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OFFICIAL REPORT OF THE TWENTY - SEVENTH INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION

CHICAGO, ILLINOIS



July 7 - 12, 1915



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OFFICIAL REPORT
OF THE
TWENTY-SEVENTH INTERNATIONAL
CHRISTIAN ENDEAVOR CONVENTION

HELD IN
THE COLISEUM, AND IN MANY CHURCHES
CHICAGO, ILLINOIS, JULY 7 - 12, 1915.

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———— THE STORY OF THE ————
CHICAGO CONVENTION

THE OFFICIAL REPORT

OF

THE TWENTY-SEVENTH INTERNATIONAL

(FIFTH WORLD'S)

**CHRISTIAN ENDEAVOR
CONVENTION**

HELD IN

**THE COLISEUM, AND IN MANY
CHURCHES**

CHICAGO, ILLINOIS, JULY 7-12, 1915

**UNITED SOCIETY OF CHRISTIAN ENDEAVOR
BOSTON, MASS.**

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BY WAY OF APPRECIATION.

The compilation of a report of a World's Convention of Christian Endeavor, like the great Chicago Convention, with its many simultaneous meetings, is a task far beyond the work of any one man. Therefore, in order to cover each meeting in a manner that would do it justice, it was necessary to enlist the cooperation of a host of Endeavorers. The compiler of this report, recognizing the many sacrifices made by the friends enlisted, desires to thank and acknowledge the services of the field-secretaries, leaders of conferences and rallies, the Chicago newspapers, and *The Christian Endeavor World*, who helped to make this work possible.

This report is as nearly complete in every detail as it was possible to make it, and it is submitted with the hope that the perusal of it will prove a stimulus to greater effort in each department of world-wide Christian Endeavor during the next two years.

Praying the Master's richest blessing upon each individual, society, and union, and that success may attend their every effort in His name, I submit the proceedings of the Twenty-Seventh International (Fifth World's) Convention of Christian Endeavor.

A. J. SHARTLE,
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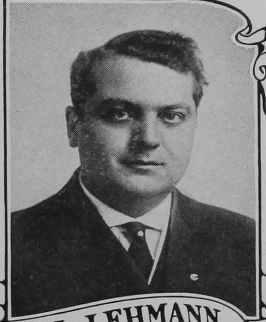
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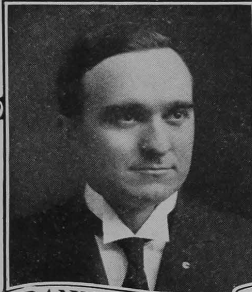
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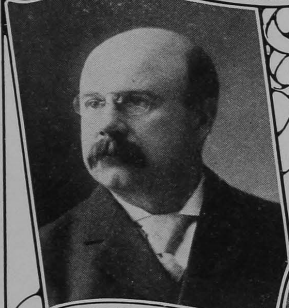
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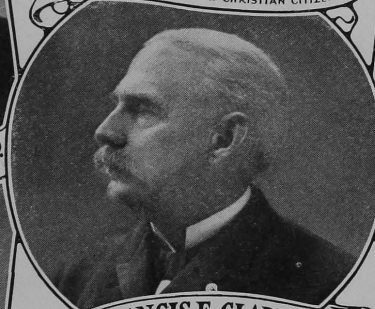
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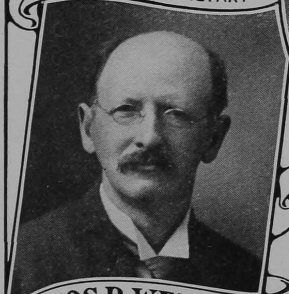
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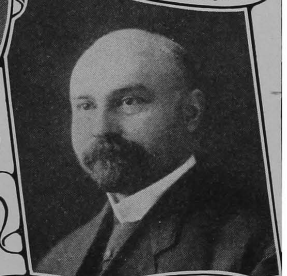
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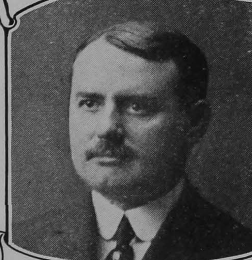
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FIFTH WORLDS AND TWENTY-SEVENTH INTERNATIONAL






CHICAGO 1915



CONVENTION

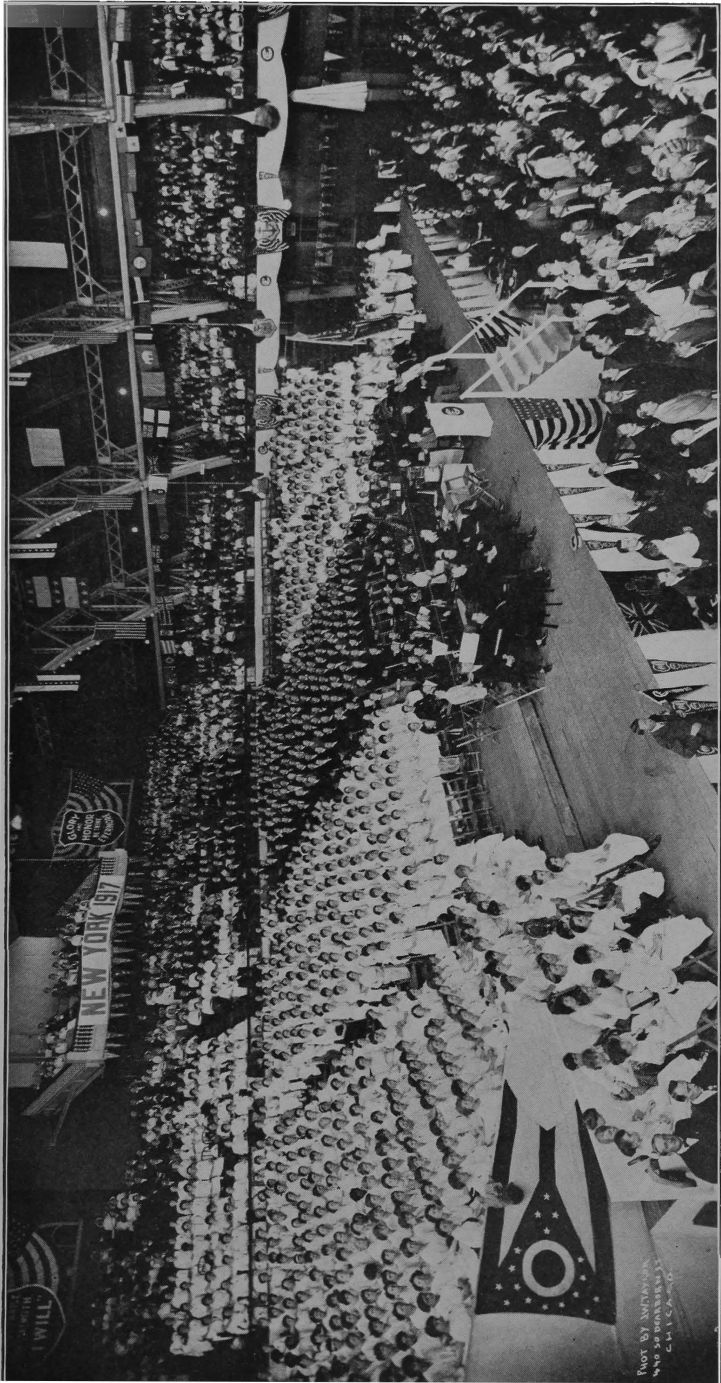




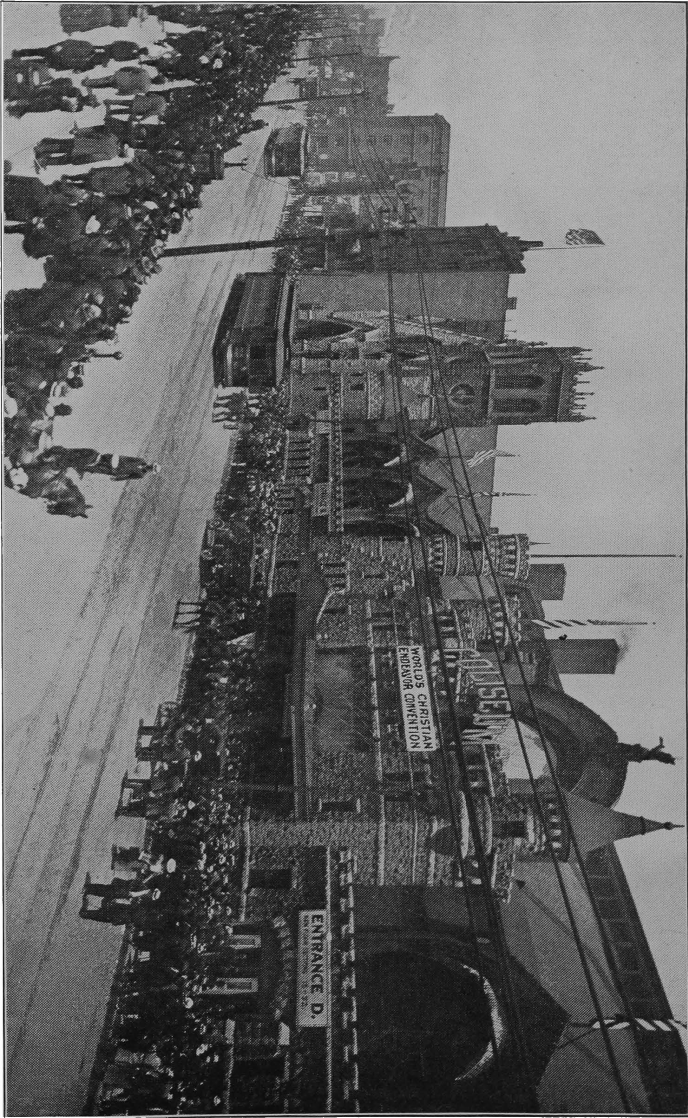
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IN welcoming the Chicago Committee Vice-President Grose said: "This Chicago Convention of 1915 will go down in Christian Endeavor history as one of the greatest, most significant, and most successful of all the twenty-seven. For the success of it, in the essential matters of capacious hall, ample entertainment, boundless hospitality, and thoughtful provision for comfort, we are immeasurably indebted to the Chicago Convention Committee, headed by that prominent citizen of large affairs, Mr. Henry H. Marcusson. He and his large company of associates have given unstintedly of time and talent. They have done, however, only what we expected; for they are all Chicagoans, and we know the Chicago way of doing big things. Christian Endeavor leaders remembered the Chicago welcome at the memorable Convention of 1888, and knew that the larger Chicago of 1915 would do things on a commensurate scale. To all who have co-operated with the Committee—the five thousand Endeavorers, and the young people of kindred organizations, the pastors and churches—we are grateful for their valued contribution to the success of this colossal exploit, this consummate enterprise, this Christian Endeavor Convention of 1915. We shall not forget Chicago, the cosmopolitan city of the central West, the converging-point of churches and seats of learning, the melting-pot of races, and one of the chief moulders of public opinion and national character—Chicago, a mighty factor of civilization in a developing democracy. Hail to Chicago and the Convention Committee of 1915!

There's Marcusson, McBurney, Fegert, Williamson, and Wheeler,
And Mrs. Gates and Mr. Gates, and Mee, the C. E. dealer.
Then Baumgart did the beautiful in art and decoration,
And Williams, entertaining man, had ample occupation.
While Mee financed, and Hayne looked out for many meeting-places,
And Reiner planned good music, King put pages through their paces,
And Gates took up the thankless task, publicity and promotion,
To Dr. Gibson leaving the Sunday preachers and supply of pure devotion.
Reception fell to Jonathan, to Michaelson registration,
And Matchett saw that ushers were on hand each in his station.
What more? Why, Spangler, Jr., Spaulding, Puhl, Greenebaum, and Nance
As an advisory committee kept all things on the advance.
We'll not forget Professor Smith, but shun the task before us
If we tried to sing the praises of that simply splendid chorus,
While never in Convention Hall should we to-night disband
If we had to voice our feeling for the singers and the band.
So here we'll come to a full stop, with all the point and pith
That mark the vivid motions of that great conductor, Smith.
God's blessing rest upon you; long the memories shall be green
Of Chicago's great Committee, Nineteen Hundred and Fifteen!



THE CONVENTION CHORUS.



THE ENDEAVORERS CAPTURE THE COLISEUM

CHAPTER I.

CONVERGING ON CHICAGO.

IF, a few days prior to the opening of the Chicago Convention, one could have stood at the geographical centre of this continent, and then if possible had taken a prospective view of the several sections of this country and Canada, what an inspiring sight it would have been to witness the invading army of more than ten thousand Endeavorers converge on Chicago, the convention city!

How varied the means of travel! There were scores of railroad trains, coming from all directions, hundreds of automobiles and motor-cycles on nearly every highway, while many ships were crossing the ocean and the Great Lakes, each one carrying in some degree precious burdens of live, consecrated, enthusiastic Endeavor. Nor must we forget those gallant, courageous youths, who came up out of Texas, the wheat-fields of Kansas, and the West Virginia hills, afoot, each delegation carrying a message from the governor of their respective State, to the Chicago Convention. It was wonderful.

Think of the many days of weary travel, the self-sacrifice, the tremendous energy and power exerted, and all to what purpose—that the flower of American manhood and womanhood might demonstrate to the world through the Chicago Convention the possibilities of Christian Endeavor in its teaching and training of the youth of the church for the work of the Kingdom and the honor of the nation.

To many, in order to attend this convention, it meant saving and sacrifice. Christian Endeavorers are not the money kings of the earth. It is true they are millionaires, but the millions they handle do not chiefly relate to money. Many may have saved for a year or more. A little each week, each month, or each pay-day. There may have been overtime, self-denial, a soda less, or a walk home, the wearing of last season's bonnet, or repeating a straw hat. No matter, the money was secured. The time was here to go. They were ready. So they came from the four corners of the continent, happy, joyous, and smiling, singing all the way, the embodiment of sunshine in all its glory.

They came from the sun-kissed shores of California, the pine-clad hills of Maine, the nearer East, and Western States,

the provinces of Canada, and foreign lands. In fact, they seemed to come from everywhere, carrying flags, banners, pennants, and other decorations characteristic of Christian Endeavor. En route they failed not, in their enthusiasm, to take time for their prayer meetings, and to remember their friends in prayer and song. So they converged on Chicago, a mighty host of dynamic power, with but one object in mind,—to take possession of the convention city for God, to be mutually helpful to each other, and to establish a wider Christian fellowship.

No wonder Chicago stood amazed at the great, irresistible throng of consecrated enthusiasm and radiant sunshine, as it took possession of the second city in the land. They were to be there for a week, they were different from other delegates attending conventions in Chicago. They were found in the streets of the city, the stores, public institutions, on Lake Michigan, the Chicago River, and back of the bars, in each place bringing a message of cheer and love. What cared they whether the Board of Trade kept their decorations up or not,—they would not recede one iota from their position as advocates of temperance and national prohibition. And as for the matter of mere rain! Well, if they could not sit on the grand stand on Stagg Field and witness the athletic events because of the rain, they could stand under it and sing, and they did.

So they gathered in the great Coliseum on the opening night of the convention, more than ten thousand strong. What an audience, what a choir, what a thrilling sight, every seat occupied! Was there ever a more remarkable picture of an audience in this country? No wonder the very rivets and bolts holding together the great steel arches of the Coliseum seemed to look at each other in astonishment, and inquire, What manner of meeting is this? It is so different from every other convention we ever witnessed here: so real, so genuine, so enthusiastic, it must be something worth while, and it was. So the rivets and bolts again resumed their effort of holding together while the girders embraced the convention and the meeting opened.

The attendance was magnificent, not only in the total registration, which passed the ten-thousand mark, but, what is even more important, in the steadiness and zest of attendance on the Convention sessions. When the delegates came together in the Coliseum meetings, the great auditorium, one of the largest in the world, was always packed. The simultaneous gatherings, all over the city, were uniformly successful.

More, probably, than any other great Convention in our history, this Convention suffered from the absence of eminent expected speakers, or would have suffered if anything could injure a Christian Endeavor Convention. Some of these were able to inform us long enough in advance to allow us to obtain

substitutes for the printed programme, but word came from several too late for the programme. It is, however, no discredit to these famous speakers to say that the substitutes obtained were fully their equals in the ability to instruct and inspire their hearers, and that the programme presented was fully equal to the programme advertised.

But there was one absence to which these words do not apply. Dr. Clark was absent from the Cleveland and Baltimore Conventions on account of sickness, but his illness was not then so grave. During all the Convention a heavy burden of anxiety was upon our hearts, and every session was full of prayer for our beloved leader.

This deplorable vacancy in the Convention, so sad a disappointment to all and particularly to the thousands of Endeavorers who have been looking forward to meeting for the first time the founder of Christian Endeavor, brought us two compensations. These were the splendid abilities of Professor Grose and Daniel A. Poling, who took Dr. Clark's place as presiding officers. Professor Grose was always happy, always ready, faithful to all the sessions, tactful and skilful, and the youngest of the young. He brought to the Convention an experience born of all the history of Christian Endeavor. Daniel A. Poling, who in this Convention entered fully and with universal approval upon his office of president's associate, represents the new generation which is the fruit of the splendid past of Christian Endeavor. At every stage of the Convention, and conspicuously in some of the most difficult parts of the programme, Poling's magnificent consecration and superb ability were made abundantly manifest.

The sessions were all delightful and strong, but some were most remarkable. The opening session was the greatest beginning our Conventions have yet known. The session in which Mrs. Armor, Dr. Campbell White, and the Hon. James A. Macdonald spoke touched the Christian Endeavor high-water mark for speaking. The meeting which brought more than two hundred young lives to the point of decision for Christian life-work was probably Christian Endeavor's most fruitful session. Indeed, the thought of decisions for Christ and His work ran through all the meetings of the Convention. It may well be called pre-eminently the Convention of Decisions.

This was the most musical of all our Conventions, thanks to the great ability and consecration of that "minister of music," Professor H. Augustine Smith, aided by a noble choir, splendid soloists, and the brilliant Salvation Army band. No music is too good for Christian Endeavor, and Professor Smith has set a mark for all future Conventions. The taste and desire for

better music will go from this Convention to thousands of societies, to lift millions of hearts closer to heaven.

The gift to the world work of the United Society was most generous, and the portrait of Dr. Clark was purchased for the Headquarters Building, with a portrait of Mrs. Clark to go with it. No previous Convention has touched this one in the grace of giving; and how the Endeavorers enjoyed it!

As always, and more than heretofore, even, the prohibition sentiment of the Convention was emphatic, aggressive, magnificent. Not a reference to the great cause but was cheered to the echo. The zeal of the Endeavorers for this most urgent and hopeful of all reforms was never so militant. It looks forward with confidence not only to a saloonless nation by 1920, but to a saloonless world by 1930.

Several experiments of importance were made in the Convention, and much was learned from them—the Convention restaurants, which met a real need and held the Endeavorers to practically continuous attendance; the four simultaneous sessions in one auditorium, which was not a success; the large number of dinners for the Endeavorers specially interested in various subjects, which were an unqualified success and point the way to an increased use of this method. The Convention showed marked progress in the difficult art of convention-management, and indicated how much has been learned from the many Christian Endeavor gatherings, great and small, that have preceded. Each of them contributes its discovery, its skill, its fresh element of power and ability.

Among these innovations none was more clearly suggestive of a hopeful line of advance than the field-day. The procession and the athletic events merely outline what is sure to be developed into a permanent and very happy feature of our Conventions. Ways will be found to circumvent even dripping skies. The Endeavorers are ready for this new departure, and it is in harmony with our joyous religion, which builds up bodies as well as souls.

We are inclined to rank very high among the significant features of the Convention its glorious youthfulness. It nowhere lacked poise and purpose, but everywhere it fairly quivered with the abounding vitality, the eagerness, the responsiveness, and the enthusiasm of life's fresh dawn. It was spontaneous. Some of the best sessions had no assigned speaker. It was glad and reverent at the same time. And in its abiding youthfulness lies much of the promise of Christian Endeavor.

CHAPTER II.
CORPORATION AND TRUSTEE MEETING.

HOTEL SHERMAN, JULY 7.

Corporation Meeting.

THE annual meeting of the United Society of Christian Endeavor (corporation) convened in Assembly Hall, Hotel Sherman, Chicago, July 7, at 2 P. M. This first meeting preceding the opening of the Convention revealed the fact that there were present the largest number of denominational and State trustees and field-secretaries that had been in attendance for many years. It was a fine gathering of efficient leaders well qualified to dispose of the business in hand, both rapidly and well.

The meeting of this large and representative body also sustained its reputation of the past in that there was no dissenting voice and no unnecessary discussion, but rather there was a spirit of unanimity in all of the meetings of the trustees that revealed a definiteness of purpose commendable to all.

In the absence of our beloved leader, Dr. Clark, Vice-President Rev. Howard B. Grose presided. The devotions were conducted by Rev. Samuel H. Woodrow, pastor of the Pilgrim Congregational Church, St. Louis, Mo. Minutes of the previous meeting held at Sagamore Beach, Mass., July, 1914, were read and approved.

General Secretary Shaw, Treasurer Lathrop, Editorial Secretary Wells, Superintendent of Temperance and Citizenship Poling, Superintendent of Builders' Union Anderson, Secretary Lehmann, and Publication-Manager Shartle presented the reports of their respective departments. Each one of these reports showed a healthy increase in the nature of its work. They were adopted as read and filed.

The report of the nominating committee was presented as follows:

President, Rev. Francis E. Clark; President's Associate, Mr. Daniel A. Poling; Vice-President, Rev. Howard B. Grose; Clerk, Mr. H. N. Lathrop; Treasurer, Mr. A. J. Shartle; Auditor, Mr. J. J. Arakelyan.

The nominees were unanimously elected.

The following committees were appointed:

Business—Mr. William Shaw, Mr. H. N. Lathrop, Mr. H. H. Marcusson, Mr. O. T. Deever, Mr. Charles G. Stewart.

Resolutions—Mr. Daniel A. Poling, Rev. Ira Landrith, Miss Louella S. Dyer, Rev. R. A. Smith, Rev. Julian C. Caldwell.

The following trustees were elected:

Denominational Trustees—Rev. B. W. Arnett, New York City, African Methodist Episcopal; Rev. William N. Yates, Harrisburg, Penn., Church of God; Rev. W. L. Burdick, Alfred, N. Y., Seventh-Day Baptist; Rev. G. C. Carpenter, Peru, Ind., Brethren; Rev. J. Wilbur Chapman, Jamaica, N. Y., Presbyterian; Rev. William Patterson, Toronto, Ontario, Canadian Presbyterian; Rev. N. B. Grubb, Philadelphia, Penn., Mennonite; Mr. William Phillips Hall, New York City, Methodist Episcopal; Rev. W. T. Johnson, Richmond, Va., Baptist (colored); Rev. M. M. Pearce, Philadelphia, Penn., Reformed Presbyterian; Rev. Robert E. Pretlow, Seattle, Wash., Friends; Rev. Hugh K. Walker, Long Beach, Cal., Presbyterian; Rev. Herbert L. Willett, Chicago, Ill., Disciples of Christ; Rev. Harlan L. Feeman, Westminster, Md., Methodist Protestant; Bishop J. S. Flipper, Atlanta, Ga., A. M. E.; Rev. W. C. Peck, Kansas City, Mo., A. M. E.

Trustees at Large—Hon. J. A. Macdonald, Toronto; Chas. W. Fairbanks, Indianapolis; Chas. G. Stewart, Winnipeg.

State Trustees—Alabama, (Colored Union) Rev. J. W. Walker, Selma; Arkansas, Rev. T. B. Anderson, Argenta; California, Harry G. Denton, Sacramento; Georgia, Mr. W. A. Gamble, Jr., Macon; Louisiana, Mr. T. H. Milliken, Crowley; Montana, Mr. L. M. Babb; Oklahoma, Miss Athie Sale, Enid; Oregon, Mr. E. Earl Feike; South Dakota, Mr. C. T. McGrew, Mitchell; Texas, Mr. W. Roy Breg, Dallas.

Special Trustees Representing Denominational Young People's Work—Board of Young People's Work of Methodist Protestant Church, Rev. G. W. Haddaway, Baltimore, Md.; President W. A. Harper, Elon College, N. C., for Christian Church; Rev. W. E. Peffley, Lewistown, Penn., for United Evangelical.

TRUSTEE MEETING.

Immediately at the close of the Corporation meeting the meeting of trustees convened with Vice-President Grose presiding.

Business of importance relative to the headquarters-building campaign, the Southern work, the place of the next Con-

vention, and the current business of the Convention received attention and was all adjusted to the satisfaction of all.

New York City was the unanimous choice of the trustees as the place for holding the 1917 Convention. The date is to be decided later.

The following officers were elected:

General Secretary, William Shaw; Editorial Secretary, Amos R. Wells; Publication-Manager, A. J. Shartle; Southern States Secretary, Karl Lehmann; Superintendent of Builders' Union, R. P. Anderson; Superintendent of Rural and Family Endeavor, John R. Clements.

CHAPTER III.

THE UNPARALLELED OPENING SESSION.

“**T**HE largest and most enthusiastic opening session of a Christian Endeavor Convention I have ever known.” That was the verdict of Dr. Grose, who has been in Christian Endeavor from the beginning, and the magnificent audience which packed the great Coliseum on the opening night justified his praise. In spite of the rain which had poured all day, the twelve thousand seats were filled, and many could not find room.

As the delegations filed in they made the lofty spaces ring with jolly cheers and lovely songs. The Des Moines company of one hundred and forty was particularly striking with its red jackets and white hats, with white dresses or trousers.

Professor Smith led a glorious song-service, followed by President Ozora S. Davis, of the Chicago Theological Seminary, who offered a very noble and helpful opening prayer. How grand was the Lord's Prayer in conclusion, as those twelve thousand voices spoke in reverent unison!

The first act of the Convention was in thought of Dr. Clark, languishing on his sick-bed a thousand miles away. Professor Grose read a tender and earnest message from our absent leader, and then the Convention voted to send this loving greeting:

THE CONVENTION MESSAGE TO DR. CLARK.

This Twenty-seventh International and Fifth World's Convention of Christian Endeavor as its first action desires to send you its Christian greeting and its message of heartfelt sympathy, in the hope that the expression of our regret because of your enforced absence and of our deep appreciation of your immeasurable service to the cause which has engaged your life may bring cheer and comfort to the sick-room, and that our united prayers may gird you for speedier recovery of health and strength, in God's good providence. Our hearts go out to you, beloved leader and friend, in loyalty and love and in affectionate response to your words of greeting and God-speed. We send you what we know you will value the most highly, our pledge of continued and increased devotion to Christian Endeavor and all that it stands for in the life of the world.

The opening anthem, led by Professor Smith, was Gounod's "Unfold, Ye Portals Everlasting," from the "Redemption." It was superbly sung by the great chorus of eighteen hundred voices, and a unique feature was the echo choir giving its antiphon from the rear of the auditorium. The chorus was aided by the spirited Territorial Staff Band of the Salvation Army.

The addresses of welcome were of a high order of interest and value. First came the civic welcome, admirably given by Mr. J. W. O'Leary, the vice-president of the Chicago Chamber of Commerce, who emphasized the connection that should exist always between business and religion.

Next that young veteran of Christian Endeavor, Mr. Henry H. Marcusson, head of the Chicago Convention Committee, spoke wisely of the spirit that should animate Christian Endeavor. At the close he presented to Dr. Grose the Convention gavel, which was given to Mr. Marcusson as president of the Illinois union eleven years ago. It was made of wood from the first Illinois State House, one of the members of the building committee being Abraham Lincoln. Dr. Grose spoke of having seen the face of the dead Lincoln as he lay in state, and received the gavel as a very sacred emblem. One of the most striking episodes of Mr. Marcusson's address was the repetition by the audience with tremendous vim of the Convention motto, "Trusting in the Lord Jesus Christ for strength, I WILL." Ah, with what force those last two words came out! Mr. Marcusson's address follows:

"Trusting in the Lord Jesus Christ for strength, I will." It seems fitting that these words, which were the first in the minds of the committee at the commencement of their work in preparation for this great Convention, should now be the last words of the committee at this, the completion of its labors.

