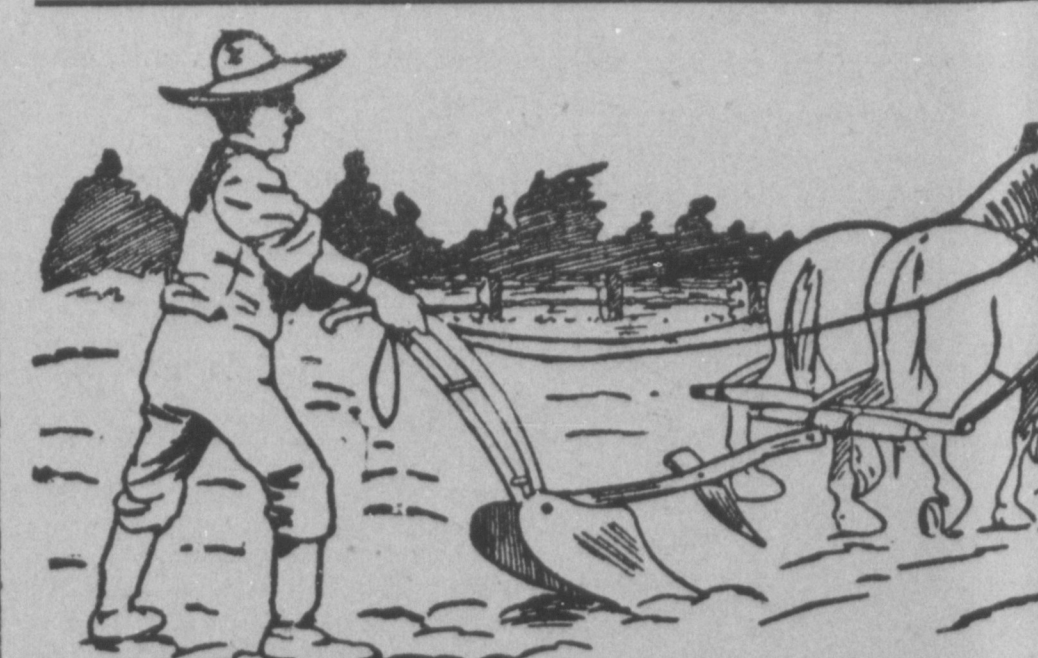


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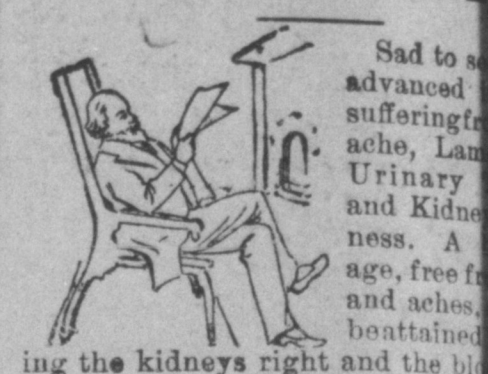
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I am a farmer located near Stony Brook, one of the most districts in this State, and was bothered with malaria for years so I could not work, and was always very constipated as well as I could do nothing but shake. I must have taken about of quinine pills besides dozens of other remedies, but never any permanent benefit. Last fall, in peach time, I had a most attack of chills and then commenced to take Ripans Tablets friend's advice, and the first box made me all right and I have been without them since. I take one Tablet each morning and sometimes when I feel more than usually exhausted I take a day. They have kept my stomach sweet, my bowels regular, have not had the least touch of malaria nor splitting headache, commenced using them. I know also that I sleep better and more refreshed than formerly. I don't know how many of Ripans Tablets will help, but I do know they will cure any condition I was and I would not be without them at any honestly consider them the cheapest-priced medicine in the they are also the most beneficial and the most convenient. I am twenty-seven years of age and have worked hard all my same as most farmers, both early and late and in all kinds of and I have never enjoyed such good health as I have since I fact, my neighbors have all remarked my improved condition. "Say, John, what are you doing to look so healthy?"

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Hale Old A



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Mr. Thomas Ash, an old resident of Renfrew, Ont., spoke as follows: "I am 72 years of age, and have been troubled for a number of years with aches and pains in my back. When I would over it gave agonizing pain to sleep. I was so bad that I could not walk. I have taken many kinds of medicines, but got nothing to help me. I recommended to try Doan's Kidney Pills. I got a box. After taking three noticed a great change for the better and I can now get around as spry as a cat. I can split my own wood in fact, just like a new man."

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