No word in Christian Endeavor is more typical of its spirit, more vital to its life, or more responsible for its success, than the words of the Christian Endeavor pledge.

It is the hope of your Convention Committee that the spirit of these words, the potency and power of the Christian Endeavor pledge, may be the dominating influence of this great Convention.

Each individual on our Convention Committee in accepting a position of responsibility in connection with service for the Convention has signified his allegiance and consecration by a signed statement, prefaced by the words, "Trusting in the Lord Jesus Christ for strength—I will."

We welcome you, therefore, in a truly genuine Christian Endeavor spirit.

The Convention is now yours. It will be what you make it. Whatever it is to each one individually, it will be to all collectively.

In it are opportunities of great and abiding influences in your Christian lives.

You are confronted with the danger of regarding your visit to our great city and to this great Convention as one only of many sources of entertainment. But entertainment can be had elsewhere as well as here.

I am sure you have come to this Convention seeking a great spiritual blessing—a spiritual uplift.

Your faithful attendance at the morning quiet-hour services and at these great inspirational sessions, your close application to the study of the conferences and schools of methods, will all unite in making this Convention and its results such a power in your individual lives as to make its influence felt upon your future usefulness in greatest measure. This Convention will mean much to you because of the privilege which is yours at this time to come into close touch with Dr. Francis E. Clark, the founder of this Christian Endeavor movement. It is not often that we have the privilege of a personal acquaintance with men and women whose personal efforts have been the start of movements which have been nation-wide and world-wide in their importance.

We are all familiar with such great movements as the Sunday school, the Young Men's Christian Association, the temperance movement, and others. Few if any to-day, however, have had the privilege of a personal acquaintance with those whose consecration and wide vision were responsible for these great movements.

If your coming to Chicago had been only to take advantage of the opportunity to look into the face of our beloved Father Endeavor Clark, it would have been worth your while, for in him Christian Endeavor is personified. You would have realized more keenly than ever before the reason for the claim which Christian Endeavor has made upon you and the influence which it has exerted in the upbuilding and development of your Christian character.

And to Dr. Clark also would the privilege have been a great one, of looking into the faces of these thousands of Endeavorers, who in themselves are only representatives of the tens of thousands who love and revere him and to whom his life and example express the highest ideals in Christian experience. Little did he realize how far-reaching would be the outcome of his planning when thirty-four years ago he sat in his study in the Williston Church of Portland, Me., and wrote those memorable words of our Christian Endeavor pledge—a pledge which spans the chasm of human weakness in the theme—"Trusting in the Lord Jesus Christ for strength—I will."

The seed which he thus planted in the little Christian Endeavor society in Portland, Me., has developed and expanded under his care and cultivation to the fruitage which he has a right to view with the most devout gratitude, for 100,000 societies found in more than eighty different denominations, in every civilized country in the world, North and South America, Asia, Europe, Africa, Australia, and the islands of the sea, a Christian Endeavor host numbering five million, are now all merged into one great interdenominational brotherhood.

His is a crown of glory, and to him in that great day will be spoken the words, "Well done, good and faithful servant, enter thou into the joy of thy Lord." "They that turn many to righteousness shall shine as the stars forever."

We would have welcomed him as the president of the United Society of Christian Endeavor, realizing that for years he has occupied this office. We would welcome him as the presiding officer of this Fifth World's and Twenty-seventh International Christian Endeavor Convention, realizing that he has been the presiding officer at so many of these Conventions. We pledge him our loyal support and most earnest endeavor during these days of special privilege and opportunity, and pray God's blessing for his continued health and strength for many years of future usefulness and Christian fellowship with us.

In behalf of our Convention Committee I have the honor, sir, to

present to you the Chicago, 1915, Convention gavel. This gavel suggests many previous Christian Endeavor memories, and is historically sacred because of that which it represents. It is the gavel of the Illinois State Christian Endeavor convention, presented to me as State president in the State Armory at the State capitol in Springfield eleven years ago. It is made from an Illinois oak log, one of the logs used in the construction of the State House at Springfield, the corner-stone of which was laid July 4, 1839. Abraham Lincoln was a member of the State legislature at that time, and was one of the nine tall men in the legislature who were called the "long nine;" and to these men the building of the edifice was intrusted.

It was in the House of Representatives in this building during the campaign of 1858 that Lincoln delivered his famous speech, "A house divided against itself;" and during the campaign of 1860 Lincoln's headquarters were in the State chamber of this building.

In 1889, when the State built a new State House, the county of Sangamon bought the old building for a courthouse, at which time the log was secured from which this gavel was made. As the sound of this gavel reverberates throughout these halls during the sacred hours of this Convention, may it bring to our ears and to our hearts the Christian fortitude of our martyred president, his strength of character, the tenderness of his love, and his abiding faith in Almighty God.

That big-hearted, bright-brained Presbyterian, Dr. John Timothy Stone, made a brilliant representative of the Chicago churches and pastors. He defined "Chicago" for us, in terms of its seven letters, as the city of Cordiality, Happiness, Intensity, Co-operation, Action, God, and Opportunity. With pointed wit, practical force, and intense fervor he brought out the meaning of those seven words, and their application to the great city which he so fittingly represented. His prophecy that Chicago would go dry by 1916 was received with deafening applause.

The responses to these addresses of welcome were made by foreign representatives. Miss Graham, of Ireland, was prevented from attending by the great war, but her place was well filled by Dr. William Patterson, that Irishman who, as Secretary Shaw said, has the granite of the Blarney Stone in his backbone and its eloquence on his tongue. He spoke most wittily of the many gifts of Ireland to America, and the great gift of America to Ireland—Christian Endeavor.

Persia spoke next in the person of Mr. John B. Keena, of Urmia, praising America for the great things done by the reception of the many Persian immigrants (two thousand of them in Chicago alone), by the gift of Christian Endeavor (four thousand Persians have passed through the portals of our society), and latest of all by the protection of thousands of refugees in stricken Persia. Mr. Keena is an interesting speaker. He said:

There is, I believe, no foreign country represented here to-night that has more right to thank this great audience, and through this gathering the great American Christian forces, than has Persia. I do not say this

as a perfunctory procedure, but for reasons which are to me obvious. For the last twenty-five years America has been a helpful haven for Persian Christians. This great city of Chicago alone is the home of nearly two thousand of my countrymen. The interest that the church has taken in these Aryans of the Orient is well represented by the commodious church built for them in this city. The Carter Memorial Chapel cost \$36,000, and was erected by the Fourth Presbyterian Church, under the distinguished leadership of Dr. John Timothy Stone. And throughout this land, wherever Persian immigrants are found, the church has taken good care of them.

This nation, moreover, has been the greatest source of missionary supply for Persia. It is nearly a century now since American missionaries began to sacrifice their lives in order to save that people. It is hardly necessary for me to state that I stand before you to-night as a product of that effort, and I am only one of the thousands of Christian young people in that land of Mohammedanism. We young people of Persia owe, in turn, a special debt to the organizer and the leaders of the Christian Endeavor forces, who happily extended their activities even to our country. About four thousand young people have passed through the portals of this beloved organization.

Yet the greatest service that America has rendered Persia was performed within the past winter. Surrounded by the terrible Kurds and everywhere threatened by the hostile Moslems, the Christians of the state of Azerbaijan were left to the mercy of the murderers. It at once became the duty of the American missionaries to undertake the tremendous task of caring for nearly fifty thousand refugees. The mission compounds were the only shelter for the native Christians in their hour of desperation; and the Persian War Relief Committee, headed by Dr. Robert E. Speer, has been and is still doing all in its power to allay the indescribable suffering of those innocent neutral Christians. On the fourth of last January an American medical missionary, seeing that many native Christians were about to be massacred in the village of Geogtapa by the onrushing Kurds, flung an American flag high in the air, and rode between the battle lines until he reached the quarters of the Kurdish chief. The doctor begged this leader of the Moslems to grant him the lives of the innocent villagers. On that day alone Dr. H. P. Packard, of Urmia, Persia, saved five thousand lives!

It is for these reasons, Mr. Chairman, and you friends who have welcomed us to-night, that I thank you on behalf of those suffering thousands who look upon you as their sole protector and helper. We are glad that it is our privilege to take part in this great movement of young people's work. No one realizes more the Christian Endeavorers' influence upon foreign-missionary work than those of us who have seen it in Persia. Happy are we, therefore, to be here and to help in this cause until the kingdom of Christ extends over every Persian plain. May this convention give such an impetus to the church in America that this generation shall witness the coming of that blessed day.

A beloved missionary to India, Rev. L. B. Chamberlain, gave a vivid picture of that ancient land, continental in size and diversity, the home of religions, yet intensely sad because it has not found what it has been seeking. But it is finding Christ, and one of the strongest of Christian agencies in India is the fifteen hundred Christian Endeavor societies and forty-five thousand Endeavorers. Mr. Chamberlain said in part:

Greetings from India, ancient, continental, seeking India.

Ancient India, with a history which orthodox Hindus consider began five thousand years ago in the events recorded in the Mahabharata, and with a literature which European scholars consider began more than three thousand years ago with the Rig Veda.

Continental India—continental in the variety and extent of its physical characteristics. Vast, low plains, and the mightiest mountain range in the world. Arid, Sahara-like deserts and tropical regions with a recorded precipitation of two hundred inches in a month, eight hundred in a year. People living where the summer heat stands for days at 110 degrees to 120 degrees in the shade.

Continental in the number and variety of its peoples. In India are more people than in the whole western hemisphere—North America, Central America, South America, and the islands of the sea; only by adding to these the population of the continent of Africa will you reach India's 320,000,000.

Continental in races and languages. Three of the great racial types have populated Europe, but in India there are seven great racial types. Europe is credited with 58 distinct languages: India has 147! The census of 1910 lists 220 languages and dialects in India.

The swarthy Turk does not differ from the blonde Scandinavian more in appearance and physique, custom and costume, race and language, than does the black aborigine of Madras differ from the fair-skinned Aryan of the Punjab.

Seeking India. For weary millenniums India has been seeking, feeling after, if haply she might find, God. Even before Job uttered it, there was going up from India the cry, "O that I knew where I might find Him!" India has always had, and still has, the most religious mass of people in the world. They have been innately religious. Even at this moment hundreds of thousands, probably several millions, are actually travelling, on foot, by cart or boat or train, to temples, shrines, and sacred streams, seeking religious solace.

In this age-long quest India has become pre-eminently the home of religions. Here Hindooism, the most ancient of living religions, was evolved. Here, in revolt from Hindooism, Buddhism was born, 500 B. C. Here, Jains and Sikhs, Parsees and Jews, have lived and worshipped in their own way for centuries. Here Mohammed has a larger following than in any realm of the world. India was the first great country of Asia to receive the Christian message and allow a Christian church. It has harbored the Syrian Church in Travancore for eighteen hundred years.

And yet, while India has been wonderfully tolerant, she has also been wofully tenacious. She has clung to the false. And so we have

Sad India. For in her age-long quest she has failed. Instead of finding Him whom to know is life eternal, in knowledge of whom is perfect peace, she has been for centuries under the blight of idolatry, the thralldom of superstition, the pall of ignorance, the power of custom, and the curse of sin. Many and varied have been the baneful consequences.

Take one phase of the consequences accruing to women. There is no happy girlhood or young womanhood in India. The rule is that girls must marry before maturity. From childhood, yes, often from babyhood, they are wives. The census of 1910 recorded as married 25,000,000 of girls under twenty years of age. A dire consequence of this sad fact is that the same census lists as widows 18,000 babes under five years of age, and more than 330,000 widows under fifteen years. There are 26,000,000

widows in India! And widows may not remarry, though they were babes in arms when their husbands died. Without education, without vocation, without liberty, what does life hold for this vast host?

Sad, sad India! No wonder its music is all in the minor key.

But India is still seeking. And India is being sought. The gospel message has gone out there. And India is still hospitable. In 1913, 40,000 was the increase of the Christian ranks in South India alone. There are now 4,000,000 Christians in India, the largest number of Christians in any non-Christian land.

And I bring you greetings from the ancient, seeking, sad land that has welcomed Christian Endeavor as has no other non-Christian land. I bring you greetings from hospitable India, which opened the beauties and treasures of far-famed Agra to the Fourth World's Christian Endeavor Convention, the first and only World's Christian Endeavor Convention so far held in non-Christian lands.

I bring you greetings from the India Christian Endeavor Union, with its national officers, executive committee, general secretary, and national organ: from the eight provincial unions, in one of which alone there are fifteen local unions.

I bring you greetings from thirteen hundred societies and 45,000 Christian Endeavorers in far, old, seeking India—the largest Christian Endeavor host in any non-Christian land.

And I bring you the gratitude of this Christian Endeavor host. Christian Endeavor India owes unmeasured gratitude to Christian Endeavor America. American missionaries first planted Christian Endeavor in India; American missions have most generously fostered Christian Endeavor; and through the Boston office have India's executive committee and general secretary been largely financed.

Christian Endeavor has been a great blessing to the youths of India as of other lands. It has quickened spiritual life, given experience, taught service, created initiative, and added joy and song and hope. One of India's great missionaries wrote it as his deliberate conviction that the introduction of Christian Endeavor into India meant the hastening of the conversion of India by a generation.

India looks to America as to a big brother. In many ways and in many places have I heard this—in the interior Mofussil village and in the great capital city. Honorable Justice Krishnaswami Iyer of the Supreme Court once said to me, soon after America had freed Cuba: "Our political and commercial bonds are with England. But it is to young, great, generous America we look for leading, for inspiration, for example, for help in making and achieving our ideals. America is our big brother."

And India has its contribution to make to us. The late Dr. Charles Cuthbert Hall of New York, and Principal Fairbairn of Oxford, and other serious students of India, corroborate the long-expressed opinion of the experienced missionaries in saying that India, when won to Christ, will greatly enrich Christianity. Her deep religious nature and mystic trend will produce from among her sons and daughters those who will add to, and develop, the subjective side of Christianity—the side not greatly developed by Occidental practical minds.

Then will America receive return for her present generous deeds. Then will East and West draw nearer together in Christ as they enrich each other with the hidden treasures that are in Christ Jesus. God hasten the day!

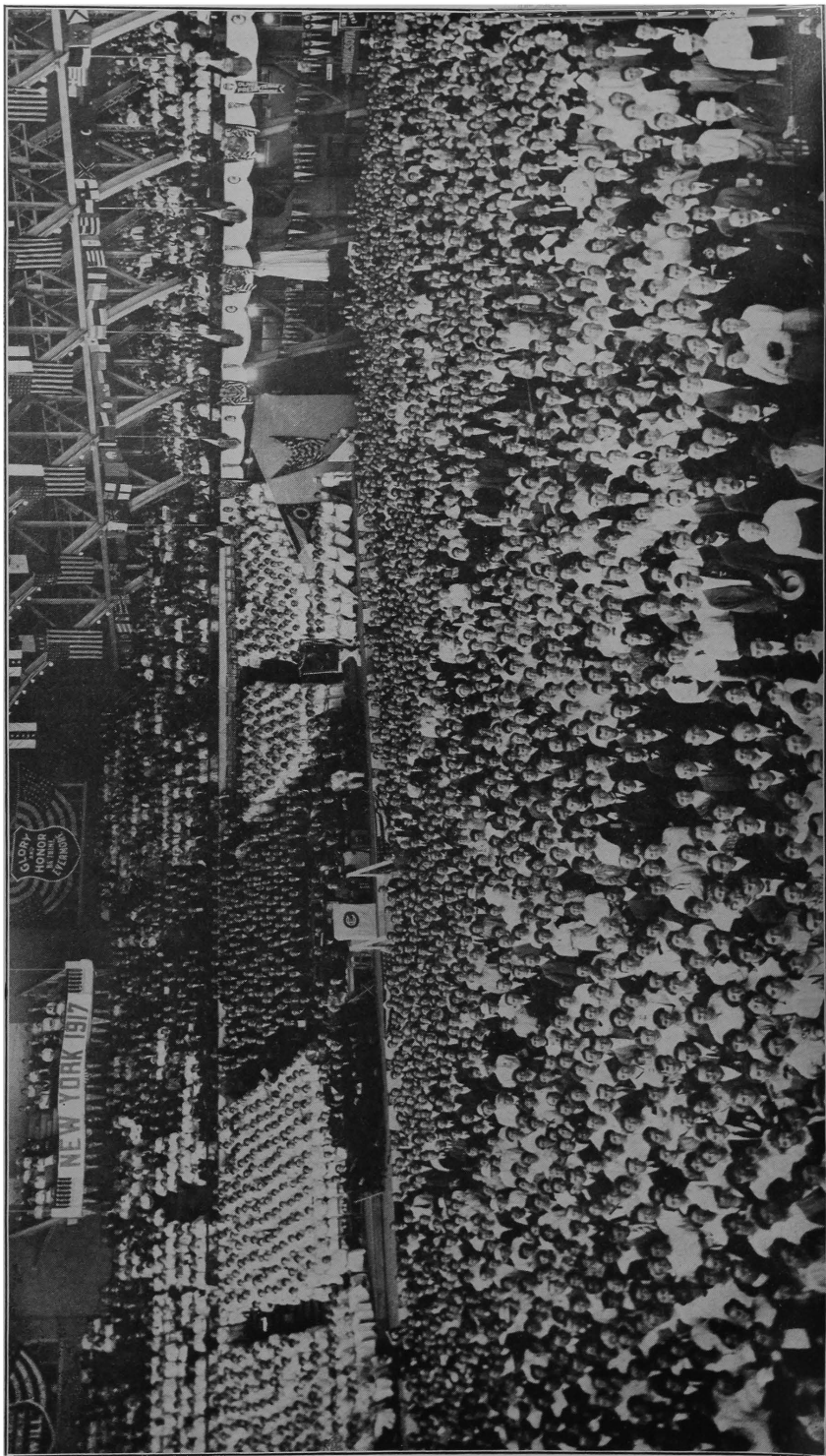
With greetings and gratitude on behalf of ancient, seeking, potential India, I thank you for your welcome.



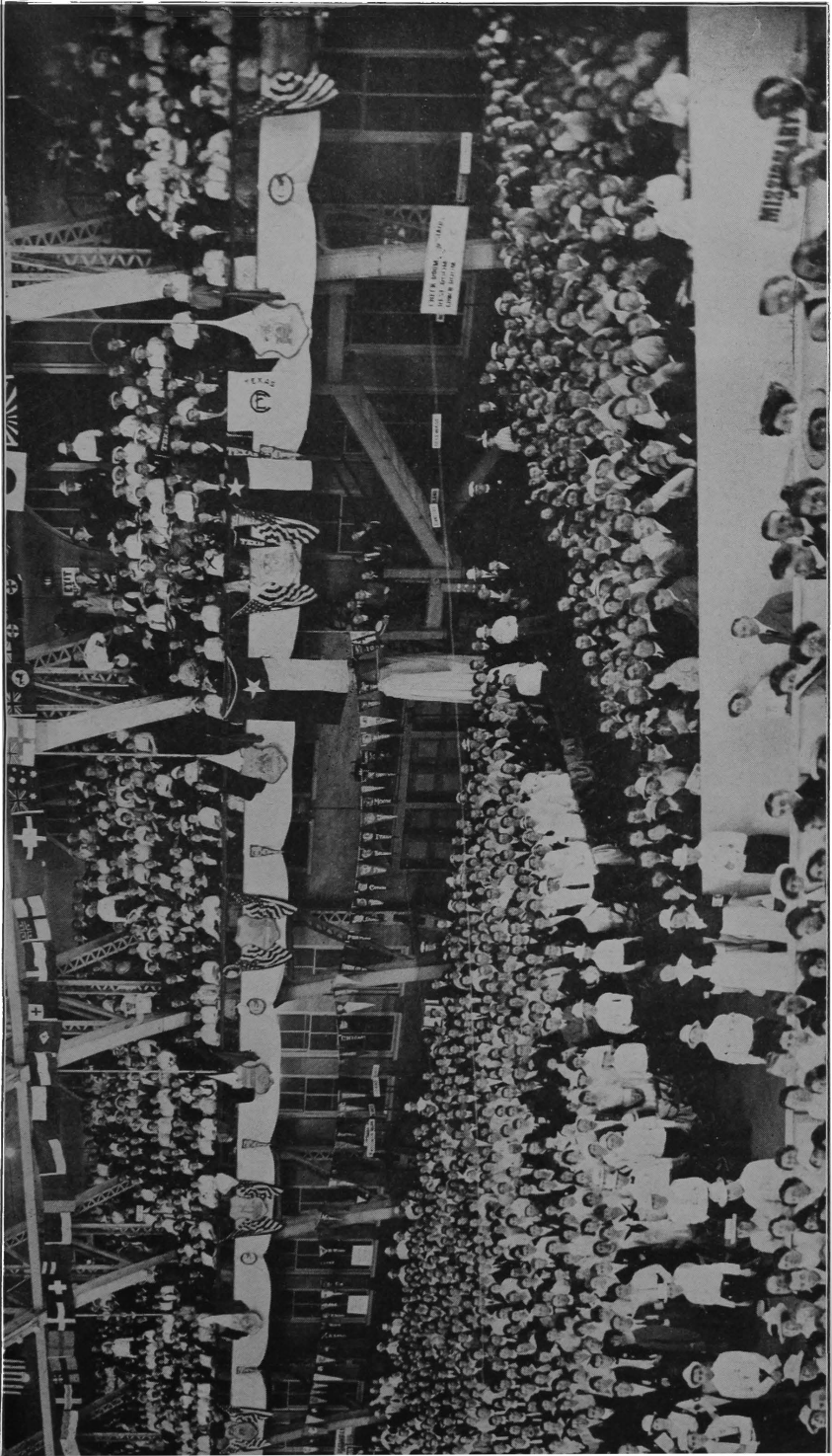
A GROUP OF THE CONVENTION RECEPTION COMMITTEE.



THE EFFICIENT USHERS.



A SECTION OF THE AUDIENCE IN THE COLISEUM



ANOTHER SECTION OF THE SAME AUDIENCE IN THE COLISEUM



SOME OF THE UNITED SOCIETY OFFICERS AND FIELD-SECRETARIES.

"A royal messenger from Africa" was the honored Disciple missionary, Dr. Royal J. Dye, who told the thrilling story of the conversion of a big black cannibal in the heart of Africa, and his transformation into a heroic Endeavorer.

Many glowing messages followed, telegraphic greetings from lands afar, from China, Japan, Germany, Hungary, Spain, Jamaica, Mexico, and the Floating societies.

At this point the Convention "hikers" were received with uproarious cheers—two stalwart young fellows who had walked from Texas, who brought the greetings of the governor of Texas and the mayors of Denison and St. Louis, two others who had walked from Kansas, and one from West Virginia.

Secretary Shaw's first reference to President Wilson, who was to have spoken at this session, was the signal for applause that spoke of the deep affection and honor in which our President is held. In warm, repeated, and earnest letters the President has written of his deep regret that grave matters of state prevented his attending the Convention. These letters speak of his interest in Christian Endeavor, and his personal sympathy with Dr. Clark. The Convention heartily adopted the message to the President which appears on this page, and which was ratified by the singing of "America" as we all rose. The choir led, waving hundreds of American flags in perfect time.

THE CONVENTION MESSAGE TO THE PRESIDENT.

Woodrow Wilson, President of the United States:

We, the delegates in attendance at the Twenty-seventh International and Fifth World's Convention of Christian Endeavor, representing over three millions of young people of the evangelical churches of the United States of America, in this opening session at Chicago, wish to assure you of our sincere sympathy with you in the discharge of the difficult duties incumbent upon you in these critical days as chief executive of the nation, and of our earnest support in your measures in defence of neutral rights, international law, and the higher law of humanity. We are grateful to God for your wise, temperate, and firm leadership, for your ardent desire to preserve peace with all the world so far as it can be done with due regard to those principles of righteousness which alone make nations worthy of preservation. Our prayer is that you may be divinely guided and sustained. May the consciousness of the people's approval and loyalty gird you with strength.

After the benediction by Dr. Tomkins the audience remained while Holmes's "Angel of Peace" was grandly sung by the cho-

rus to Keller's noble music, the antiphonal Junior choir singing sweetly in the rear Phillips Brooks's lovely hymn, "O Little Town of Bethlehem." Thus closed in the spirit of benediction the greatest, best, and most inspiring opening session of all Christian Endeavor Conventions.

CHAPTER IV.
INSPIRING QUIET HOUR MEETINGS.

COLISEUM.

THE numbers that flocked to the Quiet-Hour services led by Dr. Floyd W. Tomkins gave proof of the uplift gained from this fitting beginning of the day.

A variety of methods was used, each seeming to be the simple and natural expression of the feeling and wish of the hour. The hymns chosen, with the comments on them, each had its place in the plan. One morning there was a call for verses that might seem like our greeting to God. Another morning all prayed silently, the leader suggesting at intervals a line of thought—adoration; thanks for our creation, homes, friends, salvation; prayer for families and friends by name, for churches, Christian Endeavor societies, for Dr. and Mrs. Clark, for those suffering from the war, for peace, for forgiveness, for God's indwelling grace. Then all repeated the Lord's Prayer.

The thoughts presented centred about three fundamental truths of the Bible, sin, the Saviour, service. The following are a few of the points suggested. The Bible associates sin less with us than with God and the hurt it causes His loving heart. With the message about sin is a word of hope for deliverance, which looks forward to the Saviour. The true view of sin is given in what is called the parable of the prodigal son, but ought to be called the parable of the loving father. The wonderful thing about salvation is that God offers it; it is not we that are seeking to be saved. It was assured by a definite and positive act. Too many Christians are walking interrogation points; a Christian ought to know. God forgives absolutely, and never gets tired of forgiving. "No question will be asked us how often we have come." We make a mistake in talking about Christ when we should talk about "my Christ"; we make a mistake in saying "the Saviour" when we ought to say "my Saviour."

Thursday.

I. *Sin.*

There are three words which bring the Bible message: Sin, Saviour, Service. Every word of the Book from cover to cover relates to one of these three.

Sin is a violation of God's loving will for our good. Hence it is that

which hurts God. We must think of sin from God's side rather than from our own. Not shame, not fear, not a consciousness of being lost, but sorrow because we have hurt a loving Father, must be our measure of sin. God always seeks the sinner. "Adam, where art thou?" This was the first call of God to the first sinner, and it is repeated all through the Bible. God seeks man. Hence the coming of Christ. Hence the voice of the Holy Spirit. We must hear the Father calling when we sin, for so we are drawn back to Him, and our sin is pardoned through His love.

Friday.

2. A Saviour.

God's plan for our salvation was and is a proof of His love. He sought us. He sent His Son to save us. The worst sin of all is a rejection of Jesus Christ. At the very first God promised salvation, and declared it to the serpent, that he might know that his dominion was only for a season. The shedding of blood that Adam and Eve might be clothed with skins was the first blood shed, typical of Calvary and the "Lamb slain from the foundation of the world." Only by the cross can we be saved. But this salvation is complete. God forgives and forgets. "Their sins will I remember no more." To keep clean by a constant appeal to Christ's merciful death is the part of us all. To love our Christ with all our being is the Bible call.

Saturday.

3. Service.

We serve because we love. God calls for our service because He loves. At the very creation He gave man work to do for Him in caring for the garden, and finally this work was enlarged by Christ, "Go ye into all the world and preach." Service must begin with ourselves that we may be fitted to serve others. It must be given at home, amidst our own people and friends. Then it must enlarge its sphere and take in the world. It must be given not from duty, but as a privilege. It must be joyful, brave, with faith, since we cannot fail when we are working for Him. And in this service He is our companion. "My Lord and I." At last the result will come, and the joy of heaven will be the consciousness of our having had a share in bringing the kingdom. Above all else must come the saving of souls. Soul-winning is the Christian's calling.

CHAPTER V.

NOON MEETINGS.

Coliseum, Thursday Noon, July 8.

DR. LANDRITH'S MEETING.

IRA LANDRITH is a genuine Christian Endeavor minute-man, and took on very short notice the important noon meeting in the Coliseum on Thursday left vacant by the absence of "Billy" Sunday. He was a minuteman in another respect, for no speaker in America can excel him in rapid-fire, Gatling-gun, pointed oratory.

He began by stating that he was a Presbyterian, "predestinated and foreordained from all eternity to make this speech on this platform this morning"; but he didn't want an eternally blue heaven. He wanted some Methodist fire in it to keep it warm and enough Baptist water to keep it cool. He knew he would meet Methodists and Baptists in heaven, and so he must get used to living with them on earth. He praised Christian Endeavor as having done more than any other force to break down sectarian prejudice and bring about a practical, working union among the denominations.

Then he praised Christian Endeavor as fostering political independence and civic morality. "I'd rather be right than 'regular'; I'd rather be decent than Democratic; I'd rather be respectable than Republican. I am a member of the Democratic party. I don't 'belong' to it; I'm just a member of it. But I can't be a straight Democrat all the time and a straight Christian all the time, and I've made up my mind to be a straight Christian all the time and a Democrat when I can. If you can be a straight Republican and a straight Christian all the time, you are a moral acrobat, and I'd like to see you perform. I believe in religion in politics. If there's any man who ought to get into politics it's the man who is not for sale nor in the market to buy the votes of others. This country is not suffering so much from the iniquity of the vicious as from the indolence of the upright. You could vote and didn't? You are a lot of political grafters, for you sold your ballot at the price of a day's labor. The man who doesn't vote when he has a chance ought to be deprived of the chance when he wants it."

The last third of this stirring speech was devoted to Christian Endeavorers' work for temperance. "Christian Endeavor," he declared, "is among the foremost of the organizations responsible for the fact that we are living in the last decade of the organized traffic in strong drink in this land." With indescribable vigor Dr. Landrith presented a scathing arraignment of "King Alcohol," and invited every one present to the funeral of that despicable sovereign on July 4, 1920.

Coliseum, Friday Noon, July 9.

One of the most dramatic events in the history of the historic Coliseum occurred at noon to-day, when before thousands of Christian Endeavorers gathered in the Convention and other thousands of Chicago citizens who had gained admittance, Hon. J. A. Macdonald, LL.D., editor of the *Globe*, Toronto, Ont., was introduced by Mr. Poling as a citizen of Canada, but belonging to the continent and the world. He made an impassioned arraignment of war and militarism and pleaded for peace in the name of the Prince of Peace.

Great applause greeted the speaker at some moments. At others the great body of people were too moved to make a sound, and the silence only intensified the feeling.

Dr. Macdonald reviewed the conditions of peace two years ago, when he spoke at the Los Angeles International Convention on "Jesus and the Social Problem." He then described the present period and Europe's calamity.

CHRISTIANITY, THE WAR, THE SOCIAL PROBLEM.

Two years ago, at the Los Angeles International Convention, I gave an address on "Jesus and the Social Problem." In that address the social problem was defined as the human problem of living together, the living of one man with another, the problem of men and women and children living and loving together, working together and playing together in the same social order, and making their individual lives worthy and their community life happy and just and free.

In the face of the bitterness in society, and as a cure for the wrongs and the strife at that time disturbing industrial life all over America, I urged the social teaching of Jesus, the idea of a Christian social order, in which social service is the mark of individual greatness, and social love the impulse and motive to all service. The argument took a wider sweep than any social community, any State, or any nation. The social problem was seen to be a world problem; the problem of a world neighborhood of all nations, an international brotherhood of peoples in which war and the arbitrament of armies and navies and military force would be as unthinkable in Europe as they now are between the United States and Canada within the commonwealth of North America.

Then and Now.

That was only two years ago. Now comes this World Convention of Christian Endeavor. And what a change! We meet under the world's

blackest horror, a world war. The mad clash of the nations fills the sky. The fumes of their burning hate poison the air. All Europe is one vast slaughter-house. All its great races, Saxon and Celt, Teuton and Slav, have drawn the sword, and stained it beyond all cleansing, each in another's blood. More than twenty millions of the best of their men are uniformed and armed for war; and their women are denied even the cruel comfort of mourning for their dead because the anguish of their wounded is in their hearts, and the oncoming tramp of their youngest sons doomed to die is in their ears.

And not Europe alone. Not Britain and Belgium, not France and Italy, not Russia and the Balkans, whose wounds from other wars and massacres are still unhealed—not these alone. And not alone Germany and Austria and Turkey. Over Asia the blood-red sword has swept, and through Egypt and the heart of Africa, and round by the island continent of the sea. And America, too. In spite of all the promises of independence, all our boasts of international civilization, all our achievements of a hundred years of Anglo-American peace, and all our pride in the peaceful leadership of the world, it is North America, too. Canada is plunged into the very thick of Europe's carnage, and the United States, neutral in form and voice, is fearful every day lest the fateful mine be sprung.

The Contradiction.

And in the midst of this Armageddon of Christendom we meet in this World Convention of Christian Endeavor! Christian, indeed! And Christendom! What a mockery it all seems! What wonder if the finger points to France and to Flanders, to crucified Poland and to Galicia, to the English Channel and to the Dardanelles? Christian, forsooth! What wonder if the accuser sneers at your Christian Endeavor and mocks your Christianity:

"Great God! I'd rather be
A pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn."

And yet—and yet! The foundations of God stand sure. The social gospel of Jesus is vindicated by the very war-agonies of the world. Out of the mouth of the brute-force paganism of war that has failed comes terrible testimony for the brotherhood socialism of Christ that has not yet been tried. It is with this conviction, and with an emphasis peace never could give, I speak again the social programme of Christ, and appeal for a world endeavor to make dominant in world politics the undisproved socialism of Jesus.

The Socialism of Jesus.

The socialism of Jesus! Let there be no mistake. If socialism has been disproved by the war, it was not the socialism of Jesus. If Christianity has collapsed, it was not the Christianity of Christ. If democracy has been destroyed, it was not the democracy of the kingdom of God. Names and forms and false philosophies may have gone into the fire and been consumed. But the realities are unscathed; they stand purified, ennobled, invincible.

The socialism of Jesus is something more, far more, than any philosophy of wealth, any theory of the hours of work or of the rate of wages. It is something more than any conflict between the haves and the have-nots, any assault on the institutions of society, or any drawing of a gun on the multimillionaire.

The socialism of Jesus has to do not so much with the outward con-

ditions and external forms of life as with its inward spirit, its conscious aim, and its impeaching motive. It stands against the selfish individualism that says, "Every man for himself and the deil tak' the hindermost." It rebukes the ambition of Cain for a place in the sun for himself alone, and it refuses his murderous self-defence, "Am I my brother's keeper?" It condemns the social parasites, both the ~~idle rich~~ and the vagrant poor, and it insists that no man shall eat bread by the sweat of another man's face. It makes a place in the social order for every one who serves, and gives to each according to his need, and requires from each according to his power. It asserts on the one side that the laborer is worthy of his hire, and it demands, on the other side, that servants obey their masters, not with eye-service, but in the obedience of loyalty to their divine Master. When employers of labor arrange to make the wages reasonably adequate to meet the cost of honest living, they are observing the socialism of Jesus as illustrated in the case of the handicapped eleventh-hour laborer in the vineyard, who, in spite of his restricted opportunity for service, was paid at the close of the day the minimum living wage.

Jesus and Social Economy.

In dealing with the social problem, the problem of living together and working together, the teachings of Jesus not only justify the fundamental principles of modern social democracy, but they suggest a radicalism far more penetrating, far more revolutionary, than is urged in the political economy and worked out in the reform programmes of the social philosophers and economists of Germany or France or Britain or America.

Jesus goes their way, but He goes very much farther. His teaching would reconstruct the social order and revolutionize the industrial world. His goal includes not only juster rewards for work and humaner conditions for the worker, but also a higher type of personal character and a nobler motive in social service; not only a full dinner-pail, but a fuller and richer life. To Him men are not dead cogs in the grinding machine of industry, but spiritual units in the social democracy of the brotherhood of service. To Him the great ones are not those who lord it over the helpless or the undefended, but those who, because they are strong, bear the burdens of the weak, and because they are free make themselves the very servants and saviors of those who are bound. For self-interest He substitutes social interest, and in the place of selfishness or compulsion or even hard duty He makes love the compelling motive in all service.

In the reconstructed state this is the first and great commandment: "Thou shalt love." The distinction and badge of the Christian society and of the Christian nation is the same the world over, and for all the ages, "All men shall know that ye are my disciples if ye love one another." In the days when peace—it may be "armed peace"—holds the nations in check the Christian commandment is, "Thou shalt love thy neighbor as thyself." And when war bids defiance to international law, and makes treaties only scraps of paper, and does violence to all the instincts of humanity, the socialism of Jesus still stands, "I say unto you, Love your enemies."

Is It Utopian?

The idea of social justice and social service and social love, whether in the local community or among the nations, is declared to be Utopian, a fine fancy but nothing more, a pleasant dream, but doomed to disappointment. We are told it would involve a transformation of human nature. And we are assured, as with the finality of scientific law, that human nature never changes.



A GROUP OF MONTANA ENDEAVORERS.



A LOUISIANA CONVENTION GROUP.



THEY MEAN BUSINESS.



THE WINNIPEG BOOTH.

The Winnipeg booth at the Chicago Convention was especially pleasing.

Twice-born Men.

But Jesus is no unpractical day dreamer. He looked with unwinking eyes into the deep recesses of human nature. He was blind to no essential fact. He misjudged no social obstacle. He knew the human mind was perverted from truth, and the human heart poisoned against love. He recognized the impossibility of selfishness and carnalism inheriting the kingdom of God. His biological imperative is absolute, "Ye must be born again. Except a man be born anew he cannot see the kingdom of God." No maxim of science is more unflinching, more uncompromising, than is that "must" of the new birth.

But to the shallow thinker, to the hopeless fatalist, the attested verdict of spiritual biology, attested not by the dogmatic ipse dixit of some theorist, but proved a million times over in the white heat and white light of the great laboratory of life—the demonstrated verdict of life's great experiment is this: "If any man is in Christ, he is a new creation; old things are passed away, and all things are become new." A new creation! A new man! New ideals! New loves! New ambitions! New motives! Human nature does change. It changes in its innermost impulses and instincts and hopes and fears and loves and hates. Men are born again. All history attests that races do rise, that civilizations are changed, and, when this black night of anguish is lifted, out of the birth-pangs of the world a nation shall be born in a day.

Utopia and Mr. Asquith.

Every pessimist sneers, "Utopia!" Every unbeliever cries, "Idealist!" But such mocking does not come from the truly great men, the men great in the world's affairs. Again and again, during the past awful twelve-month, the prime minister of Britain—and for such a time as this Britain never had a greater than Premier Asquith—laid down three requisites for peace in Europe. First is the renunciation of militarism and brute force as a factor in the relations of European nations; the second is the integrity and freedom of the little nationalities and the weaker states, Belgium, and Holland, and Denmark, and the Scandinavian countries, and Greece, and the Balkan States; the third is the abandonment of all threatening alliances and all menacing balance of power. And in their place the establishment of a "real European partnership," based on the equal rights of all and secured and maintained by the common will.

In Canada and in the United States such conditions of peace, such a proposal for a real European partnership based on the equal rights of all the peoples and secured by the common will of all the nations—such a peace is derided as Utopian by the jingoes and the militarists in America to-day. But what says Premier Asquith, himself the foremost British statesman of this generation? Here are his very words:

"A year ago that proposal would have sounded like a Utopian idea. It is probably one that may not or will not be realized to-day or to-morrow; but if and when this war is decided in favor of the allies it will at once come within the range, and before long within the grasp, of European statesmanship."

"Utopia!" sneers your unbelieving pessimist. "European statesmanship!" answers Mr. Asquith.

The Alternatives.

The world after the war shall have to face again its age-long social problem: the problem of living together and working together—the warring classes in a common industrial order, the warring nations in a common world. And what are the alternatives? If it is not to be what

Mr. Asquith calls a "real partnership," what shall it be? Shall the spirit be the Christ spirit of social love and co-operation, or the devil spirit of hate and cut-throat competition? One thing is certain: not again in this generation, not again in this century, shall the world deceive itself with the self-contradiction called "armed peace." That fallacy at least has had its day. Armed peace has proved itself inevitable war.

But if not Christ, then who? If not Christianity, then what? The only alternatives are Cæsar and Cæsarism. Cæsarism the world has tried again and again. In ancient Rome, and the empire fell. In Napoleonic France, and the empire fell. Is it a success in Europe to-day? Let the world answer.

And would it save the world, were Corsica to triumph over Galilee? Would peace return after the war, and would the world be blessed, were Cæsarism to wield the sceptre of the new Russia, or were Japan to lead the awakening Orient in the worship of "will-to-power" and not of "will-to-serve?" Or were Britain and France and Italy to turn again to the divine-right despotism from which they escaped? Or were America to renounce its Christianized internationalism, and to exchange its four thousand miles of North American disarmament for the fortified and blood-soaked boundaries of Europe?

These are the world's alternatives. Choose you this day whom you will serve. Choose for yourselves; choose for your workshops and offices and places of business; choose for your nations and for the world your convention represents. If Baal be God, serve him; the only alternative is Jehovah. If Cæsar be God, serve him; the only alternative is Christ. But if Christian brotherhood is worth while, work for it; its only alternative is strife and social war. If what the war lords call "Utopia" is good, fight for it; its only alternative is hell.

Coliseum, Saturday Noon, July 10.

The noon meeting of Saturday brought together a splendid audience to hear the "Little Giant" of Rochester, N. Y., Clinton N. Howard.

The uplifting opening prayer was by President John Willis Baer, and Superintendent Poling presided. Mr. Howard announced his subject to be war and how to abolish it. He made no apology, he said, for discussing war at a Christian convention, for Great Britain, France, Germany, Russia, Austria, Italy, Belgium, all are Christian nations and all are at war. The Prince of Peace is put to shame in the house of His friends.

Mr. Howard spoke in place of Mr. Bryan who had planned to speak to the Endeavorers to-day, but cancelled the date, following his resignation from the cabinet.

WORLD PEACE AND HOW TO OBTAIN IT.

England, France, Belgium, Serbia, Italy, Russia, Germany, Austria, Turkey, and Japan at war!

We are in the midst of the most momentous, solemn, and tragic hour in the history of mankind. The most stupendous, colossal, calamitous, crimson, conscienceless, merciless, uncivilized, barbaric, and cataclysmic war in the history of the ages is on. The foundation of the world is being shaken. Half the civilized world is engaged

in human assassination. Thirty million men have been withdrawn from peaceful occupations to engage in wholesale murder in the name of civilization. Ten thousand villages, towns, and cities lie waste; twenty million people seek shelter like beasts of prey, and millions of innocent children cry with hunger.

The crime of crimes in the history of the world, akin to the assassination of the Son of God, is being committed; the Lord of glory is put to open shame before the heathen nations of the world, in the house of His friends.

But out of the blackness of the world's night the glory of the dawn appears; for "it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. * * * And they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. * * * But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid, for *the mouth of the Lord hath spoken it.*"

Peace is the plan of God; peace was the angels' song; peace was the name, purpose, and promise of Christ; peace will be the fulfilment of prophecy. "He maketh wars to cease unto the end of the earth; He breaketh the bow and cutteth the spear in sunder; He burneth the chariot in the fire." "And His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." "And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace!"

A war, twenty centuries after the peace song by the angels of God at Bethlehem, between Christian nations, the strong against the weak, the strong against the strong, between armed force and armed force, on the land, under the sea, and from the clouds; that sacrifices human life, makes wives widows, children fatherless, and fills the world with shattered fragments of men, in this twentieth century, is a crime against humanity, a sin against the Lord of glory, and as devilish on earth as peace in heaven is divine—unless undertaken solely, only, and as a last resort in defence of the life of the nation. At all other times, under every other condition, and for any other cause, war is a crime.

It ought to be abolished!

It can be abolished exactly as violence was abolished as a method of settling disputes between man and man. A generation ago men avenged their wrongs by personal violence; gentlemen of high standing settled their disputes with sword and pistol and knife. Men would not agree to submit questions "of honor" to arbitration. To-day they must submit their quarrel, however just, to the judgment of other men, to a tribunal that decides the case upon the facts and evidence presented.

The court decides the issue between individuals, between copartnerships, between corporations, between federated states, and an international court should decide the issue between nations.

Reason, religion, and justice must prevail over armed force. A world's high court for the promotion of world-wide peace should be established by the Christian nations of the earth, and the nation that refuses to abide by the decision of the international court should be barred out from the trade and commerce of the world, both as buyer and seller.

An international trade boycott against a brigand nation would be more effective than armed force. "Disarm or we won't patronize; disarm, or we will neither buy nor sell!" would ring around the world. This is in harmony with the gospel plan. The gospel advocates arbitration between individuals, first the two who are primarily concerned; then, in

the event of failure, by calling in others to arbitrate the dispute; and, failing in that, a breaking off of all friendly relations. Why not an extension of the same principle between offended Christian nations? This is the first step to the abolition of war.

Now for the second, which each can take without the consent or waiting for the other.

What is the cause of war, and of this war above all others? Nations fight no longer for conquest or territory; they fight for trade. Commercial rivalry has brought the nations into mortal combat. This is the underlying cause of the present war.

"Germany will retain Belgium," said Bernhard Dernburg, "because it is the natural foreground for the extension of German trade."

"Trade" carved up Africa among the commercial nations of Europe; "trade" has stripped China, appropriated Korea, and sent the rival flags around the world. In defence of trade manhood is being sacrificed on the altar of Mammon. Commercialism rules the world.

Invention, machinery, and electricity have overstocked the home markets of the world. The great manufacturing nations can produce more goods than they can consume, and with their increasing population they can maintain prosperity at home only by increasing their trade abroad.

Back of this war is commercial rivalry and jealousy.

Discontent must be destroyed; the rights of property must be conserved; and the spirit of democracy and socialism must be suppressed. The crowned heads, the lords of wealth, and the captains of competitive industry see their throne is tottering, and the only way to save their crowns and class and cash is to prevent idleness; for idleness breeds lower wages, discontent, and revolution.

Therefore this war of trade, this world cry, "More markets, lest we die!" Expansion or explosion must come. And because they could not expand fast enough they exploded!

What is the remedy? War? No! Take off the pressure; remove the cause. The billions of money now wasted in drink, diverted into wholesome channels of trade, will give the overstocked nations a home market for their own goods larger than is their present foreign market around the world.

The largest single item of expenditure by the people of the United States is for intoxicating drink. The seven hundred million dollars we pay all told for public and private education, from the kindergarten to college, would pay the direct cost of drink for but three months. The entire cost of the federal government, including the post-office, war, and navy departments and the pensions, would pay the direct cost of drink for but six months. The cost of all railroad traffic, passenger and freight, for less than nine months; and the total market value of all our wheat, rye, barley, oats, buckwheat, potatoes, and hops would pay our drink bill for less than one year!

There is only one item of finance with which this country has to do sufficiently large to measure the drink bill of the United States; what we sell in raw material, food products, and manufactured articles, outside of the United States—our entire foreign market to all the nations of the world—does not quite equal the vast sum of money we spend for intoxicating drink at home.

Do we want a new market for American-made goods? Stop that waste; spike the bung; turn off the faucet and turn on the loom, the forge, and the plow. Close the still and open the mill. Empty the vat and fill the vault. Out with the wet goods and in with the dry goods. Out with the booze and in with the shoes. Down with the beer and up with the boys.

Prohibition, adopted and enforced as a national policy, would give to the people of the United States a larger home market than is our present foreign market around the world.

Suppose that news came to-morrow from the planet Mars, that we had established wireless communication with the planet, and that they had heard of our food products, our inventions and machinery and manufactured commodities, and had sent us an order, accompanied by the cash, for two thousand million dollars' worth of farm products and manufactured articles, to be shipped over some railless trunk line soon to be in operation, a standing order, to be duplicated the first of every January, indefinitely. We should not have sufficient raw material to manufacture them; we should not have the factories or labor to produce them; we should not have the machinery to make them. It would put every factory on double time and every man on extra pay. Such an order is improbable from Mars; but how much better would it be if we placed such an order for ourselves, have the work, get the wages, and keep the goods to enjoy in our own homes! A hundred times better than an order from Mars.

And how about Europe?

In some of the nations at war the drink bill is double their export trade. The nations now engaged in war spend ten billion dollars every year for drink. Stop that waste; abolish this curse; turn those billions of money into the legitimate channels of trade; put shoes on bare feet, clothes on naked backs, hats on shawled heads, carpets on bare floors, furniture in empty homes, pictures on blank walls, books on empty shelves, food in empty pantries, wearing-apparel in empty clothes-presses, coal in empty cellars, homes over unsheltered millions—ten billion dollars' worth every year; and you would exhaust the surplus manufactured stock of every nation now at war, double their foreign market, turn every wheel, employ every man, and abolish poverty, idleness, and war around the world!

World peace? Compulsory international arbitration and prohibition! It would sheathe every sword, spike every gun, demolish every fort, sink every submarine, convert our battleships into merchant ships, break down every trade barrier, and proclaim peace around the world.

The way to abolish war is to remove the cause of war—*armed peace and waste through drink.*

What is the remedy? Disarmament, arbitration, prohibition!

CHAPTER VI.

THE ADMINISTRATIVE SESSION.

Coliseum, Thursday Evening, July 8.

“**W**ONDERFULLY fine! Let us give them a cheer,” said Professor Smith to his chorus after “Blessed Redeemer” had been sung during the praise service on Thursday evening. Then, as the chorus waved their handkerchiefs vigorously, “That’s for you,” he told the audience, who heartily returned the salute. The fine rendering of the “Hallelujah Chorus” soon after by the choir and the band raised the enthusiasm to a high pitch. The applause continued until Professor Smith had risen to acknowledge it, then until the chorus also rose; it grew only more vociferous even after Dr. Grose had been forced to use the gavel vigorously; the delegates wanted to hear more, and yielded most reluctantly at last with the promise of another anthem later.

The demonstration over the music at the opening was but a forerunner of what was to take place over other features of the session. On this evening a photograph of the Convention was taken, and there were many picturesque incidents that not even moving pictures could reproduce.

This meeting was styled an “Administration Session,” and presented the broad outlook over the general field and the activities of the different departments of the United Society. Foremost among the addresses was the message of the beloved absent president. Secretary Shaw told of the letter Dr. Clark had sent from his sick-bed asking that his duties be intrusted to his associate, Mr. Poling, whom Dr. Shaw hailed as representative of the new generation of Christian Endeavor, a product of Junior and Young People’s Christian Endeavor. “Elijah we have with us,” he said, “for many years, we hope; but his mantle he has placed on the shoulders of this young prophet.” As Secretary Shaw and Mr. Poling clasped hands, and then stood each with one arm over the other’s shoulder, they were greeted with great applause and waving of handkerchiefs, the whole company rising to their feet and bursting into “Blest be the tie that binds.”

Then Mr. Poling read the president’s annual address as follows:

A CAMPAIGN FOR MILLIONS.

Mobilize, Vitalize, Evangelize.

Message of President Francis E. Clark at the Fifth World's and
Twenty-Seventh International Christian Endeavor
Convention, Chicago, July 8, 1915.

Five years ago the World's Christian Endeavor Convention was held in the ancient heathen city of Agra, under the shadow of the Taj Mahal. To-day we meet in the great modern city of Chicago, under the shadow of the spires of hundreds of Christian churches.

Five years ago our meetings were held midway between the eastern seas that surround the mysterious land in India. To-day we meet on the sunlit prairies of God's latest national creation.

What years these have been for the cause of Christian Endeavor! More advance steps have been taken, more genuine, solid progress made, I venture to say, in most parts of the Christian Endeavor world during the last five years than in any ten preceding years.

But let us not take a backward look to-day; rather let us fix our eyes on the still more glorious future.

There are not three more important words for us to-day in any language than these: Mobilize, Vitalize, Evangelize.

To mobilize is to summon and equip our forces; to vitalize is to bring all up to a high standard of efficiency. Nations mobilize for war; why should not Endeavorers mobilize their forces for Christ's service? Business men standardize their products for greater gain; why should we not standardize the methods and products of Christian Endeavor for the gain of our far greater cause, the world-wide cause of the Redeemer of mankind, by trying to vitalize every society? Not that we would have a dull uniformity of product or method, but a standard of efficiency and real value adapted to each society.

To evangelize is, to sum up in a word, the whole work that Christian Endeavor is set to do for the world. It is not only to make Christians, but to make earnest, active Christians, Christians worthy of the name they bear.

I appeal to you Endeavorers, as millionaires, to mobilize, vitalize, evangelize the millions. You are not millionaires in money; but you are in numbers, in opportunities, and in the strength which Christ your great leader provides. Think in millions; work for millions; achieve millions.

I think I can tell you how; and as I write these words, and as I shall speak them, I shall pray that God may give to me wisdom to propose the right methods and to you the open-mindedness and energy to adopt them.

The State officers, county-union officers, and local-union officers are the generals, colonels, and captains who must conduct the mobilizing and standardizing of this great, peaceful army of evangelization.

First, then, we must mobilize our forces. Summon your Endeavorers, and equip them for their work by seeing that every society in your State, district, county, and local union is acquainted with our plan of campaign for the next two years.

Then we must vitalize our forces by bringing the weaker societies up to the standard of the best, just so far as possible.

Here are three ways to vitalize a society:

1. Every society may test its efficiency by the Efficiency Chart, may know where it stands, and what it has to gain to reach a reasonable standard of usefulness.

2. Every society may have one or more Christian Endeavor Experts, who by careful study have learned the best methods and plans of work.

3. Every society may have a budget of expenses and beneficences, and a wise method of raising money to meet these expenses and beneficences.

Those three plans, an Efficiency test, one or more Experts, and a financial budget, with the blessing of God would go far to bring any society up to a high standard of spiritual and practical efficiency.

Then we shall be ready for our Campaign for Millions. I would not take your breath away. I am speaking words of truth and soberness. Here is what I ask you to achieve, in the name of the Master, and trusting in Him for strength, during the next two years.

A Million New Members for our Societies.

A Million New Converts uniting with the Church.

A Million New Dollars for Missions.

A Million Advocates of the Peace Union.

But we cannot count all our gains in millions. We must not forget that there are churches that have no Young People's society of Christian Endeavor. Others, and a multitude of them, have no Junior society. Still others could have to great advantage an Intermediate society.

Then let us set our standard at *Ten Thousand New Societies* before the summer of 1917. We can do it if we will. We must do it if we can.

Again, there must be intensive as well as extensive work. Individual Christians must be induced to take a new step of consecration, to reach a new plane of Christian living and giving, to dedicate themselves to a new life-work. So along these lines let these be our goals:

Twenty Thousand New Comrades of the Quiet Hour, who spend a little time each day in communion with God.

Ten Thousand New Members of the Tenth Legion, who will give regularly and proportionately at least a tenth of their income to Christ's cause.

Ten Thousand New Christian Endeavor Experts.

And *Five Thousand New Life-Work Recruits*, who will give themselves, God opening the way, to the ministry at home or abroad, or to some allied form of service.

Is this a big programme? Does it appeal to you by its size? You belong to a great organization. I would not insult you by offering you a small and paltry task. "I have written unto you, young men, because ye are strong," wrote St. John. He might have written it to you, young women, for you are just as strong in Christian service. I adopt St. John's words in full faith and confidence. I ask all you young men and women, because you are strong, because you are young, because you are eager for large tasks, because you are consecrated, because you trust in the Lord Jesus Christ for strength, to adopt this programme, not because it is mine, but because it is for Christ and the church:

A Million New Endeavorers.

A Million New Converts uniting with the Church.

A Million New Dollars for Missions.

A Million New Members of the Peace Union.

Ten Thousand New Societies of Christian Endeavor.

Twenty Thousand New Comrades of the Quiet Hour.

Ten Thousand New Legionaries.

Ten Thousand New Christian Endeavor Experts.

Five Thousand New Life-Work Recruits.

Twenty Thousand New Yearly Subscribers to The Christian Endeavor World.

This is not too large a task for the eager, earnest Endeavorers of the world. We once before added a million new members and ten thousand new societies in two years' time. With all the world enlisted in this World's Convention, we can undertake this larger programme in the two years to come, and with God's help accomplish it.

Let me tell you how this may be done.

It is a matter, as I have said, for unions, State, district, and local, to undertake. We will divide the results to be gained proportionately among the countries that will undertake to secure their proportion. The countries will divide their allotment among the States, Provinces, or districts, and these among the local unions. Many hands will make light work. Many praying hearts will make glad work.

Christian Endeavor Week has been inaugurated in the good providence of God for just such a campaign as this. It gives us a special harvest-time, a great evangelistic week. Let us observe each day, and in this week gather up the results of the seed-sowing and the cultivation of the previous months. Concentrate your efforts; plan for this week from the beginning of the church year in the fall.

Observe

Sunday, the first day, "Christian Endeavor Day."

Monday, the second day, "Enlistment-Day Social."

Tuesday, the third day, "Local-Union Day."

Wednesday, the fourth day, "Church-Loyalty Day."

Thursday, the fifth day, "Entertainment Day."

Friday, the sixth day, "Extension Day."

Saturday, the seventh day, "Junior and Intermediate Day."

And, above all, the last, great, culminating

Sunday, the eighth day, "Decision Day";

and, when we bring in our sheaves, we shall find that the harvest was even beyond our hopes.

While this will be the great harvest-week, it will not be the only one. With our campaign in mind, with a definite goal to reach, the thought of it and prayer for it will always be in our hearts; and here one, and there another, will be won and added to our ranks; and all this steady, every-day work will prepare the way for our great harvest-week in February.

Who will join me in this new and greatest endeavor of all the years of Christian Endeavor? I can hear your prompt and generous response. From every State in the Union, from every Province in Canada, it comes; from the mother country and from the Fatherland, from Norway and Spain, from France and Hungary, from Russia and Turkey, from India and China and Japan, from Australia and New Zealand, from Africa and South America, from the little islands of the sea, so strong and active in Christian Endeavor, I think I hear the Endeavorers shout: "We can do it if we will. We must do it if we can."

O, the glorious results of such a campaign! They almost overwhelm me as I think of them. A revival that brought to Christ forty thousand converts we regard as stupendous, and it is. Here is a revival

that may bring to Him more than twice ten times forty thousand of the choice youth of our land.

Moreover, it is a revival in another sense, and a sense quite as important, a revivifying, a requickening of Christians to give as they are prospered; a revival of labor and prayer, for Peace in this distracted world; a revival of the lost art of meditation and communion; a revival of the claims of Christ for a lifetime of service. Can you estimate the value of these next two years to the kingdom of God?

Chicago's motto is, "I will"; and because of the force and energy that her citizens have put behind those two words, and their indomitable persistence, she has become the municipal wonder of the world.

But our Convention motto is better still, because it recognizes by whose strength we expect to win our victories, "Trusting in the Lord Jesus Christ for strength, . . . I will." It is the motto of our pledge from the beginning. It is the motto of our Convention. It is the motto of our hearts. There is no question of success if we remember our motto. Without Him we can do nothing. With Him nothing is impossible.

O young people, I repeat again, you are millionaires—millionaires in time, millionaires in opportunities, millionaires because at your disposal are the power and might of God to bring these millions to Him and to the higher levels of the Christian life.

I trust you.

I rely upon you.

I commit this campaign into your hands.

As a sacred opportunity use it for Him. In His name let me say, not because it is my plan, but because you believe it is for man's welfare and God's glory: You can do it if you will. You must do it if you can.

After the reading of the message and a brief prayer Mr. Poling asked all to raise their right hands, and in loyal answer to the appeal that had been made for an advance of millions in the coming two years all repeated solemnly, "Trusting in the Lord Jesus Christ for strength, I will."

Attention was then called to the portrait of Dr. Clark that had hung before the Convention. Secretary Shaw told how friends had suggested that the new building ought to contain an oil-painting of Dr. Clark. It was proposed that those present wishing to give twenty-five cents toward buying it to place in the new building should do so, and baskets were passed to receive the gifts. It was the understanding that, if the amount should be more than was required, Mrs. Clark also should be asked to sit for her portrait.

The presentation of reports from the heads of different departments of the United Society followed.

The work of the publishing department was outlined by Mr. Shartle, and suggestions were made how to increase the standard of efficiency in societies. The report follows.

PUBLISHING.

BY A. J. SHARTLE, Publication-Manager of the United Society of Christian Endeavor.

There is latent power in every Christian Endeavor society if you can only get the spark to it, often more power than the society itself dreams

it possesses. All that is necessary is to arouse the society's enthusiasm by using the many opportunities and the possibilities to which it may lay claim. Do but this much for any society, and the hidden power within will make it explode into sudden and irresistible action. Christian Endeavor publications are the sparks to reach the latent power in your society or union, if you will but give us an opportunity to make the point of contact.

The Publishing Department of the United Society was established twenty-six years ago, with a twofold purpose. First, for the general diffusion of knowledge pertaining to the Christian Endeavor movement through its literature and supplies. Second, for the purpose of making the work of the United Society self-sustaining by using the profits from the sale of Christian Endeavor ammunition.

For twenty-six years ammunition has been sent out broadcast in the form of leaflets, pamphlets, booklets, circulars, books, charts, cards, badges, pins, fobs, and buttons, until we have literally distributed millions of leaflets, pamphlets, or booklets, hundreds of thousands of books, and the miscellaneous articles pertaining to Christian Endeavor.

As an illustration of the activities along this line I would say that in one year, and since the Los Angeles Convention, we have produced in one form or another more than one million pieces of printed matter, not counting the tens of thousands of miscellaneous articles, while on the other hand, we have during a period of twenty-six years contributed to the Missionary Department the sum of \$255,000. We gave all that we made, and kept nothing in reserve, thus evidently meeting the purpose for which the Publishing Department was organized. However, the fact still remains that one of the greatest needs in Christian Endeavor to-day is not more money, not more methods or plans, but rather more knowledge of the things pertaining to Christian Endeavor, especially its literature and supplies, where to get them, their purpose, and their need.

This ignorance on the part of thousands of our friends may be due to the fact that there should be more readers of *The Christian Endeavor World*, and consequently more subscribers. Also, the older Endeavorers in passing from the activities of the society have failed to publish our existence, and consequently thousands are at a loss to know where help may be secured.

There are two methods of publishing employed by Christian Endeavorers. While I am a firm believer in the use of printers' ink, and know that the Christian Endeavor movement has always spread by the use of printers' ink more than in any other way, I am not unmindful of the fact that our splendid field-secretaries and our tens of thousands of Endeavor friends throughout the world have also been publishing by word of mouth and otherwise the Christian Endeavor literature so much needed by all societies.

In view of our success in the past as a Publishing Department we believe the future can be made still more successful. We have just crossed the threshold of another year of Christian Endeavor activity with a clean, strong year behind us; and, when we think of the thousands of Christian Endeavor Experts who to-day are helping their respective societies and becoming more efficient in the larger work of the church, we believe that there is room for a Christian Endeavor library in every Christian Endeavor society. We need more literature in each society. Especially do the societies need literature that will help them more fully to understand the real purpose of Christian Endeavor, to instruct them in the methods and plans, and to inspire them to greater effort.

Advertise your society, advertise your work, advertise Christian Endeavor, by wearing the Christian Endeavor pin. The Christian En-

deavor pin has been the badge of admission into many a home, many a place of business or public institution, where otherwise possibly admission would have been denied. If there are Endeavorers in this audience to-night who are not in possession of a Christian Endeavor pin, you will find it on sale at the literature booth in this building, and one should be secured before leaving. Let the city of Chicago and the world know where you stand, and that you belong to Christian Endeavor. Do not be a missing link in the chain of Endeavorers, but be one of the strong links that help to bind this world-wide organization into one band of Christian fellowship.

C. E. not only stands for Christian Endeavor, but it also stands for Christ Exalted; and the Endeavorer who wears the C. E. pin honors the organization and exalts Christ.

Editorial Secretary Wells followed with a talk on

ENDEAVORERS BACK IN 1881.

A few years ago a reporter on the staff of one of the Boston papers carried out a novel journalistic enterprise. He went into the great forest wilderness of northern Maine without clothing, without shelter, without food, without weapons, without tools, absolutely without anything. There he managed to live for some time, and emerged gloriously, dressed in the skins of wild animals, a proud and successful savage.

What did he prove? Merely that he, at least, could exist on the lowest plane of civilization; that he could dispense with the arts and sciences, the aids and comforts and utilities, which mankind has painfully and laboriously accumulated during ten thousand years and more, and wrest a bare existence from nature with his unassisted hands. It was evidence of manhood, but of manhood at its crudest and lowest.

We smile at the exploit, we frown at the topsyturvy journalism it illustrates, yet at the same time in our intellectual and religious life many of us are doing essentially the same thing. We are starting *de novo*. We are living as if we were the only persons in the world and the only persons that ever have been in the world. We are refusing to avail ourselves of the thoughts and experiences of others. Painfully, laboriously, with blunder after blunder, we are making experiments that others have made long ago, we are testing methods that others have long ago proved worthless, we are exulting in discoveries that were ancient in the days of Solomon, we are living back in the stone age while automobiles whiz past us, and aeroplanes whir above us, and the wireless telegraph pierces the uncharted ether. Like hens cackling over addled eggs, such persons are more conceited the less they have to boast over, and are living in a fool's paradise of fancied progress and imagined enterprise while actually they are only unclothed savages in an empty wilderness.

This is a perfectly fair description of the Christian Endeavor societies and individual Endeavorers that make no use of the stores of information and of accumulated experience heaped up in our Christian Endeavor pamphlets, books, and periodicals. It has been my delight, now for twenty-four years, to gather this information and these experiences literally from the ends of the earth. The most active Endeavorers have contributed of their best. Thousands of methods and contrivances and experiments have been sifted. Only the most sagacious and ingenious and successful have been gathered. Into these scores of books and pamphlets, on every branch of Christian Endeavor work, on every officer, every committee, every kind of society and union, every form of our activities, the essence of countless endeavors has been pressed. Every number of *The Christian Endeavor World* sets forth the latest and best to which four

millions of earnest workers have attained. These are not the books and pamphlets and papers of the editorial secretary, far from that; they are your books and pamphlets and papers, made up of the ceaseless attempts, the consecrated enterprises, and the happy conclusions and successes of our most skilful and blessed workers in Christian Endeavor. To preside over the making of these books and pamphlets for twenty-four years, to put together *The Christian Endeavor World* from week to week and send it out, has been and is an inspiring joy. I sit at the focus of wonderful currents. Ships from all oceans bring me marvellous cargoes. My only trouble is an embarrassment of wealth.

Yes, I have one other trouble. It is the Endeavorer and the society that are ignorant of all this, wholly out of touch with it. Our records show thousands of societies that do not take a single copy of *The Christian Endeavor World*. Doubtless those societies do not possess in all their membership a single publication of the United Society. They are living back in February 2, 1881. They are taking no advantage of all these thirty-four years of Christian Endeavor discoveries, inventions, and progress. Their meetings are sluggish and uninteresting. Their committee work is meagre and moves in ruts. They are discouraged, crude, and ineffective. They are living a stone-age, tomahawk life in the midst of the wilderness in that very Maine where Christian Endeavor started.

Now the Boston reporter who tore from himself our twentieth-century civilization and buried himself in the forests knew better. He carried with him a mind alert with all that this most wonderful of eras has brought forth. He could not divest himself of it if he would. He intended to return to it very soon. But these prehistoric Christian Endeavorers do not know better. They think they know it all and are doing it all. They are like the new tribe which Stefansson discovered in the far north, a tribe who thought that they were the only inhabitants of the world. They will not reach out after Christian Endeavor helps. You are the ones to reach them, you enlightened and enterprising leaders of Christian Endeavor. You can show them our books and pamphlets and papers. You can introduce them to the wide world of Christian Endeavor methods and results. You can lift them out of 1881 and bring them up to 1915. We can do a little by circulars and letters, but usually all our efforts fall dead against a corresponding secretary who went to sleep on April 1, 1902, and hasn't waked up since. You can give the personal touch that vivifies and persuades.

Will you not make this one of your prime endeavors for the next two years? In what way can you better serve our beloved cause? Sow wide the printed pages of Christian Endeavor, and they will work in your absence and will enormously multiply your influence. For every talk on Christian Endeavor that you may give they will give a thousand talks, and their work will be self-perpetuating. Thus you will aid your brothers and sisters to mount on the best that all others have endeavored and have done, and when they have reached the top they will add their layer of achievement in their turn.

The report of the progress of the Building-Fund Campaign made by Secretary Lehmann was as follows:

The largest single item of interest to Christian Endeavorers the world over is the International Headquarters Building.

The movement is to have a home of its own instead of living in rented quarters. This building will provide offices for the movement, thus saving the heavy rental now paid, and part of the building will be rented out to provide an income for the foreign work of our great so-

ciety, which is so strong in foreign lands. China has more than eight hundred societies, Japan five hundred, and India, Burma, and Ceylon nearly two thousand.

The Headquarters Building is to cost \$300,000 when complete. Of this amount \$250,000 is in hand in cash and pledges, including the generous gifts of \$12,500 each from two Boston men which was announced at the trustees' meeting this afternoon.

The campaign to raise the last \$150,000 to complete the fund shows us near the goal. Seven States have made good the amount required of them. In the order in which they have accomplished this, they are: Louisiana, Connecticut, North Carolina, Florida, Utah, Massachusetts, and New Jersey. The States that have sent in the largest amounts in cash and pledges are: Massachusetts, New York, Pennsylvania, Ohio, Connecticut, New Jersey, Minnesota, Illinois, and California.

Fifty thousand will complete the Building Fund now, and we can finish this up quickly if we would just take a good hold on the effort. It can be done. Let's do it.

At this point Vice-President Grose called attention to a streamer that had hung at the back of the platform, and stated that by the action of the trustees that day its prophecy was to be fulfilled and the Convention of 1917 would meet in New York. He declared that there would be an attendance of fifty thousand.

Secretary Shaw was again enthusiastically received as he came forward to give his report with its survey of the world field. There was hearty approval of his reference to the campaign against the saloon, and the applause was still more emphatic when at the close of the address Dr. Grose stated that Dr. Shaw is the Prohibition party's candidate for governor in the Bay State. The following is Dr. Shaw's report in full.

THE FIELD IS THE WORLD.

Never in the history of the world have the representatives of a world movement gathered under such momentous conditions as we face as this convention. Millions of our fellow men with an ingenuity and destructiveness unparalleled in the warfare of nations have been striving for eleven long months to secure the mastery. Millions of lives and billions of treasure have been sacrificed in the struggle, and the end is not yet.

Our hearts have been torn with conflicting emotions as we have stood as spectators of this awful carnage. In the ranks of all the armies our brother Endeavorers are found. At the call of the colors they have responded to find themselves face to face in the trenches of death as deadly enemies of those with whom but a few months before they were in fraternal fellowship in the brotherhood of Christian Endeavor.

How long, how long shall the seamless robe of the Prince of Peace be rent and stained with the blood of those who profess to be His followers? May the spirit of this convention be a prophecy of that which shall prevail when through the crash and flash of cannon and shriek of shell the voice of the Master may be heard saying, "Peace, be still."

Some Statistics.

In spite of the distractions of the terrible war it is marvellous how the work has prospered in the world field during the last two years. Our records show the enrolment of 77,766 societies, with an estimated membership of nearly 4,000,000. To this should be added more than 20,000

societies and 1,000,000 members in kindred organizations using Christian Endeavor methods under different names, making a grand total of 100,000 societies and 5,000,000 members, in more than sixty nations and eighty denominations.

The growth of our subsidiary movements has been the largest in the history of our organization. The Comrades of the Quiet Hour who practise the presence of God now number 95,696. The Tenth Legion has enrolled 34,158 who know the meaning of Christian stewardship and hold their possessions as a trust from God.

The number of our Christian Endeavor Experts has reached the magnificent total of 5,662 in less than four years, a good reason, if you are seeking one, for the increased growth in numbers and efficiency during the past two years.

The Life-Work Recruits organized two years ago at Los Angeles now number 1,033 young people who have covenanted to strive so to shape their life-plans as to give themselves to Christian service in the ministry, missions, or some other form. Here is a great undiscovered continent to which we have sent out our first exploring expedition.

The International Peace Union is less than a year old, but already by personal enrolment and public declaration in great conventions tens of thousands of members in all lands have pledged themselves to the principles of peace and brotherhood.

Christian Endeavor Week with a record of but two years has demonstrated its great value, and has become a permanent part of our Christian Endeavor plan of service. It furnishes a definite objective for the year's work, and enables the society to check up on results and take account of stock.

Efficiency Plans.

The Christian Endeavor Efficiency standards have been adopted by thousands of societies with most satisfactory results. They have made definite and concrete the work of the society, and have brought religion down out of the clouds of sentiment into the world of service.

The demand has been growing for a revised set of standards; and as a result of the experience of the past, and the co-operation with your officers of leaders in Christian Endeavor, missionary, and social-service work, we present to you at this convention our new Increase and Efficiency Standards, which we believe will mark a new era in Christian Endeavor activity.

With this equipment and the inspiring goals set before us by President Clark we enter upon two of the most productive years in the history of our movement.

To ensure the largest success of this campaign our leaders in societies and unions must be in constant and vital touch with the United Society and with the workers in our world field. This cannot be done by personal correspondence or circulars. We must depend upon our international paper, *The Christian Endeavor World*. In this way only can fresh and adequate information regarding the progress of the campaign be secured. Our friends tell us that the paper was never so interesting and helpful as at the present time. Too large a proportion of our subscribers, however, are the older members, who have passed out of the society work. We need a new contingent from the present workers.

Spirit of Movement.

But more important than all the statistics and methods, however encouraging and helpful they may be, is the genius or spirit of Christian Endeavor. Its steady growth and inherent vitality, its adaptability to different countries and conditions, its natural development in line

with the demands of the times—all these bear testimony to the permanence of the movement.

Limit of space forbids more than the simple naming of the varied grades and lines of work. The Junior and Intermediate societies lead up to the Young People's society, from which the members graduate into the wide work of the church and are placed on the honorary list. Work of the finest quality is being done by Christian Endeavor societies on naval vessels and merchantmen and in port cities; in army posts and public institutions; in prisons and reformatories, where Christian Endeavor has demonstrated that prisoners are human and respond to confidence and trust; in hospitals and fresh-air camps a superb service is being rendered; and in every line of Christian citizenship, social service, and missionary activity Christian Endeavor is proving loyal to the great commission, "Go ye into all the world" and into all of the world.

Providential Aspects.

That Christian Endeavor has come to the kingdom for such a time as this, that its development is providential, is most strikingly illustrated by the statement of that missionary statesman, Dr. John R. Mott, of the needs of the world-field in his recent book, "The Present World Situation."

He says: "To establish and develop indigenous churches, and at the same time to relate them to the Christian church of other lands, affords a field for the highest order of Christian statesmanship. It requires rare ability to understand, to appreciate, and to foster indigenous thought, customs, and talents; to develop from the beginning native initiative, leadership, and sense of responsibility."

That this is exactly what Christian Endeavor is doing to a remarkable degree is the unanimous testimony of missionaries in every land. Dr. Mott further says: "In some respects the most serious as well as the most distinctive problem of our generation is the racial problem. Increasing racial misunderstandings, prejudices, friction, and hatred greatly hinder the spread of Christianity. For example, the gulf which separates the white and the black in South Africa threatens to be the grave of Christian ideals in that part of the world."

If that is true of Africa, why is it not equally true of America? The United Society of Christian Endeavor has demonstrated that it is possible for those whom "God has made of one blood" to work together without prejudice, friction, or hatred; and this convention of many races is a striking illustration of that fact.

Again, Dr. Mott says: "The drink evil was introduced among non-Christian peoples by emissaries from Western nations." "The responsibility must ever rest upon Christian nations for the introduction of liquor into all Moslem lands." "With truth, therefore, it may be said that so-called Christian nations have been responsible, not only for drugging China with opium, but for debauching Africa with alcohol."

This is a terrible indictment for one of the foremost Christian leaders of our day to bring against our Christian civilization. And the pity of it is that it is all too true. But to the glory of Christian Endeavor be it said that we have ever led in the fight to annihilate the liquor traffic. Our slogan, "A Saloonless Nation by 1920," has become the rallying-cry of the temperance host; and what only four years ago was a prophecy has now become a possibility.

Call to Colors.

Here in the opinion of an acknowledged leader are the three greatest obstacles to the progress of the kingdom of God in the present age. And here is the Christian Endeavor army trained and equipped with common

ideals and methods, a universal name and fellowship, and the daring of youth to respond to the challenge of the Master.

Here in this World's Convention we raise aloft the blood-stained banner of the cross, and sound the call to the colors. Our call is to peace, not war; to life, not death; to service, not slaughter.

On the wings of the wind I catch the wireless response from the continents and islands, from sixty nations and eighty denominations, "We come! We come!"

The report of Treasurer H. N. Lathrop was presented in a businesslike way and is printed here in full.

UNITED SOCIETY FINANCES.

"Money and the Kingdom" has been one of the supreme tests of Christianity since Achan stole that wedge of gold and Ananias and Sapphira "kept back part of the price."

Since the formation of the first society in 1881 Christian Endeavorers have courageously faced the problem of paying what they owed to Almighty God. We venture to say that no religious organization, in proportion to the resources of its individual membership, has in the last thirty-four years had more honorable mention in high heaven than ours.

You cannot be an Endeavorer loyal to the pledge without being a generous Endeavorer. No treasurer can accurately measure your generosity during the past generation, but after thirty-four years of Christian Endeavor a few facts and suggestions taken from the annual reports dated June 1, 1915, will be of interest.

Net assets of the Publishing Department, efficiently managed for the last four years by A. J. Shartle.....	\$27,019.80
Real estate in Boston and buildings for International Christian Endeavor Headquarters	135,043.52
Building Fund and other invested funds.....	29,500.00
Cash on hand	9,600.65
Total assets	\$201,163.97

The Building Fund pledges reckoned as perfectly good and redeemable at early dates in cash amount to about \$29,000. Deducting cost of land and adding annuities and other funds, we have \$86,515.56 tangible assets for the new building.

Veterans, help us and secure yourselves by an investment of \$1,000 to \$10,000 in our Annuity Department. You can "lay up treasure in heaven," and receive, according to your age, five or six per cent. income while you are still on earth. If you are feeling pessimistic, and want to know the happiness that comes from boundless optimism, just take a new financial lease of your religious life, and instead of putting the dollar-mark ahead of your new birth-mark, put the emphasis where God puts it—on character plus your consecrated dollars.

Mr. Poling's address as citizenship superintendent followed.

The temperance sentiments of the delegates, which had found expression several times during the evening, culminated in the reception given to his eloquent closing vision of that day when we shall have a sober nation, a saloonless world, and stainless flags everywhere.

A WORLD WITHOUT A LIQUOR NATION BY 1930!

The citizenship world-message of Christian Endeavor is distinctly constructive and distinctively educational and inspirational.

It is not the province of Christian Endeavor to put into office mayors, governors, and presidents; Christian Endeavor as a movement has no partisan political affiliations.

It is the task of Christian Endeavor to raise up, equip, and inspire men and women worthy to fill any office within the gift of the people. It is the task of Christian Endeavor to quicken the conscience of the youth of the world and to make it promptly responsive to every call of civic virtue everywhere.

The citizenship message of Christian Endeavor concerns itself not altogether nor chiefly with public office and with public officials. The message of our movement is in a peculiar way to the citizen of the rank and file. Our programme is based upon the conviction that the delinquencies in public office keep step with the indifference in private life.

Christian Endeavor will continue to address the world problems that confront society in terms of the Kingdom. Her guiding motive as she interests herself in the affairs of the state will continue to be "that in all things He might have the pre-eminence," for no nation has a right to exist for any other purpose than that which moved the cross-bowed Son of God up Calvary—to set men and women free.

The message of Christian Endeavor is patriotic, and it is not less heroic because the words of its fervent expression are taken from the handbook of the Prince of Peace rather than from the bloody vocabulary of barbarism.

The patriotism of Christian Endeavor is practical, and addresses itself against the foes of the State. It is discriminating, for it recognizes two foes of civilization and of the kingdom of God that overtop all the others.

These foes are intemperance and war. Against them in the name of brotherhood and freedom and for Jesus' sake the young people's movement hurls the flower of the world, the youth of the Kingdom.

The war-shaken earth is to-day scarcely an open platform for the song of peace; but that song still lives in the heart of its Creator, and it waits there for inspired voices to give it expression. Let the Christian young people give that song a voice. And let them not wait.

Christian Endeavor, with its representatives in every armed camp and on every battle-line of hate-swept Europe, has a peace message for the world. Better still, Christian Endeavor has the great Peace-maker Himself.

And let it be recorded here that the lasting and universal peace of which dreamers dream and prophets speak to-day will come not by Hague Tribunals, world courts, arbitration treaties, and neutrality agreements, greatly to be desired as these are. Until the men of the world rise up and covenant, "I will not kill," nations will learn war. The collective will of the people must be won; the heart of the nation must be changed.

Should a nation steal?

Should a nation lie?

Should a nation murder?

When half a billion souls say, "*No*," war-lords will become impotent, submarines obsolete, and battle-fields a memory.

As a nation thinketh in its heart, so is it; and we, the people, are the nation's heart.

There is One who can change the heart of a man—only one; and He will change the heart of the nations. The world will find peace when it discovers the Prince of Peace. The supreme task of Christian Endeavor is the discovery of Jesus Christ, the Prince of Peace, to the war-maddened world.

The church militant has not always worthily represented the peace

programme of the Lord. Her pulpit has glorified war, and she has held before the eyes of her children the glittering trappings of battle. Her manner of speech must be radically changed; she must learn how to glorify the constructive builders of peace, and she must proclaim charity, forgiveness, and love, not only as individual but as national virtues.

But with all of her past short-comings, which we who have given our lives to the church do not overlook, the most promising peace society on the earth to-day is the church of Jesus Christ, and *because* she is the church of Jesus Christ.

The most fruitful department of the church with respect to universal peace is this world-organization of Christian young people that for nearly thirty-five years has with increasing success promoted the unification of the forces of Christendom, not by the making of mechanical bands, but by drawing closer the irresistible ties of brotherly love.

Christian Endeavor can and will enroll millions of young people of all sects, colors, and nationalities in the Peace Union which was the vision of Dr. Clark. These millions will proclaim the fulfilment of the sixth commandment; these will declare,

"I Will Not Kill."

Four years ago the Atlantic City International Convention adopted and proclaimed to the country the resolution which is now the fighting slogan of every temperance organization of the North American continent, "A Saloonless Nation by 1920, the three hundredth anniversary of the landing of the Pilgrims at Plymouth."

We were called visionary then; to-day we are honored as prophets of a new era, for now millions of people are fully persuaded that by 1920 the legalized liquor traffic of America will be a black memory of a barbarous past.

Two years ago in Los Angeles a definite programme for aggressive action against the saloon was presented to the Christian Endeavorers of North America. This programme our young people have enthusiastically entered upon. The Chicago Convention will emphasize and amplify the programme along progressive, constructive lines.

But to-day, assembled as we are in a World's Convention, shall we not take the far vision, the vision that knows no lines of State or country, that beholds the world?

As Atlantic City, 1911, resolved, "A Saloonless Nation by 1920," let Chicago, 1915, declare a world-wide war on alcohol for

A World without a Liquor Nation by 1930.

Here, then, is an adventure in risks more alluring than the Golden Fleece, a search more transcending in glory than the Holy Grail, a programme vaster than the programme that led the Crusaders across the burning deserts of the Saracens. Here Philip bowed and Alexander failed.

Young men and women of the church of God, here is a task big enough to command your best, a conquest calling for the highest courage of your minds and souls. Here indeed is the moral equivalent for heartless, useless war.

The citizenship message of the young people's movement is a world-message. It is heroic; it is practical; and it is *Christian*.

CHAPTER VII.

STATE DAY AND SECTIONAL RALLIES.

The Coliseum and in Many Churches, Thursday, July 8.

SUNSHINE after storm was the feature Thursday morning. It was a sunshine crowd that gathered in State and sectional rallies. The weather was ideal,—the storm of the night before shifted over Lake Michigan, and left the Convention city cool and comfortable. Everybody was happy, and consequently both morning and afternoon sessions were crowded with sunshine, smiles, songs, and services.

Illinois.

In view of the fact that the entire State seemed to be in attendance at the Convention, the spacious auditorium of the Wabash Avenue Methodist Episcopal Church seemed to be unequal to the task of seating the great audience. The church was crowded to its limit.

It was a convention of anticipation and inspiration. Anticipation because of the many good things in store, and inspiration because of the wonderfully helpful addresses on timely subjects conducive to the best interests of State-wide and world-wide Christian Endeavor.

The special features of this rally were addresses by Secretary Lehmann and Superintendent Poling. Mr. Lehmann spoke on "The Real Christian Endeavorer." He said:

THE REAL CHRISTIAN ENDEAVORER.

There are a great many kinds of Christian Endeavorers in the world, but the kind I want to speak to you about this morning is the *real Christian Endeavorer*, who is first of all.

A worshipper. Not a worshipper who bows down before a great idol or goes through some rite or ceremony, but one who cultivates a close acquaintance and fellowship with the one true God and His Son Jesus Christ. The thinnest spot in the carpet of an Endeavorer's room should be the spot where he kneels in prayer. His knees should wear the carpet thin. The church needs folks who pray more and talk less, who worship more and therefore work more effectively. The Quiet Hour must be a part of the Endeavorer's daily programme and practice.

And the real Christian Endeavorer is always

An optimist. God never has used a pessimist. Pessimism is sin.

Pessimism doubts God. A genuine Christian is consequently an optimist. An optimist does things for God.

Then, too, the real Christian Endeavorer is

An enthusiast. An optimist is always an enthusiast. One enthusiastic Christian Endeavorer can revolutionize a Christian Endeavor society, can double the membership and vitalize the prayer meeting, can build up the socials and increase the missionary zeal. The enthusiast is always a leader, for young people will follow enthusiastic leadership.

But most of all the real Christian Endeavorer is

A fighter. A fighter because there is a warfare to wage and battles to be won against the strong forces of sin and evil in the world. He rejoices in the privilege of battling with and for God. The warfare against sin calls for the very best that there is in us.

It is great to be out where the fight is strong,
To be where the heaviest troops belong,
And there to fight for man and God.

Mr. Poling's address was one of those fine, eloquent, thrilling masterpieces of the new generation of Endeavor that will long linger with those privileged to be in attendance.

(The address is printed in the Chapter of Addresses.)

The annual oratorical contest of the Illinois State Christian Endeavor union was held. Frank Reed of Freeport was the winner of first place with an oration on the subject "Consecration." Walter C. Hastings of Warrensburg, with the subject "Christian Endeavor, the Builder," and Charles A. Musgrove, Monticello, "Christian Endeavor — the Young Christian's Chance," were the other contestants.

The afternoon boat-ride was greatly enjoyed, and the entire day's programme came to a close with a "stunt programme" of the Gates variety. Mr. Gates was re-elected field-secretary at an increase in salary.

Indiana.

Assembly Hall of Hotel Sherman was packed to the doors with a joyous crowd of Indiana Endeavorers. It was the kind of crowd that makes things go and surely there were no moments when something helpful, inspiring, and uplifting was not being said and done.

The Quiet Hour was conducted by that prince of God's servants, John Timothy Stone. Indiana Endeavorers will always feel grateful to Dr. Stone for his Quiet Hour message.

The remarkable report of the field-secretary (Peter Grump) was one of the features of this rally. Secretary Walker has a method all his own when it comes to making up a report, and his report to the Indiana Endeavorers at Chicago was of the inimitable kind. When Indiana imported Walker from Illinois to

assume the privileges of a field-secretary, it made an investment worth while.

The reports of the State officers were all of a bright order, and especially encouraging. Mr. Poling made one of his great speeches at this rally, and surely Indiana Endeavorers were delighted. This rally came to a happy ending by taking a side trip to the Lincoln Park Zoo, where all the features characteristic of a "Zoo" were very much enjoyed.

Iowa.

The Iowa rally, attended by more than four hundred Endeavorers, was held in Christ Reformed Episcopal Church, with the State president, Rev. C. H. Stauffacher, presiding. Field-Secretary H. H. Rottmann led the singing for the rally, and conducted two of his unique devotional song services. Dr. Floyd W. Tomkins was the leader of the Quiet Hour service. In his kindly way he brought us into sweet fellowship with our Master, and prepared us for the programme of the day.

Dr. H. F. Shupe, editor of *The Watchword*, gave an address on "Jigger Jones and his Sister Bess," which dealt with young people at the Endeavor age. It was a message which the Iowa Endeavorers will not soon forget. Mr. A. J. Shartle spoke of "Christian Endeavor Methods," closing his address with his poem, "It's You."

In the afternoon Mr. Karl Lehmann represented the Headquarters Building Fund, and secured \$103. for that purpose. Dr. Amos R. Wells told us why he was glad to be called Amos, giving a fascinating description of the old prophet Amos and his work. Mr. Daniel A. Poling came next with a characteristic message that moved all present to resolve to go down from the mountain-top of blessing into the valley of service for Christ and the church.

Besides the financial aid given to the Building Fund the Iowa rally pledged about \$100 to the State work, this being an addition to the regular income of the State union.

Dr. Samuel H. Woodrow gave the closing address of the rally on the subject, "The Three Visions of St. Paul."

The rally was one of practical helpfulness. Note-books and pencils were in evidence everywhere throughout the audience. It was full of enthusiasm. The excellent speakers, the large attendance, the spirited singing under the guidance of "Professor" Rottmann, the ready minds and hearts of the Iowa Endeavorers, all helped to make the rally a great success.

Michigan.

The handsome Second Presbyterian Church was the place of meeting of the Michigan Endeavorers. About three hundred were present and enjoyed the strong programme prepared.

The rally opened with a period of Quiet Hour that was most helpful. Immediately following there was a live business session, during which there were presented very encouraging reports by State officers and department heads, showing a steady and decidedly healthy growth in Christian Endeavor.

Rev. Paul Rader, the pastor of Moody Church, Chicago, gave an inspirational address that was enjoyed by all. President Roehrer's annual message was indeed a message of encouragement, because of the many good things it contained. There were three three-minute papers, on live subjects, that were followed by a general discussion. The first one was on "Denominational Co-operation in Christian Endeavor Extension," by Mr. George Trato. The second on "The Value of Our Unions, Local, County, District," by Mr. Leonard P. Howard. The third on "The Most Helpful Feature of Our State Work," by Mr. A. Laverne Spafford. Editorial Secretary Wells, of the United Society, brought a beautiful message. Mr. Karl Lehmann had great delight in raising funds for State work, while Mr. A. J. Shartle, treasurer and publication-manager of the United Society, gave a splendid address on the practical side of Christian Endeavor.

Minnesota.

The Minnesota convention was a regular Old Home Day celebration. In the first place, it welcomed back her John Willis Baer with a glorious enthusiasm. Dr. Baer gave a strong, rousing address that will not soon be forgotten. There were also many five-minute talks by Endeavorers living in other States, who formerly were residents of the State.

The Quiet Hour was led by President Harold G. Lains. During the business session the reports of the president, secretary, and treasurer were presented and received with much enthusiasm.

Invitations for the 1916 convention were received and considered. During the period set apart for pledging money for State work many delegates pledged the support of their societies and unions, thereby making possible the continuance of live, aggressive, constructive work.

A luncheon was held at the Virginia Hotel, when the spirit of Christian fellowship was much enjoyed.

Wisconsin.

The beautiful Convention Hall of the Lexington Hotel was

a hot-bed of Christian Endeavor enthusiasm, Field-Secretary Farrill being the chief promoter.

President Meilicke led the convention in his characteristic way, and is loved by all. There was a "Morning-Watch" service, followed by a very delightful illustration of high-school work of Christian Endeavor by pupils of the Chicago high schools, under the direction of Miss Belle Stephens.

Mr. Poling and Dr. Royal Dye made wonderfully inspiring addresses. Secretary Shaw talked about Christian Endeavor Experts, the need for more efficient work, and then conducted a recognition service with the large number of Wisconsin Experts. Secretary Wells also led a service with the Comrades of the Quiet Hour, which was very impressive.

At the close of the rally a banquet was held, at which many participated, and all enjoyed.

SECTIONAL RALLIES.

The Coliseum.

In the Coliseum a notable experiment was made. Curtains were stretched across the great auditorium, dividing it into four meeting-places for the delegates not from any of the States holding separate conventions. Here four rallies were held simultaneously. The experiment was not a success, and after the first day three of the four conferences met in near-by churches. These rallies were for the Eastern, Middle, Western, and Southern sections. State presidents presided, and there was a splendid array of speakers, including many of the most efficient Christian Endeavor workers in all parts of the Union. The themes were most practical, the aims were far-reaching, and great good will come from these earnest conferences. It was most inspiring to stand in the upper gallery and look down at one time upon four such assemblies of picked workers, all on fire for Christ and the church. The full significance of those meetings can never be realized.

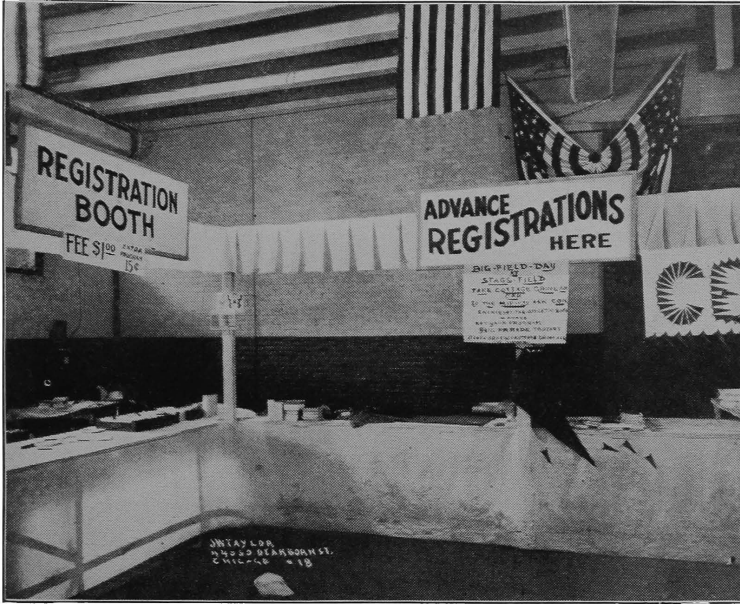
Western Section Rally.

Paul M. Williams, president of the Kansas Christian Endeavor Union, presided.

Professor Peckham led in one of the most spirited song services of the Convention.

Miss Louella Dyer, president of the Washington Christian Endeavor Union, speaking on "Plans We Ought to Push This Year," emphasized the fact that all must "plan for a plan," plan to train, then hit the mark.

Miss Adeline Goddard, president of the Oklahoma Christian Endeavor Union, spoke of the very helpful assistance the



ONE OF THE CONVENTION'S REGISTRATION-BOOTHES.
A businesslike crowd of Endeavorers was always around it.



ONE OF THE CONVENTION RESTAURANTS.
It did a rushing business and was a great success.



THE CONVENTION INFORMATION-BOOTH.



THE UNITED SOCIETY'S LITERATURE-BOOTH.

various denominations are giving the State work. Several denominations are doing splendid work among the Christian Endeavor societies, which is a very helpful thing, provided the State workers and the denominational workers co-operate and use some definite plan.

Dr. William Shaw made a fine plea for Endeavorers to tie up the movement that spasmodically sprang into being with a society that is solid and is a time-tried success.

Then, when the enthusiasm dies and the new organization wanes the Endeavor society can hold together and incorporate into it the valuable points and ideas.

Some benefit is derived from the unsuccessful organization. Christian Endeavor covers every phase of young people's training. "Link your new ideas and schemes with Christian Endeavor. Don't multiply organizations."

Rev. Clyde E. van der Maaten, president of the Idaho union, made a strong appeal to line up definitely with the various denominational boards in their mission work. Christian Endeavor always has stood and always will stand for denominational loyalty. Push your denominational missionary plans.

The open parliament was conducted by Paul C. Brown, field-secretary of the California union. It was very forcefully brought out that if we would increase the efficiency of our State union, the societies must be better informed and be better acquainted with the things going on in the State.

Rev. Walter L. Jaeger emphasized this same point in speaking of "How State, District, and Local Unions Can Co-operate More Effectually." Information must come first.

Field-Secretary H. H. Rottmann says a good flying squadron made up of good, sincere Endeavorers can work wonders in societies they visit.

Southern Section Rally.

A wholesome attitude of fraternal concern for the evangelization and religious education of the Southern negro, a service in which the Southern white Christian must surely participate, was one of several inspiring features of the Southern sectional rallies. Dr. Ira Landrith, one of the three white Southern denominational trustees present, presided, the other two participating trustees besides colored trustees Caldwell and Johnson being Dr. Gilby C. Kelly of the Southern Methodists, and Dr. G. Ashburn, Cumberland Presbyterian.

Southern co-operation and aggressiveness in Christian Endeavor for the sake of the Southern field in particular and for the benefit of the whole movement in general marked the spirit of this first great get-together rally of Tennessee and Texas, the

Virginias and the Carolinas, Georgia, Alabama, Mississippi, and Florida, Arkansas, and Kentucky. It was a case of the "Solid South," solidly arrayed against nothing good, but in defence of world-wide Christian Endeavor.

"Our problems are measurably peculiar," said the chairman in opening the meeting, "and our opportunities imminent, staggering, and alluring. The South needs Christian Endeavor infinitely more than Christian Endeavor needs the South, and it would be hard to overestimate either need. More, perhaps, than in any other section, the church influences the life of our people at the South. It is, therefore, of supreme concern that the Southern church shall be an up-standing, forward-looking, present-day church, closely following Christ by employing modern methods and using the activities of all its membership, including its young people. For just this Christian Endeavor stands.

"But it is only the fraternal church whose power is from God and whose influence is for His glory. For the whole generation of Christian Endeavor existence the South has needed the interdenominational fellowship in service which Endeavor's spirit breathes. No criticism is due Southern churches for organizing denominationally their young people; that was their right; but the cause of Christ would have been put forward infinitely farther if every Southern church had seen fit instead cordially to affiliate and vigorously to co-operate with Christian Endeavor. Substitute expedients have not proved the contrary, but have served to intensify the need and lately to open wide the door of Christian Endeavor opportunity.

"Christian Endeavor, too, has begun to prove itself the providential agency by which the sensible and devout Anglo-Saxon Southerners may co-operate with the sensible and devout Afro-American in helping the church and school—the only efficient agencies to that end—to solve whatever semblance of a race problem there may be remaining in the South. Left unhindered, but instead intelligently supported, by hitherto uninformed and sometimes intolerant, if also admittedly sincere, long-range philanthropy, the God-fearing whites and blacks who know each other will soon find the path that leads to the foot of the cross; and Christian Endeavor offers to be the guide to lead them."

During the morning Dr. Landrith introduced to speak to the Southern delegates Dr. Julian C. Caldwell, also of Nashville. Dr. Caldwell, whose complexion is exactly the shade of moonless, starless, and absolutely rayless midnight, uttered briefly the plea of his people for Southern help. In substance he said: "We want no social equality; we want encouragement and aid in saving our race and in serving the cause of Christ in the South.

We know better than to want to sit at tables where we should be unwelcome guests, just as in self-respect we invite to our tables none but welcome guests. Social equality is a myth, a scareface for political children, a fetich to frighten feeble folk. The intelligent Southern negro does not want it, will not have it. He wants only to worship God, to honor his own home, and to save and spiritually develop the people of his race. Christian Endeavor helps him in this, and he therefore loves Christian Endeavor. Christian Endeavorers in the South can also help us, help us without violating any wholesome tradition of the section. As far as you can, won't you help us? We stand or fall together. A godless, ignorant, neglected negro race in the South would doom the South to civic and social ungodliness and ignorance, and vice versa, the salvation and religious education of the negro is a large part of the plan of salvation for the South." Dr. Caldwell then told the marvellous story of how over 3,000 Christian Endeavor societies had been organized in his church in the South.

In spite of the unavoidable babel of interruptions in the hall the Southern rally was thrillingly interesting throughout. State presidents told of growth everywhere, from Alabama to Virginia, and from Texas to Florida. There were words of encouragement, with no note of failure, about the work in Southern mountain fastnesses, in cotton-mills, and in prisons. In some of the States the increase in new societies alone was put at more than one hundred per cent, and in efficiency several times higher. The newly appointed field-secretary, Karl Lehmann, as thrilling as ever he is to Southern Endeavorers, outlined statesmanlike plans to enable Christian Endeavorers to act affirmatively on the Scriptural injunction, "Possess ye the South and the West." The organization of the "Southern Christian Endeavor Extension Committee" was completed.

The voting members of this committee are the Southern trustees, including every Southern State president, and five others appointed by them. The records of this committee, and perhaps a supply of Christian Endeavor literature, will be kept in the office of the recording and corresponding secretary, Mr. Brubaker, of Birmingham. An All-South Convention will be held in Atlanta, perhaps Thanksgiving week, 1916, and during the summer of the same year, possibly at Berea College, Kentucky, a Bible conference also.

In Christian Endeavor activity, zeal, and effectiveness as once a half-century ago from the ravages,

"Up from dust and ashes,
Up from humiliation and defeat,
The South is rising up."

Middle Section Rally.

The Middle section rally was conducted under the joint leadership of Rev. John W. Day, D.D., president of the Ohio State union, and Mr. L. B. Mather, president of the Maryland State union.

This section was represented by delegates from District of Columbia, Delaware, Maryland, Missouri, Nebraska, North Dakota, Ohio, South Dakota, and West Virginia. Addresses were delivered on the following subjects:

The Biggest Obstacle in the Way of Christian Endeavor Progress in My State. Open Meeting. Mr. George L. Hempstead, president of the North Dakota union, leader.

The Most Hopeful Thing in Our State Work. Suggestions from the floor. Mr. Louis E. Black, president of the West Virginia union, leader.

Address, The Religious Motive Fundamental in Young People's Work. Rev. Samuel H. Woodrow, D.D., pastor of the Pilgrim Congregational Church, St. Louis, Mo.

Service of Prayer. Rev. H. H. Price, D.D., president of the Nebraska union, leader.

Plans We Ought to Push this Year. Mr. Frank Lowe, Jr., president of the Missouri union.

Denominational Co-operation in Extension Work. Mr. Daniel A. Poling, citizenship superintendent of the United Society of Christian Endeavor.

Co-ordinating Clubs and Classes under Christian Endeavor. Rev. H. H. Price, D.D., president of the Nebraska union.

Pushing Denominational Missionary Plans. Rev. O. T. Deever, general secretary of the Young People's Department of United Brethren Church, Dayton, Ohio.

Open Parliament, How Can We Increase the Efficiency of Our State Work? Mr. Walter Neilson, president of the Utah union.

Address, How State, District, County and Local Unions Can Co-operate More Effectively." Mr. C. C. Hamilton, field-secretary of the Ohio union.

Address, "How to Use Christian Endeavor Flying Squadrons in State Extension Work." Mr. Stanley B. Vandersall, general secretary of the Ohio union.

Both morning and afternoon sessions were largely attended; and the live subjects discussed, together with the interesting open parliament, made the rally a big feature of the big convention. The delegates participated freely and much help was derived.

Eastern Section Rally.

It was a representative group of delegates from Connecticut, Maine, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, and Vermont that gathered on the platform of the Coliseum in a typical Eastern section rally.

Mr. John T. Sproull, president of the New Jersey State union, presided. The list of speakers for both morning and afternoon sessions was: Mr. Frank Nicholas, president of the Connecticut union; Dr. Clarence H. Chain, president of the Pennsylvania union; Rev. Floyd W. Tomkins, Philadelphia; Rev. Charles O. Parker, president of the Rhode Island union; Mr. Harold A. Waite, field-secretary of the New York State union; Rev. Carl Stackman, president of the Massachusetts union; A. J. Shartle, treasurer and publication-manager of the United Society, Boston; Rev. Mr. Peffley, general secretary of the department of young people's work of the United Evangelical Church; Mr. H. B. Macrory, general secretary of the Pennsylvania union; Rev. Walter Baker, president of the Vermont union, and Mr. John Sproull, president of the New Jersey union.

The addresses were all of a high order, and the inspiration aroused will stimulate Christian Endeavor to greater effort in the Eastern section.

*The All-Canadian Rally.**Grace Episcopal Church.*

A rally of enthusiastic and aggressive Canadian Endeavorers was held in Grace Episcopal Church. Nearly every Province in the great Dominion was represented, from British Columbia in the west to New Brunswick in the east. The Manitoba delegation, however, outshone all the others from the standpoint of numbers and enthusiasm. Their slogan, "Meet us in Winnipeg in 1919," was the rallying-cry of the Canadian group throughout the Convention.

The morning session was presided over by that loyal Christian Endeavorer and truly Christian gentleman, Mr. Charles G. Stewart, of Winnipeg, through whose liberality the Headquarters Building-Fund Campaign was financed.

Manitoba's energetic young Provincial field-secretary, Mr. W. H. Dewar, conducted the round table on "The Biggest Obstacle in the Way of Christian Endeavor in My Province," and as an antidote to discouragement Mr. S. M. Battram, the warm-hearted president of the Manitoba union, led in the discussion of "The Most Hopeful Thing in Our Provincial Work."

A strong, practical address, by Rev. Dr. A. G. Sinclair of St. Andrew's Presbyterian Church, Winnipeg, followed, on the theme, "The Religious Motive Fundamental in Young People's Work." Dr. Sinclair laid the emphasis where it properly belongs, on the spiritual side, and made it quite clear that the religious motive is not only essential to successful young people's work, but to all other Christian service.

A deeply impressive prayer exercise, conducted by Rev. F. W. Kerr, pastor of St. Andrew's Presbyterian church, New Westminster, B. C., closed the morning session.

In the afternoon Rev. William Patterson, D.D., who has recently been recalled from Belfast, Ireland, to a second pastorate of Cooke's Presbyterian Church, Toronto, occupied the chair. Dr. Patterson's Irish humor and pointed, practical remarks added zest to the proceedings.

General Secretary William Shaw gave one of his characteristically bright addresses, and urged his hearers to push Endeavor plans this year.

Rev. W. A. MacTaggart, of Toronto, president of the Ontario union, pleaded for denominational co-operation in extension work.

Mr. A. Russell Hewetson, of Brampton, Ont., conducted a round table on developing departments and using denominational leaders.

Rev. James G. Potter, of Montreal, president of the Quebec union, gave an able address on pushing denominational missionary plans.

Mr. C. G. Stewart, of Winnipeg, offered a number of helpful suggestions as to "How Provincial, District, and Local Unions Can Co-operate More Effectively," and Rev. W. H. Barraclough, B.A., pastor of Centenary Methodist Church, St. John, N. B., in the closing address, told what might be expected from the union of the Congregational, Methodist, and Presbyterian churches in Canada.

One of the results of the All-Canada rally was the organization of a Canadian executive, with Mr. Chas. G. Stewart, of Winnipeg, as president, Rev. James G. Potter, of Montreal, vice-president, and Mr. W. H. Dewar, of Winnipeg, secretary-treasurer.

CHAPTER VIII.

CHRISTIAN ENDEAVOR INSTITUTE.

Coliseum, Monday Morning, July 12.

(Note—The addresses delivered during this session, that were obtainable, are printed in the chapter of addresses.)

TWENTY speakers, with the session closing ten minutes ahead of time, was the marvellous record of Monday morning, which was devoted to the "Christian Endeavor Institute Commencement." Every speaker said something worth while, too.

Rev. C. A. Meilicke, president of the Wisconsin union, based his helpful discussion of the Quiet Hour upon Christ's own invitation to His followers to commune with Him. The foundation of the Quiet Hour is character. First *be*, and then practise what you are; you will become not more a Christian, but a more nearly perfect Christian. A man with no ear for music, to whom the croak of a frog is as lovely as the strains of a violin, can never become a musician, because he has no point of contact with music; but the speaker told of his little boy two years old who takes up and carries on the songs his mother sings; he is sure to be a musician, but the first man must be born again if he would be a musician. So until you are born again the Quiet Hour will be nothing to you.

Cash tithes, said Treasurer Lathrop, do not exhaust the idea of the Tenth Legion; tithe your time as well as treasure. Keep an account-book with God. Put into God's bank, the church, your personality, your membership, your influence, your prayers, your testimony, your money, whatever you are or hope to be in character, ability, resources.

Field-Secretary W. H. Dewar of Manitoba, pointed out the danger of being satisfied with testimony without activity. The society is a means to an end, not an end in itself. Our aim should be to make our society the best in the community, not for itself, but that it may help in training for service.

The prayer meeting was styled by Professor J. W. Echelberger the upper chamber where we go to shut out the world. It should have ginger and spice, heart-songs and soul-prayers.

Secretary H. B. Macrory of Pennsylvania saw in the pledge that by which we declare our freedom in Jesus Christ and announce our programme of living. The highest freedom one can enjoy is to place one's self in the hands of another. The pledge is the Christian Endeavor banner, and its presence in every clime has promise of the time when Orient and Occident shall clasp hands in Christian fellowship.

Each committee, said Rev. O. T. Deever, the secretary of the young people's department of the United Brethren Church, is a spiritual X-ray machine that discovers the particular ability in each young person. The committee idea emphasizes activity as the law of life, learning to do by doing, the thought of leadership, division of labor, and co-operation.

Mr. Harold A. Waite, New York's field-secretary, followed with a most graphic demonstration of what is represented in a copy of THE CHRISTIAN ENDEAVOR WORLD. He said that the entire issue for one week would make a tower 267 feet high. He had carried down the aisle a strip of paper made of pages of one number of the paper pasted end to end so as to show all the printed matter on the same side, then a strip of separate columns pasted together. All the issue of one week so made into a column would stretch 1,625 miles. On a wire across the platform he hung up one by one, pasted on a black background, the pages of one number, and told what was to be found on each. Then he raised another line to which were attached in a long row the fifty-two numbers of a year. He urged a great increase in the number of subscriptions, and it was stated that to Dr. Clark's standards proposed for the coming year the field-secretaries had added the securing of twenty thousand subscribers in the next two years.

"The Gates will open, and the Walker will go in," said Dr. Grose as Field-Secretary E. P. Gates of Illinois and Indiana's field-secretary, R. A. Walker, came forward for a dialogue in which they impersonated Charlie Endeavor and Mr. Grump. In a way that brought down the house one brought forward reasons of every kind why his society could not succeed, and the other's enthusiasm at last roused like enthusiasm over the Efficiency plans, and Mr. Grump resolved to send for a chart. "The finest thing I have ever seen," was the hearty verdict that was heard at the close from one on the platform.

Christian citizenship, declared Mr. Poling, is broader than temperance; it stands for education. It stands not for a programme of destruction, but for a comprehensive programme of construction. We are responsible for community life, and the coffee-house and the comfort-station are two of the methods to which effort will be devoted.

Rev. George H. Trull reported that in the missionary conferences service had received especial emphasis. Forms of activity that have been found within the reach of very many societies are night-schools, teaching English to immigrants, conducting rural Sunday schools, and sending letters and Christmas gifts to missionaries.

Secretary Shaw briefly referred to four kinds of Endeavor already found in out-of-the-way places which ought to be much more widely extended—prison, hospital, fresh-air, and Floating work.

The importance of conversational evangelism, or gossiping the gospel, was urged by Field-Secretary Rottmann, who spoke of the method as most fruitful and characteristic of the early church, but now too largely a lost art.

Citing the cases of Berea College, an Odd Fellows' Home, and a sanitarium, which have flourishing societies, Field-Secretary Lehmann maintained that a society should be found in every orphans' home, old soldiers' home, institution for the deaf, the dumb, and the blind, and like places.

President John M. Gore of Tennessee, whose society was the first to reach one hundred per cent in efficiency, said that Christian Endeavor is appealing more strongly than ever before to the business element. He took up the features of Christian Endeavor Week and showed the value of each. He had himself attended midweek prayer meetings where every one present was an Endeavorer.

The Help-Our-Church plan was expounded by President Frank Lowe, Jr., of Missouri, as providing for church-attendance, denominational education, Sunday-school evangelism, and large denominational gifts secured by an every-member canvass.

Christian Endeavor, said Dr. William T. Ellis, early learned the importance of systematic, intelligent, persistent co-operation between the church and the press. Three practical suggestions touching publicity plans are: Put the publicity idea into your own thinking. Co-operate with the other church agencies and notably the men of the Bible classes. Write to your editor in regard to religious things.

Miss Mildreth J. Haggard, the well-known energetic Junior worker, impressed by eye as well as by ear her points, displaying in large letters the words suggesting responsibility to the boys and girls for giving them a share in church worship, for giving them the word of God, and for giving them an appropriate means of expression. She drove her points home by an apt closing parable of the prodigal church.

"It is harder to be a Christian in the high-school environment than it is to go over to Africa and be a Christian," is the

conviction of California's field-secretary, Paul C. Brown; and in view of that fact he pointed out the duty of helping the Intermediates, who are so situated. He told also of the faithfulness of these high-school Endeavorers as he has seen it in the Golden State.

The closing speaker of this crowded meeting, the veteran Endeavorer, President John T. Sproull of New Jersey, pleaded for more recognition of those that have been active workers in earlier years and for an organization in every State of past officers in order to keep their interest alive. Once an Endeavorer, always an Endeavorer.

CHAPTER IX.

(Note—All addresses delivered during the four simultaneous conferences that were available, appear in the Chapter of Addresses.)

Conferences That Count.

EACH county, State, International, and World's Convention has its period of inspiration when stirring addresses are made that lift and inspire. These are essential, and add much to the success of any Christian Endeavor convention, but it is an undisputed fact that the greatest help, the place where the real needs of young people's work are met, is in the conferences. It is here in conference where all have an opportunity to participate, where the subject is sometimes changed every few minutes, where the real problems are solved, and where Endeavorers find the things that satisfy. Such were the conferences of the Chicago Convention. They met the need. They satisfied. There were four great simultaneous conferences, each one under the efficient leadership of an expert of national and international reputation. They follow in order:

Section A, Coliseum.

Mr. Daniel A. Poling, President's Associate, and Superintendent of Temperance and Christian Citizenship, of the United Society of Christian Endeavor, Leader.

Friday Morning.

This conference was opened with five very helpful five-minute talks on live subjects by men who knew how. These talks preceded the open discussion and opened the way for a conference worth while. The local society, its officers, and their work, was the topic used in opening. The prayer meeting, its purpose, how to conduct it, was presented by Rev. L. E. Brubaker, president of the Alabama State union; the committees, by Mr. Louis E. Black, president of the West Virginia union; Christian citizenship, by Mr. Poling; and high-school Intermediate societies, by Paul Brown, field-secretary of the California union.

Mr. Poling referred to the systematic traffic regulations of Chicago as an illustration of what ought to be the systematic

planning of our citizenship work. As he started the open parliament he said, "We are going to have the livest conference you ever attended"; and he evidently knew what was coming.

"What office do you regard as least important in your society?" was one of the questions he put. "It is not the office or the position that is unimportant," came the reply, "it is the man that fills it."

"What do you give your vice-president to do?" brought out answers proving that this officer is made useful. In one society he has charge of the efficiency work; in another he is chairman of the lookout committee; in a third he is charged with responsibility for committee meetings.

The planning and conduct of the prayer meetings came in for lively discussion. One of the best statements of the purpose of the prayer meeting was, "An opportunity to give expression to the spiritual life." The importance of beginning meetings on time and the brief preparatory meeting of prayer with the leader, or for him if he is absent, received emphasis, as well as the meeting with the leader two weeks in advance for the purpose of planning the meeting.

Saturday Morning.

Saturday morning's session considered the Increase and Efficiency plan, under the leadership of Mr. A. LaVerne Spafford; Christian Endeavor Week, Rev. R. A. Smith, leading; the value of the introduction department, Miss H. Isabel Johnston opening; the win-one plan of evangelism, presented by Rev. N. B. Grubb, D. D.; and the necessity of Junior and Intermediate societies, treated by Rev. William Ralph Hall, general discussion of the topics following.

Section B.

Second Presbyterian Church, Auditorium.

Mr. A. J. Shartle, Treasurer and Publication-Manager, United Society of Christian Endeavor, Leader.

Mr. Shartle had his conferences in the fine large auditorium of the Second Presbyterian Church both Friday and Saturday mornings. These conferences were of a variety that make for helpfulness, and were of the rapid-fire order.

He also had ten topics and speakers, as follows: officers and their work (President Paul M. Williams), the prayer meeting (Rev. John E. Cox), the committees (President T. Clair Williams), the Floating Society (President George L. Mitchell), the Peace Union (President John W. Day and President H. W. Carpenter), increase and efficiency (President Clarence H. Chain), Christian Endeavor Week (President C. M. Compher), citizen-

ship and temperance (Dr. Julian C. Caldwell), and high-school Intermediate societies (President M. V. Martin).

These men prepared the way for a feast of good things along the lines of the practical side of Christian Endeavor. Each talk was full of pointed suggestions for a higher standard of efficiency.

At this period Mr. Shartle used four of his new charts illustrating Christian Endeavor pictorially. These charts set forth graphically a great many facts about up-to-date, practical, world-wide Endeavor, and are a revelation of the work. The first chart represents "Our C. E. Fellowship" in the form of a bouquet of daisies, and the petal of each flower presenting the name of a denomination enlisted in Christian Endeavor. The second chart sets forth the "kinds of Christian Endeavor societies," at least fourteen kinds being mentioned, and the work described. The third chart presents the personnel of the "efficient society," presenting the work of the committees, the functions of organized Christian Endeavor, and the kinds of committees. The fourth chart proved a feature because it presented the functions of the Sunday school on one side and the functions of Christian Endeavor on the other, showing very vividly the possibility of maintaining both organizations without duplicating the work. These charts and their contents were freely discussed and proved an entirely new feature in the conference work.

Saturday Morning.

After the five short, snappy, and very interesting five-minute talks on the assigned subjects, the conference was opened for participation, and the subjects under discussion received a stimulus. Mr. Shartle started the open parliament by asking, "Is there any one here who belongs to a dead society?" Instantly a number of hands went up and the work was on. The charts entitled "The Scope of Christian Endeavor," the "Product of Christian Endeavor," and the "Unification of Unions," were used at this period and proved a great success. These are the charts which are reproduced in the ten-cent packet of post-cards which is proving popular.

Section C.

Second Presbyterian Church, Sunday-school Room.

Mr. Karl Lehmann, Interstate Secretary of the United Society of Christian Endeavor, Leader.

Secretary Lehmann's conference was one of the kind that create enthusiasm and a thirst for knowledge. The frequent applause demonstrated the fact that things were happening and the messages coming from the speakers were telling.

Secretary Lehmann, a host in himself, had some fine workers to help him by starting important subjects. These were Secretary Walker, Dr. W. L. Burdick, Secretary Rottmann, Mr. Arthur E. Warner (fresh-air work), Rev. E. L. Reiner (hospital work), Secretary Edgar T. Farrill, President C. H. Stauffacher, Dr. Thomas Ashburn (the Tenth Legion), Rev. Henry C. Roehner (the Quiet Hour), and President Harold G. Lains.

Then came, each day, the open parliament.

Secretary Lehmann's way of running a conference on Christian Endeavor methods is a good one. It covers pretty nearly everything in Christian Endeavor work, but a notice at the top invites the introduction of additional themes. Each topic is numbered, and the Endeavorers are to call for the numbers as they are particularly interested in certain subjects.

The calling of a number precipitates a flood of information and suggestion from Secretary Lehmann, and he usually knows some one in the audience who has had especial experience along the line of the subject, and who is forthwith hailed to the platform to tell all about it in one minute and three-quarters.

This is the way it went on during the two days of the conference. The attendance was good; not an instant lagged. Everybody was wide-awake and interested, and a splendid harvest of good will result.

That the conferences were proving successful was demonstrated by the unusually large attendance at each, and the many requests for information.

Section D.

Grace Episcopal Church.

Mr. E. P. Gates, Field-Secretary of the Illinois State Christian Endeavor Union, Leader.

The beautiful auditorium of Grace Episcopal Church was the scene of the lively sessions of Secretary Gates's conferences. The plan here was to have each day five brief opening talks by Christian Endeavor leaders, followed by an open parliament, led by Secretary Gates in his tremendously-in-earnest, rapid-fire way.

The ten subjects discussed were, officers and their work (Secretary Peffley of the United Evangelical Church), the prayer meeting (Rev. G. C. Carpenter), the committees (President van der Maaten), prison societies (Secretary Evans), Life-Work Recruits (Miss Geneva Harper), increase and efficiency (Rev. Harlan L. Feeman), Christian Endeavor Week (Superintendent Claude E. Hill), Junior and Intermediate societies (Secretary Creighton), Christian Endeavor Experts (President Watkins), and the Help-Our-Church Campaign (Dr. H. A. Denton). These are all great themes, and they were all handled greatly.

Mr. Gates, always original, always helpful and forceful, made each period of his two-day conference count for Christian Endeavor. The many new plans and methods presented will surely prove a blessing to both individuals and societies. Both of Mr. Gates's conference periods were a great success.

Union Official Conference.

Hotel Sherman, Assembly Hall.

Mr. William Shaw, General Secretary of the United Society of Christian Endeavor, Leader.

The union officers—all kinds of unions—came together in numbers that completely filled the Hotel Sherman Assembly Hall. Secretary Shaw led in a very free, informal way, and kept up a lively exchange of ideas and experiences.

Especial emphasis was laid on the application to Christian Endeavor of the new "flying-squadron" idea for Christian Endeavor extension. A number of leading workers give up several weeks to visiting the societies and churches in groups, starting new societies and stimulating those already existing. Automobiles will be pressed into the service.

Other plans that were emphasized were the Life-Work Recruits ("One minister told me," said Secretary Shaw, "that he got seven young fellows for the ministry just by attending high-school commencements"), the Introduction Department, the Veterans (or Reserves or other alumni organization), Christian Endeavor Week, the Peace Union, Help-Our-Church Campaigns, Inter-Society Visitation, and a lot of practical topics besides.

In all of this work, as Secretary Shaw said, what is wanted is the *thing*—not the exact method recommended by the United Society, not the exact time, but every plan is freely to be adapted to local needs and opportunities.

The Junior Conference.

Grace Episcopal Church, Upper Room.

Miss Mildreth J. Haggard, Minnesota State Superintendent of Junior Work, Leader.

Miss Mildreth J. Haggard, Minnesota's Junior superintendent, is easily equal to the very best leaders ever produced in the Junior and Intermediate work. Most winsome in manner, ardent in spirit, and thoroughly practical, she is unsparing of herself in the conferences she conducts, and makes of them superbly helpful successes.

The Chicago conferences under her leadership crowded the upper room in the rear of Grace Episcopal Church with an eager company of Junior and Intermediate workers. The general subjects discussed were the field and organization of the Junior society, training for life-work, the efficient Junior society, and

"Eye-Gate and Ear-Gate." Miss Haggard had Junior superintendents to open each theme, but the discussion under her inspiring leadership soon became general.

These conferences were richly stimulated by the especially good exhibit of Junior material, arranged on the first floor, much of it from Miss Haggard's own field. Upon the tables and walls were set forth missionary curios, object-maps of missions, charts of many kinds, object-lessons in great variety, scrap-books made by the Juniors, mounted pictures, drawings made by the Juniors, Junior conference material, Bible chains, honor rolls, the "Junior bridge," bundles of clippings, objects from Bible lands, banners, committee emblems, pledges, etc.

*The Missionary Conference.
Wabash Avenue Methodist Church.*

Rev. George H. Trull, Leader.

The missionary conference Friday morning under the leadership of Rev. George H. Trull emphasized strongly the importance of mission-study classes, and presented ways of conducting classes adapted to different communities. The discussions brought out the growing interest in missions, the many phases of the topic, and the versatility shown in making the facts vivid and fascinating. Some practical demonstrations gave useful object-lessons to those in search of fresh methods.

Missionary socials, home and foreign, had been tried successfully, one society giving an impressive representation of the story of the Indian that travelled two thousand miles in vain in order to get the Book for his people. The appearance and reception of immigrants had been effectively set forth by another society. Mention was made of games dealing with missionary information.

Missionary libraries were reported by several societies. In one place the Endeavorers had been able to get a number of persons to give the society a year's subscription to some missionary periodical, the result being an increase of one hundred per cent in efficiency.

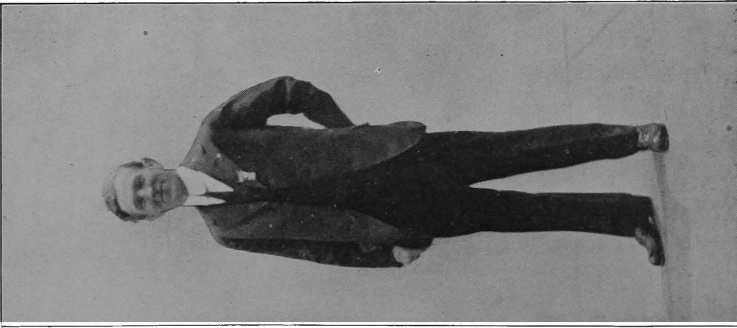
At Saturday morning's conference the same speakers took part, Miss Violet M. Roberts presiding. The topics included the missionary meeting, intercession, giving, service, and the work of the missionary committee.

*The Field-Workers in Session.
Hotel Sherman.*

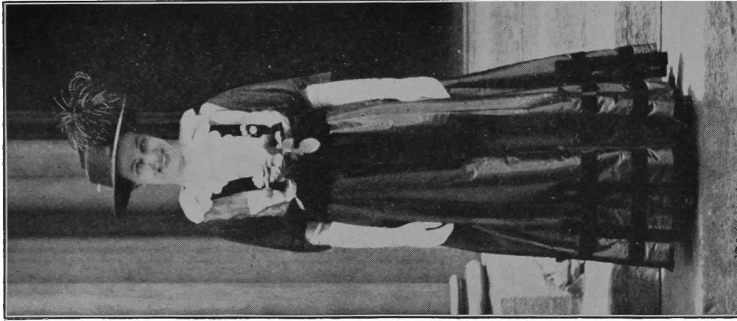
Every employed Christian Endeavor field-secretary in North America was present, and they were unanimous in their opinion that the most helpful and profitable sessions of the Con-



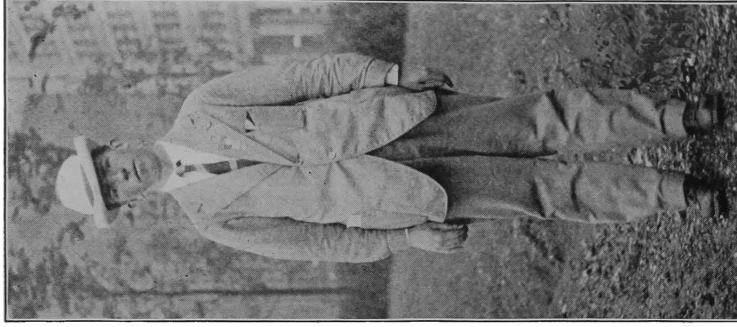
Mr. A. J. Shartle, explaining one of his seven large charts on Pictorial Christian Endeavor in general conference. Copies of these seven charts can be secured in post card size at ten cents a package, postpaid.



Peter Grump, Indianapolis.
He also attended the Convention.
Ask Charlie Endeavor.



Miss Mildreth J. Haggard,
Superintendent of Junior Work,
Minnesota Union.



A HIKER FROM VIRGINIA
Robert J. Topping,
Walked from Grafton, Virginia,
to Chicago Convention. Distance, 450
miles; time, 17 days.

vention were the meetings of the International Christian Endeavor Field-Workers' Union, even though the crowded programme of the Convention necessitated holding the meetings late at night.

Field-Secretary Lehmann presided at the Field-Workers' meetings. He was re-elected President of the Union; W. D. Dewar of Manitoba was made Vice-President, Charles F. Evans of Kentucky Secretary, and H. B. Macrory of Pennsylvania Treasurer for the next two years.

The field-secretaries decided to appoint one of their number to head up each of the departments of Christian Endeavor and help the Union to develop the department work. Eleven superintendents were appointed as follows: Junior, Pearl Smith of Ohio; Intermediate, Paul Brown of California; Missionary, E. P. Gates of Illinois; Citizenship, E. T. Farrill of Wisconsin; Evangelistic, H. B. Macrory of Pennsylvania; Press, Edgar F. Garwood of New York; Quiet Hour, R. A. Walker of Indiana; Tenth Legion, Stanley B. Vandersall of Ohio; Prison, Adeline Goddard of Oklahoma; Rural, A. LaVerne Spafford of Michigan; Introduction, Frank Lowe, Jr., of Missouri.

The "Campaign for Millions" was thoroughly discussed, and the field-secretaries each assumed a proportionate share of the campaign, and plans were laid for making it the greatest of all the great campaigns of Christian Endeavor. E. P. Gates of Illinois urged that one more item be added to the campaign as presented, and that we add 20,000 new subscribers to *The Christian Endeavor World* in the next two years. The field-secretaries gladly assumed their share of this.

A resolution was passed commending William Ralph Hall, the Presbyterian superintendent of young people's work, for his fine co-operation with the field-secretaries in his work, and his loyalty to Christian Endeavor in his summer conferences and elsewhere.

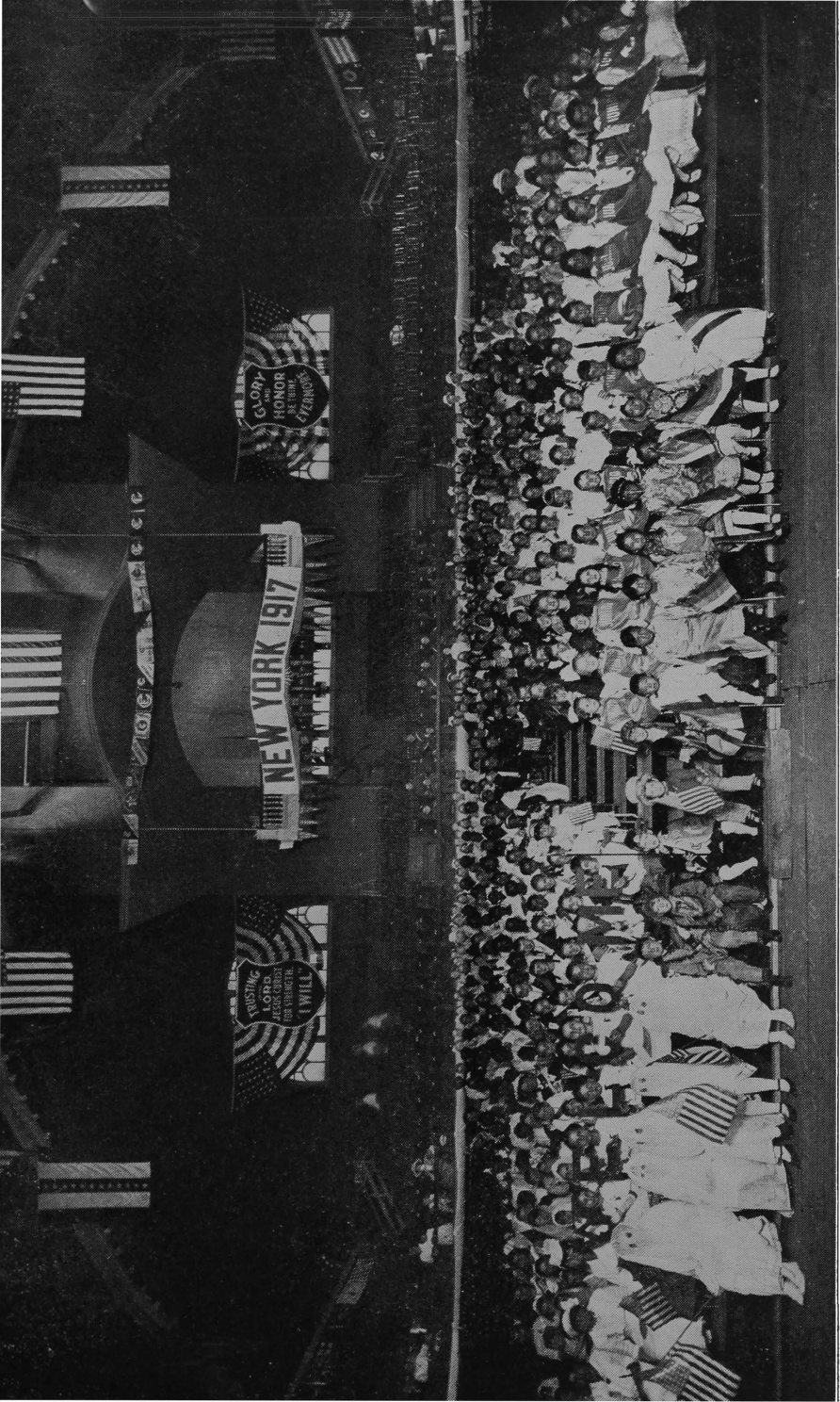
Another resolution was passed expressing our love for Dr. Clark, our prayers for his speedy and complete recovery, and pledging our heartiest co-operation in the campaign for millions.

The topics discussed in the meetings were, "My biggest problem," "The most encouraging feature in my work," "Planning an itinerary," "Financing the State work," "Pushing Christian Endeavor literature." The secretaries exchanged ideas, plans, and methods on these and many other topics.

A. G. Fegert, religious editor of the *The Chicago Herald*, spoke to the field-secretaries on "Religious Publicity" and explained how more Christian Endeavor matter could be got into the press of the country.

A. J. Shartle, Publication-Manager of the United Society, himself a graduate field-secretary, helpfully explained how the field-secretaries could co-operate with him, and thanked them for their support of his department.

The Field-Workers' Union has done fine service since it was organized eight years ago in Seattle, but the next two years promise a great development in the work of the Union, which is a growing power and influence in the work of our movement.



JUNIORS IN COSTUME, AT THE CONVENTION JUNIOR RALLY.



THE FASCINATING JUNIOR EXHIBIT.



THE DES MOINES DELEGATION.

They were brilliant in red jackets, and the rest of their attire white—the Christian Endeavor colors.

CHAPTER X.

JUNIOR RALLY AND BANQUET.

THE opening of the Junior rally was a very lovely one, a procession of three hundred Chicago Juniors, dressed to represent the children of all lands. They marched down the central aisle while seven young women sang from the "Pageant of Darkness and Light." The bright colors of the girls' dresses, the gay banners, and the lovely faces of the children made this a fascinating sight, which the large crowd applauded again and again. When the Juniors had entered, the audience rose and was led by the children in "Stand up, stand up for Jesus."

The welcome was given by seven Juniors of the Moody Church, who wore the letters of the word "Welcome," and recited in perfect unison and with fine effect a capital welcoming poem written in the Hiawatha rhythm.

Secretary Shaw next led in a devotional exercise. The Juniors recited the Twenty-third Psalm, and did it well; then Dr. Shaw offered a brief prayer, closing with the Lord's Prayer by the Juniors.

Then came a very remarkable rendering by Juniors of the famous Livingstone scene in the "Pageant of Darkness and Light." Under the leadership of Mr. J. M. Hestenes, the boy Juniors of the Olivet Institute have spent months in studying the life of David Livingstone; thus they were prepared for entering with feeling into the stirring piece—the building of the church by Livingstone's dusky followers, the bringing of the wounded man, the coming of Stanley, and Livingstone's determination to remain in Africa until his work was done. The performance was perfect, in costuming, in action, and in the spirit put into every part of it, especially by the youthful Livingstone and Stanley. The singing, which ran as an undertone through it all, was very beautiful. Christian Endeavor Junior rallies, which have seen so many interesting Junior exercises, have never seen one to equal this or we believe even to compare with it.

After the sweet singing by the Juniors of the Convention song, "Blessed Redeemer," led by Professor Smith, Secretary Lehmann talked very forcibly and earnestly on Junior Endeavor

and its value to the children, the Junior workers, and the church of the future.

The close of this successful rally was a talk by Superintendent Poling on "What Junior Endeavor Has Meant to Me." Poling's first society was a boys' secret society whose meetings were held down in a dark hole under a bridge. The initiation ceremony included the distribution on his tongue of a considerable amount of cayenne pepper, and young Daniel decided that he was in the wrong crowd. His next society was a Junior Christian Endeavor society. He was given a place on the front seat, because he was particularly active and he belonged there. His account of his reading of his first Bible verse in that society was very graphic. It was the beginning of Poling's oratory, and a worthy beginning.

THE JUNIOR WORKERS' BANQUET.

About one hundred Junior workers met in delightful fellowship at their banquet on Saturday evening. Miss Mildreth J. Haggard as a presiding officer succeeded in getting sixteen pithy speeches, mainly by State Junior leaders, into three-quarters of an hour. Every speech was packed with encouraging facts and fired with the enthusiasm characteristic of those engaged in such work. The enthusiasm accounts in part for the encouragements such as the almost uniformly promising outlook for an increase in the number of societies, and the faithfulness of the boys and girls in keeping their pledge.

The problem that seemed to be common was that of securing workers to enter into the field. From Missouri it was reported that a decision service with a special appeal for Junior workers had proved fruitful.

When Miss Haggard was announcing the adjournment of the gathering the new president of the Minnesota union asked permission to speak. Many had borne witness to the helpfulness of Miss Haggard's services in other States than her own Minnesota. He told of the regret that was felt because after six years of such service she is just giving up her office, and as a token of Minnesota's appreciation he presented some books; and the others at the banquet enjoyed this addition to the programme as planned.

CHAPTER XI.

BANQUETS GALORE.

Hotel Lexington, July 9.

Christian Endeavor Experts.

ON Friday evening Hotel Lexington saw two remarkable banquets, one of the Christian Endeavor Experts, and the other of Christian Endeavor alumni and veterans, including all past and present union officers. Three hundred and fifty Experts met under Secretary Shaw's presidency, and indulged in "shakes, eats, talks, and good-byes."

This group of Experts represented the cream of Christian Endeavor. It was very evident by the spirit of the meeting that in this representative body of young people, efficiently trained to meet the requirements of a world-wide work, the future of Christian Endeavor is safe. The sociability and jolly fellowship made the banquet one long to be remembered. No doubt by the time the next International Convention is held in New York, this great host of Experts will have multiplied many times.

Hotel Lexington.

Officers' and Veterans' Banquet.

The banquet of officers and veterans at the Lexington Hotel was attended by about 250 representative Endeavorers, and was very much enjoyed. After a short period of getting acquainted and partaking of the dinner the matter of best continuing and re-enlisting the interest and co-operation of all Endeavorers who for any reason have ceased active connection with any local, district, county, State, or Provincial union, was represented.

After a few words of introduction by the presiding chairman, Mr. J. T. Sproull, Mr. Karl Lehmann in his usual forceful way emphasized the fact that numbers of those who were formerly active in the work have to-day lost their first love and interest, simply because no effort was made to keep them acquainted with present progress and needs, and that an association that would bring them back into close touch with the Endeavor work in their own locality as well as in its world-wide scope would be of inestimable value, and he suggested that an

organization to be known as the "Veterans' Association" or by some similar name should be formed.

Miss Pearl Smith, Junior field-secretary of Ohio, most heartily indorsed the suggestion in a very pleasing and convincing way, and stated that her indorsement was because of the beneficial effect of such an association in her State.

Miss Mabel Culter, Junior field-secretary of California, also most heartily indorsed such a movement, stating many of the good results in her State from an organization of this kind.

Mr. Frank Lowe, State president and field-secretary of Missouri, stated how satisfactorily such a plan had worked in his State, and most emphatically recommended that a national and State organization be effected for this purpose; and on his recommendation with some minor changes a resolution to this end was most enthusiastically and unanimously adopted.

Hotel Sherman—Italian Room.

The Dinner to the Committee.

The beautiful and spacious Italian Room of Hotel Sherman was the place of the dinner given by the trustees in honor of the 1915 Convention Committee. Professor Grose presided, and read a bright, rhymed tribute to the earnest Chicago workers, without whom the great Convention would not have been possible. Chairman Marcusson made an admirable response for the committee.

A most important and encouraging feature of the dinner was the presentation, by President Stackman, of the Massachusetts union, of a plan by which the Building Fund may be essentially completed at once. In addition to the large sums already given by Massachusetts he pledged a thousand dollars for the State union (a pledge afterwards increased to two thousand dollars) as a challenge to the other States to transform their "goals" into positive pledges. State after State accepted the proposition through their presidents, and a meeting of State officers was called to push the plan still further.

This remarkable gathering of United Society officers, trustees, Convention committees, and field-secretaries, will long linger as a pleasant feature of a truly great convention. All hail the Convention Committee.

CHAPTER XII.

INTERDENOMINATIONAL FELLOWSHIP.

Coliseum, July 9.

THE opening song service on Friday evening was greatly aided by the beautiful soprano solos by Mrs. Mable Corlew Smidt and the singing of the children's choirs of the New First Congregational Church. This church has six choirs, with a total membership of two hundred and twenty—the Carol Choir for the little folks, the Treble Clef Choir, and the Boys' Choir being especially represented on the platform.

Dr. Julian C. Caldwell, the first of our speakers of the African race, was roundly applauded as he came forward to conduct the devotional exercises, which were most eloquent and forceful.

The great theme of the evening, one always popular with Christian Endeavorers, was the advantages of Christian unity, seen under three aspects. The first of these was treated by that Christian statesman, Dr. Hubert C. Herring, the secretary of the Congregational National Council. He described current co-operative movements in home missions. Home missions spend fifteen million dollars every year, and employ twenty thousand workers. How necessary that all this work should be systematized and co-operative! Dr. Herring told of the great interdenominational Home-Missions Council, and showed how its brotherly and businesslike scheme of co-operation works in the five great home-mission fields—the frontier, the cities, the immigrants, the rural districts, and the belated races. His address was filled with vivified facts, strong common sense, and wise suggestiveness, and was thoroughly enjoyed by the great company—for once more the vast Coliseum was crowded to its limit.

Dr. Herring's address in full is as follows:

UNITY IN THE HOME MISSION FIELD.

Home-mission forces get together more slowly than foreign-mission forces. They are too close to the long-standing sectarian divisions of the church. The churches they plant are usually composed of people reared in the tradition of sectarianism.

But a beginning has been made. The leaven which is at work every-

where else is penetrating the home-mission field also. It is certainly high time. A business which handles \$15,000,000 a year and has perhaps 20,000 people on the payroll certainly ought to be conducted on principles of highest efficiency. It is surely not efficient to do the work through several scores of unrelated and often competing organizations. Feeling this, the majority of the stronger home-mission boards of the nation joined in organizing some years ago the Home-Missions Council. A few strong denominations are not represented in it, being still a little uncertain about the orthodoxy or regularity of their brethren in other communions. We are hoping that by leading a sober and law-abiding life we may ultimately win their confidence.

The Home-Missions Council has a number of functions. Its annual meeting is a forum for the discussion of common problems. It is a bureau for accumulating information needed by all. It is an agency for doing certain common tasks. It is a school in which the lessons of fraternal co-operation are learned. A brief description of some of the movements on foot will best tell the story of progress toward unity in the home-mission field.

The Neglected-fields Survey.

Twice within the last few years a deputation of representatives of the national home-mission boards has made a trip through the newer States, holding an all-day or a two days' conference with the leaders of each State.

One great object of the trip was to discover to what extent there are communities religiously uncared for. Another was to ascertain how many have too much care.

Both conditions of course were found. Scores of thousands of people on the plains and in the Rockies are absolutely beyond the reach of religious privileges. Boys and girls grow to maturity amid conditions practically pagan. But far more considerable and serious is the number of people who are reached by religious effort so irregular and so inferior as to be practically useless. The isolated little church or schoolhouse where a preacher comes once a month with a sermon not always helpful, the small community where sectarian strife has destroyed the influence of all the churches, the neighborhood where some energetic but cantankerous person poisons everything good that is undertaken—these and like conditions are sadly frequent. The pleasing idea sometimes entertained that a family is religiously cared for if it is within an easy walk or ride of a place where religious services are sometimes held is exceedingly illusory. The factors which produce results in other departments have their place in religious work also, namely, continuity, system, earnestness, adaptation, and enthusiasm. Often enough these are all missing.

Cheering effects of these deputation visits are seen.

In not a few States interdenominational organizations have been formed for consultation. Denominational representatives realize more clearly than ever before that they are not expected to push their work in disregard of others. The spirit of unity in the parent organizations has spread to branch organizations. It is becoming uncommon, though not unknown, to see a denomination crowding into a field already sufficiently provided with churches. The ecclesiastical Ishmaelite grows less numerous than of yore.

Exchanges of fields are made, one denomination transferring its strength to another at a certain place, while at another the process is reversed. In South Dakota two denominations after a half-day's conference agreed on such changes in six fields not long ago.

Here and there a genuine community church is being developed. It belongs to a particular denomination, but counts itself the organ of all

denominations in that community. It stands for Christ and for humanity to that particular group of folks.

These are some of the cheering signs which point toward unity in the great new field which forms the western half of the continent.

Concerted Attack on City Problems.

The outstanding feature of recent American history is the growth of cities. A nation so young as ours, whose population is already half in cities, has serious questions to face. With population increasing at the rate of one and one-half millions a year, two-thirds of this going into the cities, there is certainly a heavy demand upon the extension department of the Christian church. With a population in greater New York equal to that of the fourteen States having the fewest people a situation is created which only heroic effort can meet.

It is silly to suppose that it can be met even in the most distant way without co-operation. The attack of an unorganized mob has no drive. Nor can forty unrelated sects mould the life of modern cities for God. Fortunately there is a swiftly growing recognition of this fact. City after city is moving toward federated effort. Take a single city as a cheering example. In a certain office building of Cleveland at the end of the main hall is the sign "Cleveland Federation of Churches." In a line down the smaller hallway are the offices of several leading denominations. It is a symbol of the spirit in which the extension forces of the city are seeking to do their work. Common interests first, special interests second. On the negative side the Federation tries to prevent overlapping of effort. On the positive side it tries to prevent overlooking of need. On all sides it seeks to join Christian forces for common tasks.

It cannot be said that Cleveland has fully reached the goal of federated effort. Nor dare one affirm that our cities in general are as far along as Cleveland. But with almost no exceptions the Protestant forces of America are feeling the impulse to draw together to meet the challenge of our huge and growing cities.

Immigrant Populations.

But the field which most visibly and insistently calls for united effort is among the immigrant population. Here is where denominational differences seem absurd. Why should the Italians who in vast numbers have ceased to give their allegiance to the Roman Church be distracted by the appeal of rival Protestant chapels? If we cannot present to them the simple gospel of Christ without a denominational name—and at present we cannot—we may at least act in such concert that in any given community there shall be but one church seeking to minister to their needs.

The Home-Missions Council is trying to bring about co-operation in this field. It has a representative who stands for all denominations in study and leadership of the mission work at ports of entry. It is engaged in a nation-wide inquiry to locate non-Protestant groups of foreigners, and is trying to arrange that a single denomination shall maintain work in each group. It is trying—thus far with small success, to work out plans for interdenominational education of foreign-speaking ministers and for producing periodical literature in foreign tongues. All these things are but the germ of the larger co-operation which is to come in the future. But the germ seems alive.

The desire to get together is making the home-mission agencies conscious of certain pieces of folly, such as that of four ministers roaming over practically the same territory, each preaching at two places once a month, none of them doing anything anywhere—such as that of conducting a country church by methods adapted to city needs and vice versa—such as putting money year after year into a church whose sole capital

is its denominational earmark—such as the passion for quantity which loses sight of the importance of quality.

There is a chain of logic which to many of us seems to have no missing or faulty link. It runs in this wise: The United States has a great God-given mission of leadership for the world; it can discharge that leadership only as it is moulded by the Christian gospel; that gospel must be made effective in its life through a pure and potent church: that church can match and master the mighty economic, social, intellectual, and political forces of the nation only as it joins its forces for concerted, persistent, and sacrificial endeavor. All along the horizon, and not least of all in the field of home missions, are the signs that such is to be the movement of the future. It is for the young men and women of our churches to see that these signs do not fail.

“In the next twenty-five years,” said Edward Everett Hale, “the greatest word in the English language will be ‘together.’” Dr. W. W. Bustard quoted this at the opening of his bright and helpful address on co-operation in evangelism. He is a pastor who believes in evangelism and practises his belief. “Great and necessary as it is,” said he, “to get together for the abolition of the saloon, it is even greater and more necessary for men to get together with God.” For evangelistic co-operation, he said, we must all believe in an inspired Bible as the authorized Word of God; we must believe in the divinity of Jesus Christ; and we must believe in the efficacy of Christ’s atonement on the cross. These are the bases of evangelism.

In a speech that was both witty and eloquent Dr. Bustard pictured the infinite meaning of “saving a soul from death,” and urged co-operation for soul-saving in the home, the Sunday school, and out in the wide world.

Dr. Bustard said:

THE ADVANTAGES OF CHRISTIAN UNITY IN EVANGELISM.

Not long before he died Edward Everett Hale said, “The greatest word in the next twenty-five years will be the word ‘together.’” Already the truth of this prophecy is being realized; everywhere people are trying to get together in order that they may co-operate more efficiently for the best results. There is no greater thing that could bring us together than this great object of evangelism. This is the one thing for which we should work together and pray together.

The salvation of men and the redemption of the world challenge us as young people to do our best. We can never realize our best in God’s service unless somehow we train ourselves for efficient work.

The medical schools try to do three things for the students. They try to acquaint the students with the human body when normal; they try to acquaint them also with the various forms of diseases, and then to supply them with the means and methods of relief. As Christian Endeavorers we could well follow this line of instruction in the work that we ought to do, for we should have an adequate knowledge of man as he is; we must know as workers the material with which we have to work. We deal with human nature; it is peculiar stuff, and there is an awful lot of it in this world. We must also know the failings and sins

of men. Somehow we must get acquainted with their moral maladies just as the doctor knows their physical ailments. Men have many excuses for being what they are. We must be able to meet their excuses and answer their questions. Above all, we must be supplied with the methods and means of relief. Christian Endeavor societies could well turn themselves into classes for the first aid to the spiritually injured. We have in the cross the world's cure; in the Gospels, the answer to the world's questions; and in Christ, a Saviour from the world's sin.

God's word teaches us that "he that winneth souls is wise." Lyman Beecher once said, "The greatest thing in religion is soul-saving." It is a wise thing to win souls, because it is the Christian's highest privilege. We do not often combine wisdom with soul-winning. The world says, "He that makes money is wise; he that wins fame is wise;" and God's word says, "He that wins souls is wise." There are some great works being carried on in this world, but nothing more wonderful than this work. We are erecting great buildings that reach the sky, but that is nothing to building a character that touches heaven. We are lifting out of the ocean wrecks that have gone down, but that is nothing to lifting out of the gutter a soul that has fallen in sin. Science can redeem an animal from one single bone, but that is nothing compared to the way Christ can redeem a soul from its iniquity.

In doing this work we bring the richest blessing of time and eternity into the lives of others. James says, "Let him know that he which converteth the sinner from the error of his way shall save a soul from death." There are three great words in this single verse filled with the greatest significance, and these words are "save," "a soul," "from death." Death is an awful thing, no matter how or when it comes, but the most awful death is the death of an immortal soul.

We ought to think for a moment about the places where the wise Christian will win souls. The first place where he will win them is in the home. We have many unsaved even in Christian homes—fathers, mothers, brothers, and sisters. Here in the home religion counts for much, and hypocrisy is discovered most quickly.

This work cannot be done by wishing that our friends would come to Christ, nor simply by praying that they may come. Many act as though the Bible says, "Let him that heareth pray come," and they have been praying for years; but the Bible says, "Let him that heareth say, Come." It is just as essential that we talk to our loved ones about God as it is that we talk to God about our loved ones.

The wise Christian will win souls in the Sunday school. The Sunday school is the great harvest-field of the church; there sheaves are ready to be gathered, and fruit is ripe for the plucking. There is no more auspicious time to work with people than in the days of youth when the mind is plastic and the soul is in the making. If we can but save those who are the children of to-day, we shall have saved those who are to be the men and women of to-morrow.

The wise Christian will win souls in the world. Out in that great fish-pond which Jesus spoke about he will go with a line of faith baited with love. The great world of business and pleasure is full of perishing souls. What an opportunity we have here to do God's work, for only one in four is a nominal Christian in this country. Here is the place where we do not have to exert an influence; we have it, and we simply let our light shine and use our influence to lead them out of worldliness into faith.

We must think for a moment about the ways Christians will win souls. First, the life must be surrendered to holiness. Sometimes it seems to us we cannot do this work; but, if we are vessels unto honor,

God will fit us for the highest work He has for the Christian to accomplish. We must be careful lest, like the soldier who was refused after the examination because he was unfit for service, we ourselves may be kept out of the great work to which we have been called.

Life must also be given to prayerfulness. Only that man who has power with God can have power with men.

Archimedes looked for a place from which he could move the world, but the Christian has found this place on his knees while in communion with God; for prayer can do anything that God can do.

Our lives must be baptized with the power of the Holy Spirit. We recognize in our church-work the different kinds of power, social, intellectual, financial; but the greatest power of all with which to do spiritual work is spiritual power; without this we can do nothing; with it all things become possible.

In conclusion, think of the great rewards of soul-winning. Your greatest reward will be the blessings that come to the souls you save, and the next great reward will be the blessings that come to you for saving souls. Many nations give their highest honor to those who work the greatest destruction; heaven's greatest honors are for those who help save the most people. We are told that they will shine as the brightness of the firmament and like the stars for ever and ever. Not like shooting stars that come and go, not like fireworks that buzz and burn. What are these things to Venus with her loveliness, Orion with its belt, or the Pleiades with their beauty? Such is the Christian's reward; it shall be as these great stars that shine for ever and ever.

Here, then, are the two greatest words: "Come and be saved, Go out and be saviours."

"Chime, Ye Bells of Heaven" was exquisitely sung at the conclusion of Dr. Bustard's address, followed by "It came upon the midnight clear." "I have never seen a more beautiful sight," said Dr. Grose, "than the faces of those little girls as they sing that Christmas hymn;" and he went on to declare that the singing of this Convention is the best we have ever had, which is distinctly and magnificently true.

Dr. Grose also told of the newspaper account of the taking down of the Christian Endeavor decorations from the Board of Trade Building on complaint of the maltster members of the Board, who objected to the strong prohibition stand of Christian Endeavor. This is certainly one of the greatest compliments ever paid to Christian Endeavor, and the audience was vastly pleased with it.

We were also delighted with the telegram from Atlantic City which Superintendent Poling read at this point:

"The Anti-Saloon League of America, in biennial convention assembled ten thousand strong, greets your convention in the love of Christ. We reaffirm our allegiance to national prohibition, and together we go forward for a saloonless nation and a stainless flag.
"S. E. NICHOLSON."

By hearty vote right here the Convention sent a fraternal

telegraphic message to the Baptist Young People's Union then in session in Oakland, Cal.

Co-operation on the foreign-mission field was to have been the theme of Dr. George H. Coombs, but he was kept home by sickness. His place was finely filled by Dr. Royal Dye, who drew scores of illustrations from his own great experience among the cannibals of the Congo. "Only," he said, "as the Christian people of earth shall get together in their testimony will the heathen world understand that it is true." He told of the great British-American firm which makes a million cigarettes a day for the Chinese. He told of the flood of deadly rum poured from America into his own Africa, and added, "When you drive rum from America, it cannot get to Africa." He pleaded that we purify our own hearts, and join hands, and then the religion of Christ can win the world.

CHAPTER XIII.

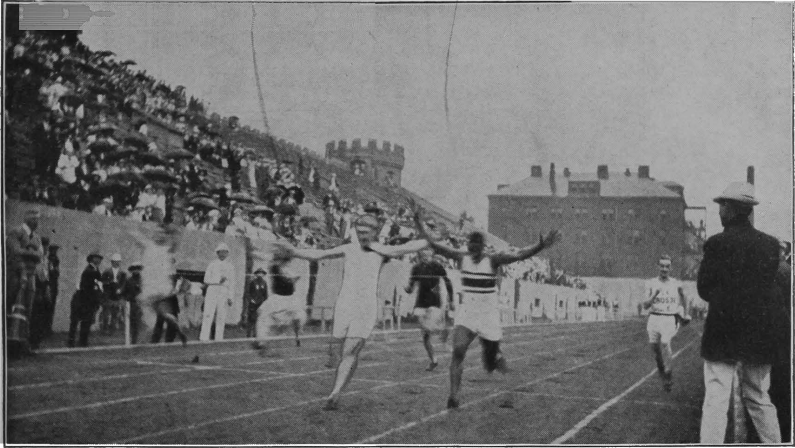
CHRISTIAN ENDEAVOR FIELD DAY.

Stagg Field, University of Chicago.

STAGG FIELD, the athletic grounds of the University of Chicago, witnessed a decided innovation in our International Convention. It was Field Day, and Christian Endeavor was out in full force. However, the heavens decided against it; consequently it rained. First it came down in "little drops," just enough to cause a flutter of umbrellas, rain-coats, and parasols. Then in order to convince the dynamic power of Christian Endeavor that it meant business, and just to show its utter disregard for the occasion, it rained in the good old-fashioned way. Of course, there was a lively exit from the field, and the faithful clans gathered in the grandstand, where, to the tune of "Brighten the corner where you are," there was much joy while the games were being held in the rain, and the programme was generally carried out.

One of the features (not on the programme) was the sight of a tall dark form silently treading the sod under lowering skies, with a small "Brownie" in hand, taking snap-shots of fast-moving forms. A comrade, noting how futile the attempt, quietly led his friend under the eaves of the grandstand, where, to the tune of the little drops of water trickling down the back of his neck, he was told to save his efforts for a brighter day.

The celebration opened with a most attractive parade. Along the historic Midway from Cottage Grove Avenue and in through the gates at the centre of one side of the grounds the marchers proceeded through the middle of the field, and then past the grand stand. Following representatives of Winnipeg was a company from Texas dressed in white and marked by a banner, their State flag, and Dallas pennants. A banner told of Tennessee's presence. After a delegation from Florida came a burlesque fife and drum corps with a drum-major preceding Ohio's cohorts, many of them bearing white shields on which a red O enclosed the letters H I. A large sign, "Iowa Leads," left no doubt who was following. Even without the announcement no one could mistake the Des Moines group which had become so well known in their red and white. A big banner spoke for the



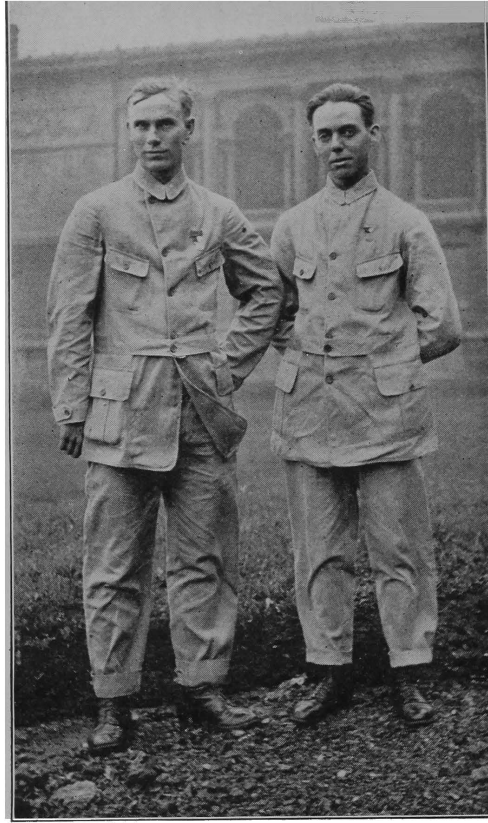
C. E. Quarter-Mile Dash in the Rain, Stagg Field, Chicago University, Saturday, July 10.



The Convention Badge.
Showing the Coliseum,
where the meetings
were held.



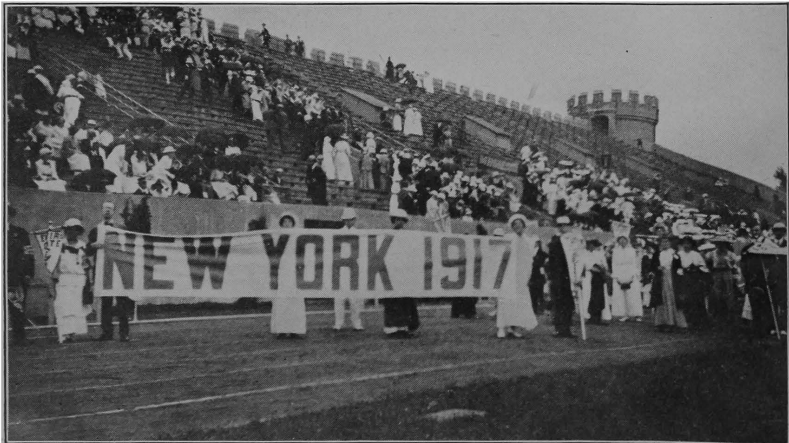
Gathering of the C. E. Clans in the Rain at Stagg Field, Chicago University, Saturday, July 10.



THE KANSAS HIKERS.

Left to right: Walter L. Clark, F. Marion Jones.

These young Endeavorers walked from Hutchinson, Kansas, to the Chicago Convention.
Distance, 831 miles ; actual walking days, 36.



The New York Delegation on Stagg Field, Chicago University.

Salem, Mass., union, and behind Michigan's banner was seen a company bearing American flags, others with dainty white parasols with a fringe of C. E.'s, and still others with blue sashes over their right shoulders. Pennsylvania made itself not only seen but heard, furnishing its own music with bazoos. Banners told of bearers from Seattle and Nebraska.

At this point a company whose hat-bands proclaimed them as hailing from Dixie drew up in front of the grand stand and sung of "the old folks at home."

A large crowd from the Empire State, besides their other banners, had two great signs reminding all of New York, 1917, and gave their familiar yell assuring the hearers that "we've been here all the while." Winnipeg followed with a banner saying, "Winnipeg Invites the 1919 Convention."

The baseball game was between teams representing Des Moines and Kansas City. Des Moines had taken red as its color, and Kansas City chose blue. The sections of the grand stand bore their signs, and the two sides had been busy placing their colors on others, which gave rise to friendly rivalry in other contests as well as the game.

Then came the athletic contests, including a hundred-yard dash, a mile run, a tug of war, in which State presidents and field-secretaries figured, a ladies' race, a relay race, a running broad jump, and a standing broad jump.

It is very evident that Field Day in the future at International Conventions will be a feature. If, under conditions such as it encountered at Chicago, Christian Endeavor can successfully conduct athletic events of a kind that would reflect credit on any organization, what can we not expect when the great hosts of Christian Endeavorers gather under bright skies and sunshine? Surely C. E. also stands for Competitive Exercise.

CHAPTER XIV.

A NOTEWORTHY SATURDAY EVENING MEETING.

Coliseum, July 10.

Temperance, Missions, Internationalism.

THE rainy experiences of the afternoon, and the still dripping heavens did not keep the Endeavorers from the Coliseum on Saturday evening, but once more, as on every evening, it was filled. Professor Smith led an especially beautiful praise service, closing with the lovely Convention anthem, "Blessed Redeemer."

After the opening Bible-reading and prayer by Bishop Fallows, Mr. Lathrop announced the receipt of a cordial return message from the Baptist Young People's Union (including a reference to John 15: 8), and a message of greeting from the United Presbyterian young people meeting in Los Angeles. The Convention voted a return greeting to our friends of the United Presbyterians. The chorus then rendered superbly Gounod's anthem, "Holy, Holy, Holy" ("Sanctus in F"), the solos being sung exquisitely by Mrs. Smidt.

Professor Grose, who presided most happily, as always, referred to the charge that Christian Endeavor is becoming a political party because Endeavorers are profoundly interested in prohibition. He said he had to admit one element of truth in the charge, to the extent that the other evening our Convention became a Poling place! He then introduced the first speaker, Mrs. Mary Harris Armor, national lecturer of the Woman's Christian Temperance Union.

Mrs. Armor is a stirring speaker, well named, for she has put on her armor for the great temperance fight, and she wields all the weapons of powerful and convincing argument. Her magnificent voice was heard everywhere with great distinctness. She showed herself a spirited fighter. She felt that Christians have a tremendous fight before them, but they can conquer if they will put into their hearts our Convention motto, "I *will*." But "it's no use to march if you can't shoot." Deeds must follow purpose. She gave many practical hints on temperance education: teach the nature of alcohol; teach what is real personal

liberty; teach the nature of prohibition ("You can't enforce the law against stealing here in Chicago any better than you could enforce a prohibitory law"); teach that the liquor traffic doesn't pay. You can't give such an education without consecration.

Mrs. Armor was tremendously applauded, and called on all in the house to rise, if they wanted national and world-wide prohibition. Immediately twelve thousand persons leaped to their feet and twelve thousand handkerchiefs were waved vigorously. It was a glorious scene.

An outline of Mrs. Armor's address follows.

Victory is within our grasp, not easy, but certain if we do our duty. The conflict flows so deep that every rumseller is holding his breath for fear; but they are all fighting with an energy born of despair. They have millions of money, plenty of brains, and no more conscience than Satan himself.

That is the situation; how are we to meet it?

First, with determination.

Second, with education. It's no use to march if you can't shoot. Deeds must follow purpose.

a. Teach the nature of alcohol and its effects on the human system. When a man knows that, he can no more stand for alcohol dens than for opium dens.

b. Teach the nature of prohibition. It is founded on the great principle of government that it is wrong to legalize wrong, and you might as well legalize stealing as liquor-selling. You can't enforce the law against stealing here in Chicago any better than you could enforce a prohibition law.

c. Teach the nature of personal liberty. Nobody in the world ever had personal liberty except Adam and Robinson Crusoe. Adam had it until he got Eve, and Crusoe had it until he found Friday. Our forefathers fought for civil liberty, not for personal liberty.

d. Teach that the liquor traffic does not pay. What does not pay anybody cannot pay everybody. Nothing and nothing make nothing.

Third, with consecration, a consecration that takes church-members out of their comatose state and makes them radio-active Christians. The trouble with some Christians is that they say, "Now I lay me down to sleep" when they get up in the morning, instead of when they go to bed at night. They should pray:

"Now I get me up to work,
I pray the Lord I may not shirk;
And, if I die before it's night,
I pray the Lord my work's all right."

With a consecration like this we will not only strike down the black flag of the legalized liquor traffic here and there, but throughout the world. We will not only strike it down, but we will burn it to ashes and scatter the ashes to the four winds. And then we will seize the white standard of prohibition, charge with it through the glorious golden gate of Opportunity, up the steep hill of Difficulty, behind the victorious Christ, and plant it where never the hand of foe can reach it on the ramparts of national and international constitutional prohibition.

The second great theme of the evening, "Missions in the Light of the War," was greatly handled by Dr. J. Campbell White, the general secretary of the Laymen's Missionary Movement. "The light that shines farthest," he declared, "always shines brightly nearest home." Personal character is the foundation of missions. And never before has it been so easy for personality to reach and influence all the world. "The world has shrunk till it has become a neighborhood, and the greatest problem now is to make it a brotherhood." Dr. White surveyed rapidly the urgent calls from the different sections of this vast neighborhood—neglected South America, Moslemized Africa, the vast populations of India and China. "The world is ripe for the harvest as it never has been in the course of its history."

What are the effects of the war upon missions? It has revealed the unity and interdependence of all races and nations as they have never been revealed before. Every part of the world feels the effect of the war.

From the war vital religion has received an impetus that it never has had before. We have come to realize that civilization cannot save us from such a cataclysm. The only hope for the world is vital religion, and you and I are the trustees of that religion.

The war has added Europe to the open mission fields of the world. The warring nations have come to feel their need of God as they have not for generations.

The war has destroyed multitudes of potential leaders of Christian forces, and the accumulated wealth of many generations, and thereby imposes upon America the highest responsibility ever imposed upon a nation for the religious leadership of the world in the next generation.

The war has revealed the possibilities of sacrifice. For years the church has been dreaming of adding twenty thousand more missionaries to its forces for the saving of the world. Overnight the nations of Europe sent out twenty millions of men to kill one another. For years the church has been dreaming of raising fifty million dollars a year for foreign missions. Overnight these warring nations begin to spend fifty million dollars every twenty-four hours in slaughtering one another. For the two billion dollars spent upon this war every six weeks we could carry the message of Christ to the last man on earth.

The war is giving us a standard by which to measure the far greater war in which the church is engaged. Europe now has twenty-five million men under arms. Forty such armies would be required to equal the population of the non-Christian world. Two and a half million men have died in battle since the

war began; five millions more are wounded. It is an awful slaughter. But every thirty days in the non-Christian lands almost two and a half million men die without God and without hope. Since the war began more than twenty-five million persons have thus sadly passed away in non-Christian countries. Dr. Mott speaks of the long trains of the European wounded as "rivers of suffering." Merely on the score of physical suffering the woe of war is infinitely less than that of the lands where Christ is not known.

Finally, the war has presented to the Christian leadership of to-day the mightiest opportunity that has ever confronted Christian lands. O, that Christian Endeavor may realize as never before this challenge of Almighty God!

The third great theme of the evening, "Internationalism and the Church," was the fitting climax of a great series of addresses. Hon. J. A. Macdonald, that prince of speakers, never spoke with more overpowering force. "Nationalism," he said, "has been the word of the past; internationalism will be the far greater word of the world of to-morrow. Independence was the great idea of North America in the days of George Washington; interdependence is coming to be the far greater idea of the North America of the days of Woodrow Wilson." With thrilling eloquence he pictured the revolutions that won independence for the United States and established the republic in Mexico. With those he contrasted the "new and adventurous way" in which his own Canada won complete independence from the mother country, "not by revolution but by evolution, without separation, and without sacrificing the nation's thousand years of historic background." Canada was the first free nation thus formed. Men said it would surely mean separation from England. Now the principle has spread to every British Dominion. Without the authority and consent of each Dominion not even King George and the Parliament and the ministry can take a single Dominion dollar or move a single Dominion man. "There is no longer any British *Empire*. The *Imperium* has gone, and the *Imperator*; it has become the British *Commonwealth*, and its all-sufficient bond is freedom. Democracy, not despotism, is the mother of loyalty."

Dr. Macdonald spoke feelingly of the wonderful four-thousand-mile boundary between the United States and Canada, without a fort or a ship of war. "For the past hundred years our two nations have been saying to the world, not, 'In time of peace prepare for war,' but, 'In time of peace prepare for more peace.'"

But the thought of internationalism does not portend the

death of heroism. "The greatest of all wars is before us, that of freedom against force, that of the will to serve against the will of power, that of Christ against Cæsar. The real battle-front is not where bombs are bursting and shrapnel shrieking, but in the mind of civilization, in the judgment-hall of mankind. That conflict cuts across all our national boundaries. It is the conflict in every nation of the world truth against world error. In that clash of unseen forces there are no non-combatants and no neutrals."

Never in all our twenty-seven International Conventions has an address found a nobler climax than when Dr. Macdonald prayed that the United States might be kept from war, shouted "I praise God for the steadiness of Woodrow Wilson," and called for the singing of the American national hymn that he might join in it. No words can describe the matchless scene of patriotic enthusiasm that followed.

Dr. Macdonald said:

INTERNATIONALISM AND THE CHURCH.

Nationalism was the key-word in the politics of the world of yesterday; by it colonies grew into nations, and by its perverted emphasis comes the war-conflict of nations to-day. Internationalism will be the far greater word in the politics of the world of to-morrow; by it war will be disproved as a thing barbaric, and out of it will come the world's commonwealth of peace.

Independence was the organizing idea of North America in the days of George Washington; by it the American colonies of the eighteenth century were organized into the republic of the United States, and the first decade of the nineteenth century closed with the proclamation of the new republic of Mexico. Interdependence is coming to be the reorganizing idea of North America in the days of Woodrow Wilson; by it national antagonisms in diplomacy, in trade, and in citizenship will be broken down, and by it will yet be established "the parliament of man, the federation of the world."

THE LIBERTY BELL.

Five days ago, at La Salle station in Chicago hundreds of thousands of Americans crowded to look upon that sacred memento of American independence, the Liberty Bell. As it is being carried across the continent this week, and as it will be exhibited at the Panama-Pacific Exposition in San Francisco for months to come, the people by the million will gather around it with the reverence and holy acclaim paid by the people of Israel to the ark of the covenant when it was carried up from the house of Obed-edom many centuries ago.

To the people of this American republic, and for that matter also to the self-governing people of the British breed over all the world, that Liberty Bell is indeed the symbol of a great covenant. It recalls to this generation, and it represents to all people, the greatest achievement of these United States in all their national history; the declaration before all the world of the right of a free people to govern themselves, and the making good of that declaration in the expanding history of the nation.

MEXICO'S GRITO.

Five years ago, as a guest of President Diaz, I witnessed the celebration of the centennial of Mexican independence. From the balcony of the National Palace in Mexico City on that centennial night I looked down over a half-million madly patriotic Mexicans crowding the Zocalo, as their venerable but trembling president rang the very same bell that on that eventful September night in 1810 was rung by Hidalgo from the church tower at Dolores, and, when he repeated Hidalgo's historic grito, the Zocalo and all the streets around gave back to heaven the cry: "Viva la Constitution! Viva Independencia! Viva Mexico!"

That was Mexico's Liberty Bell. From that day to this Mexico has been rent and torn by factions among its own people. Revolution has followed revolution; murder has followed murder. Without captain, without rudder, without compass, Mexico has rolled in the trough of a turbulent sea. But never once through all these five years of revolution and distress has Mexican nationality been assailed from without; never once has Mexico's independence or integrity been threatened by either of the other nations of this continent. Mexico has been given a chance to live its own life, to follow its own culture, to work out its own destiny. And why? It is because a great new word, "internationalism," and a great new idea, "interdependence," have come into the maturing mind of the English-speaking world.

CANADA'S GREAT ADVENTURE.

Canada, youngest of the three nations on this continent, has no Liberty Bell. Canada has no Declaration of Independence. Canada came to nationhood, not by the old way of revolution and separation, but by the new, the untried, the adventurous way of evolution into interdependence. Canada was the first colony of any empire in all the world's history to come to national self-government without revolution, without separation, and without sacrificing the nation's thousand years of historic background.

Less than fifty years ago the thing was done; the colonies of Canada were confederated under a national self-government. They said it would lead to separation from Britain; Beaconsfield thought it meant separation; so feared Gladstone. All the spokesmen of discredited imperialism said so again and again. They did not understand. They read only the past. The future was beyond their ken. They knew not the larger harvests in the Anglo-Saxon seed scattered by British hands in New England and in the South more than a century before, and now coming to full fruition in the great spaces north of the Lakes, along the St. Lawrence, and on to both the seas.

First came Canada under the Maple Leaf. Then out of the South Pacific rose Australia, with New Zealand by her side. Then over the war-swept veldt marches South Africa, Boer and British keeping step. And in the fogs of the North Atlantic stands Newfoundland undismayed. There they are to-day, five free Dominions swept by the Seven Seas, each one of them daughter in the mother's house, but mistress in her own. All free—free to go and free to stay. No power in Britain, not the King, not the War Office, not the Admiralty, not the British Parliament itself, can take one dollar or one man out of any one of the British Dominions without the authority and consent of that Dominion's own Parliament and people. They are not colonies, these British Dominions; they are free nations. There is no longer any British "Empire." The imperium is gone. The emperor is gone. The divine right of British sovereigns is gone. Its sovereign bond is freedom.

THE BONDS OF FREEDOM.

And freedom holds. Freedom, not force, is the bond of unity. Democracy, not despotism, is the author of loyalty. The Day declared the truth. The five free Dominions were neither weaklings nor cowards. The five fingers of the great hand—Canada, Australia, New Zealand, South Africa, and that empire-mystery of India—when the Day came, the five fingers all closed toward the palm.

Thank God, that closed hand, even to the feeblest member of the British family, is never the mailed fist of tyranny and oppression, but the strong right hand of leadership, service, and defence.

But, please God, that hand will never again need to be raised either in its own defence, or to strike in defence of any little people whose only crime is innocence.

And, please God, too, out of this most frightful world-foily of all history, all Europe will learn, all the continents will learn, what the two free nations of North America have proved; that freedom is power; that free peoples can be trusted; that democracy holds; and that in spite of differences and disputes Christianized internationalism is the bond of peace and the guardian of honor for all nations

NORTH AMERICA'S WORLD LEAD.

North America can show an international boundary the match of which is not known elsewhere in all the world; four thousand miles of mountain and prairie and lake and river, unfortified save by the impregnable strongholds of international public opinion, undefended save by the people's will. At that boundary the greatest empire of all the world and the world's greatest republic have rubbed shoulders, but across its sacred line in more than a hundred years no menacing army ever marched, no hostile gun was ever fired. And all the while the armed boundaries of Europe were black with forts and bristling with bayonets, until through one awful year they vomit fires from hell and drench their lands with blood.

The war nations of Europe for fifty years kept on saying, "In peace prepare for war." Through more than a hundred years the two peace nations of America have kept on saying, "In peace prepare for more peace." They got, and are getting to the full, what they prepared for—war. We got, and in days to come shall get more and more abundantly, what we prepared for—more peace. They sowed the seeds of hate, and are reaping the harvest of hell. We set free the ideas of international co-operation and service and love, and the whole world will some day join in the world's Christmas carol of good will and peace.

THE DAY OF ARMAGEDDON.

Armageddon is now on, the real Armageddon of the nations. It is not the crude conflict of brute force against brute force. It is not army against army, navy against navy, shell against shell, smoke against smoke. All these are but the outward form and semblance of the world's real conflict.

It is the conflict of ideas; the idea of freedom against the idea of force, the idea of will-to-serve against the idea of will-to-power, the idea of world-evangelism against the idea of world-dominion, the idea of Christ against the idea of Caesar. And the real battle-fronts are not where bombs explode and torpedoes strike and shrapnel bites. The final battle-front will be in the mind of civilization, in the judgment-hall of mankind.

AND THE CHURCH.

And the conflict of ideas means Armageddon for the church. That conflict is not race against race or nation against nation. It cuts across all national boundaries; it overleaps all racial walls; it smashes through all commercial interests. It is world truth against world error. In that struggle of moral ideas it is father against son and son against father; it is brother against brother and friend against friend. And in that clash of unseen spiritual forces there are no non-combatants and no neutrals. In the clash of brute force the hand may be stayed, but on the moral battleground there can be no neutrality. And into Armageddon of the nations the church must go, with its gospel of reconciliation, its programme of Christianity, and under the lead of the international Christ.

The international Christ! He is the desire of all nations. Unto Him shall the gathering of the peoples be. In Him there is neither Jew nor Greek. He is the partisan of no power; neither Britain nor Germany, neither Teuton nor Slav, neither Europe nor America, neither West nor East. Bethlehem meant the world's new birth. Galilee meant the world's great service. Calvary meant the world's atonement. Olivet swept the world's widest horizon. To His apostles He said, "The field is the world." He is the international Christ.

And this hour of war is surely the dark hour before the dawn. In the blackness and tragedy of this hour it begins to dawn toward that "latter day" of which the prophet told. Clouds and darkness are round about us to-night, but there is a touch of radiance on the distant hills. The mountain of Jehovah's house begins to rise above the mountain-tops. It is the house of farther visions, of higher ideals, of purer motives, of nobler services, and of the charity that never fails. Nation shall not lift up sword against nation, neither shall they learn war any more. O house of America,—you have been able still to stay your hand and to keep your sons,—come ye and guide us, guide all the peoples of the bleeding heart, guide us back again into the way of peace, the finely haunted way of the international Christ.

For Canada and for Canadians there was nothing for it—there is nothing to-day—nothing for it but war. It was not our war any more than it was your war. The issues at stake—the supreme issues of democracy and freedom and justice—are not more ours than they are yours. But, when Belgium was struck, Britain had to strike back in her defence, or earn the rebuke of British history and the reproach of every British Dominion over all the seas. And Britain did not betray her trust or break her plighted word. And Canada did not falter. Seventy-five thousand Canadians have gone. Seventy-five thousand more are going. Seventy-five thousand will follow after. All Canadians are pledged; pledged for our last dollar, for our last service, for our last son, pledged to Britain and pledged to Belgium.

"We may drain our dearest veins,
But they shall be free."

And America, O America, our eldest sister in this world family of free nations, in this hour of tenseness and of destiny, while fateful "notes" may be passing from Berlin to Washington or from Washington to Berlin, and when the future of your republic for peace or for war is still trembling in the balance, I pray God your nation may not be compelled, for honor or for justice, even yet to strike with the sword of war. I know what it might mean for us and for our sons, were you and your sons standing at our side in the battle-fronts of Europe. And, if it must be so, it must. But if not, if for you is reserved a service for peace and for freedom beyond any-service war can ever give, then may

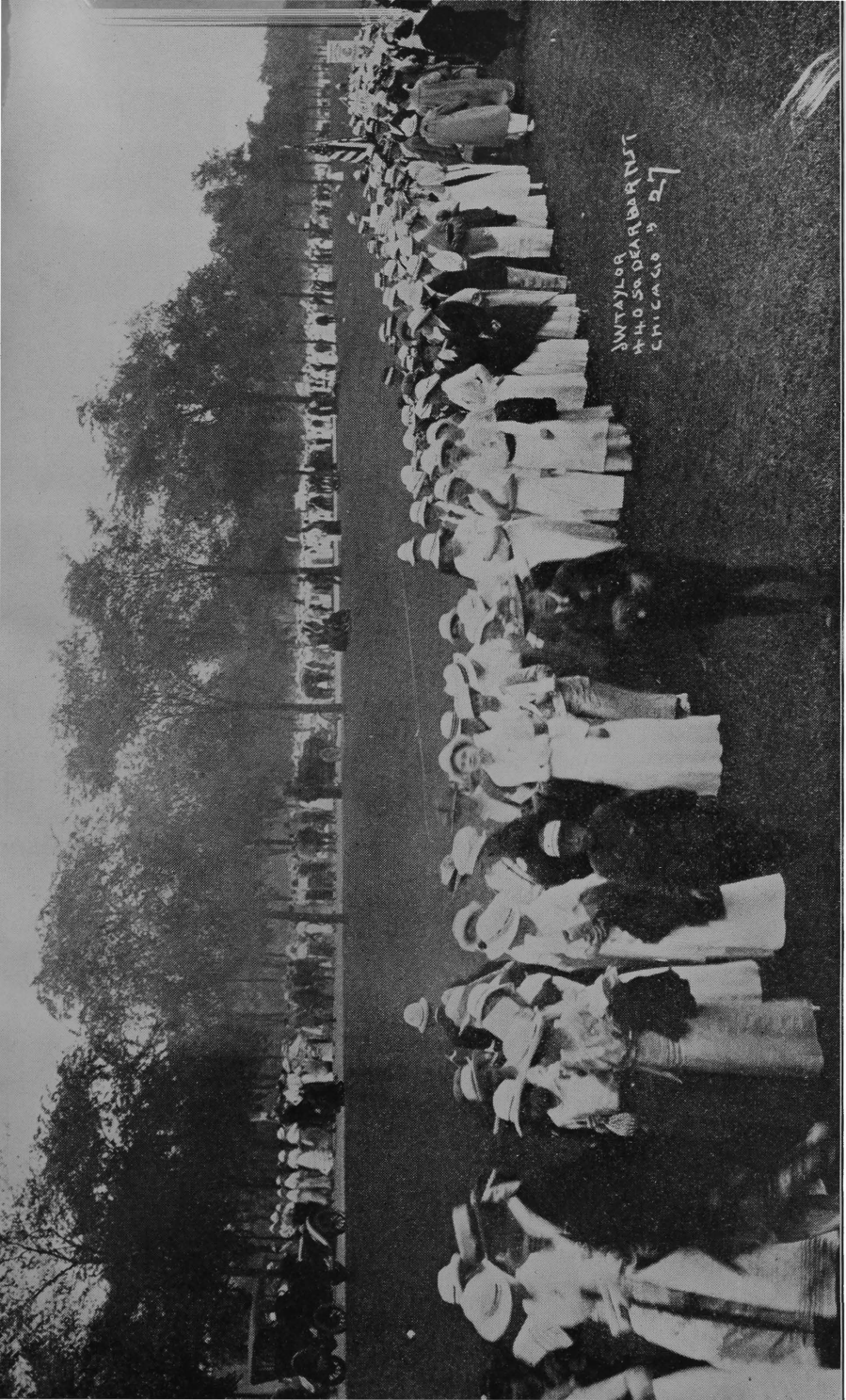
you, your leaders and your men, be kept—your honor unsullied, your trust unbetrayed—kept for that greater day when peace shall be established among all the nations on the surer basis of freedom, justice, and good will.

As a Canadian, as a Briton, in the midst of all the tumult of your people, I thank God for the strength and the steadfastness of your statesman-President Woodrow Wilson.

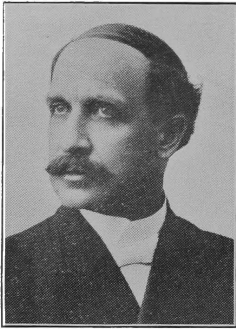
And as a Canadian I ask that we of the Union Jack, who are Americans as well as you, may have the privilege, in this unique moment of exalted international fellowship of joining our patriotism with yours in the words of your national anthem:

“My country, 'tis of thee,
Sweet land of liberty;
Of thee I sing.”

At its close, without a word of the usual announcements, we received the benediction, and the great audience went out into the storm.



PART OF THE CONVENTION PROCESSION ALONG THE MIDWAY. Note that it is moving in both directions.



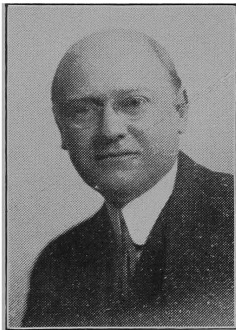
Rev. W. H. Barraclough,
Pastor of Centenary Methodist
Church, St. John, N. B.



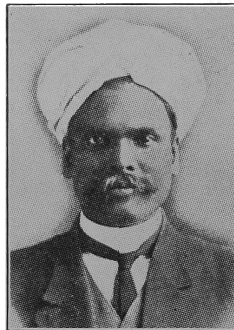
Hubert C. Herring, D. D.,
Secretary, National Council of
Congregational Churches.



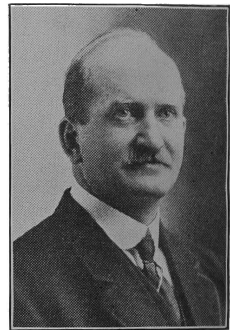
Rev. William Ralph Hall,
Superintendent, Young People's
Work of the Presbyterian Church



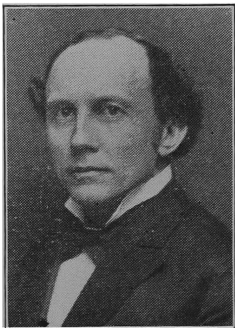
George H. Trull, D. D.,
Sunday-School Secretary,
Board of Foreign Missions,
Presbyterian Church,
New York City.



Prof. A. David Massillamani,
Madura, South India.



J. Campbell White, LL. D.,
General Secretary, Laymen's
Missionary Movement.



Clinton N. Howard,
Rochester, N. Y.



John E. Pounds, D. D.,
Disciples of Christ, Hiram, O.



Julian C. Caldwell, D. D.,
General Secretary, Allen
League of C. E.

CHAPTER XV.

THE SUNDAY MEETINGS.

In the Coliseum and in Many Churches, July 11.

The Convention Sermons.

WE did not get July weather till Sunday, and then it became rather warm. But heat had no more effect on the invincible Endeavorers than the rain had had. They came out in full force and crowded the many churches to which Convention speakers were assigned. One hundred and nineteen of these churches were listed in the Convention programme, and many others took advantage of the presence in the city of distinguished and able speakers. Fifteen denominations were well represented among these Convention churches, and the sermons were delivered by scores of men known far and wide for their character and power. It was a day that Chicago churches will long remember.

The Men's Meeting.

Professor Smith led a rousing praise service at the opening of the men's meeting in the Coliseum on Sunday afternoon. He was greatly aided by the splendid men's Glee Club of the Moody Bible Institute, led by Professor Trowbridge of the Institute.

A great company of men came together to hear Clinton N. Howard on "The Execution of the Liquor Traffic." "If Germany is whipped in this war," said "the Little Giant of Rochester," "it will be because her enemies are allied together against her. The Germans were within thirty miles of Paris when the timely arrival of the British, under Sir John French, checked their advance. 'Al'leys!' asked my German neighbor when it happened. 'Al'leys! What are dem Al'leys? I nefer heard of dem Al'leys before.' But"—Mr. Howard went on—"we Christians are engaged in a still greater war, a war against Bacchus and Gambrinus and all their forces on the one hand, and on the other hand civilized humanity, the allied political and educational and scientific and industrial and commercial and religious forces of the world. And the liquor forces are in full retreat.

"If you want to know why we are not here to celebrate the

full victory, it is because, as Lincoln used to say, we have been prescribing small remedies for big diseases, we have been using plasters that were smaller than the sore."

We are happy to give Mr. Howard's address here in full.

THE EXECUTION OF THE LIQUOR TRAFFIC.

The war between Germany and Austria on the one hand and the allies on the other is not the only stupendous war in which the world is engaged to-day. The moral conflict of the ages is on; the conquest of humanity by its ancient and merciless foe, the dual kingdom of Bacchus and Gambirinus on the one side and civilized humanity on the other. And in that war we have broken the line, turned the right, centre, and left wings, and captured the trenches of the enemy.

The liquor traffic is on the defensive and in retreat before the moral, civic, industrial, scientific, political, and military allies of the world; there are no neutral powers; the whole world is belligerent against a common foe, and John Barleycorn must die.

We have, as Abraham Lincoln said of slavery, "we have been temporizing with this evil long enough." We have been indicting the criminal liquor traffic long enough; we have tried, condemned, convicted, and sentenced the liquor traffic long enough; and now in the name of the Almighty Father and the sovereign American people we demand the execution of the criminal at the holy of holies in the temple of the nation, at sunrise on the next national election, with the President of the United States acting as high sheriff of the day.

We are done with temporizing, done with toleration, done with taxation, done with regulation, done with the segregation, nullification, and all attempts at reformation; we will recognize no flag of truce; we will not consider any terms of peace; we are enlisted in a war of extermination. John Barleycorn must die.

We are against the liquor traffic without reservation; we stand for a dry town, a dry city, a dry county, a dry State, a stainless flag, a saloonless nation.

We believe the liquor traffic ought to die, must die, and will die in this generation. We are anti-saloon, anti-brewery, anti-distillery, anti-organized traffic in rum, wholesale and retail, "suds" and cocktail. We are against the pocket pedler, the joint, the bootlegger, the speak-easy, the blind tiger, the blind pig, the saloon, the hotel bar, the high-toned cafe, the swell club buffet, the bishop's subway, brewer, Beelzebub, distiller; and devil! In one word, the saloon must go; the liquor traffic must and shall be destroyed.

The days of King Alcohol are numbered; the whole civilized world—and Russia—is going dry!

Who ever supposed that the star of the east to guide the wise men of the twentieth century would rise in darkest Russia, of whom the world was wont to say, "Can any good thing come out of Russia?" Come and see!

Abraham Lincoln said, "One of the reasons for our repeated failure to settle the slavery question is because the enemies of that great evil have constantly brought forward small cures for great sores, plasters too small to cover the wound."

The Czar of Russia put on a plaster that was eight million six hundred and forty-seven thousand miles square; two and one-half times larger than the United States of America; a plaster as big as the sore; a remedy co-extensive with the disease; and put one hundred and sixty million passengers on the water-wagon in a night!

"Impossible!" said the prime minister; "we are in this business, and

we cannot now get out; if we give up this half-billion dollars' revenue with the war on, we are lost; impossible!" And the Czar expressed great regret that continued ill health made it impossible for him longer to act as prime minister, and expressed the hope that his retirement would improve his health and make his private life happy.

"Impossible!" said the bag-holders, the statesmen who put revenue above righteousness and mammon above manhood; "it will impoverish the government." And the Czar said, "Better impoverish the government than impoverish my people."

"Impossible!" said the venders, makers, and poisoners, the "Merchants and Manufacturers' Association," the "Growers' and Producers' Association," the "National Mercantile Association"; it will destroy business." And the Czar said, "Call it no longer a business; call it an economic desolation."

The London Times is moved to say: "Not since China abrogated opium has the world witnessed anything like it. Russia has already vanquished a greater foe than German arms. For the first time in history the world is engaged in a teetotal war."

It is not too much to say that the greatest event in the history of the world since the resurrection of our divine Lord from the dead is the crucifixion of John Barleycorn in Russia.

A gigantic government monopoly, paying into the public treasury a sum more than twice our total revenue from intoxicating drink, one hundred million dollars more than our entire receipts from custom revenues, and more than a quarter of the total revenues of the entire nation, sacrificed to morality and efficiency at a single stroke; an annual consumption of more than three hundred and fifty million gallons of whiskey dumped into the sea of oblivion in a night; a quarantine against a national scourge worse than war, pestilence, and famine over one-sixth of the inhabitable globe; a national surgical operation performed upon a hundred and sixty million people, and the patient recovered before daylight; one standard of morals applied to every inch of territory under the Russian flag; one hundred million bushels of grain in government storehouses purchased to be made into whiskey baked into bread!

Glory to God in the highest, and on earth peace and prohibition!

Deluged with drink and soaked with human blood, the old earth rocks and reels in the grip of mankind's two worst foes, the Siamese twins of perdition, Drink and War.

But hell's kingdom is trembling in the balance; Satan is divided against Satan; these two old cronies of by-gone ages have had a quarrel in the trenches and in the smoke and thunder of the conflict I see the glory of the dawn of peace and prohibition.

The crowned heads and military commanders of the world have come to recognize that they can not have one without first obtaining the other. Prohibition has become a supreme military necessity.

Russia led the way; France, in recognition of that conviction, struck the second blow; David Lloyd George, the most masterful statesman of Great Britain, expressed the conscience of England when he said: "Nothing but root-and-branch measures would be of any avail in dealing with this evil. If we are to settle with militarism, we must first of all settle with drink."

The Kaiser, before the war began, prophesied victory to that nation which consumed the smallest quantity of alcohol.

And now comes Villa, the half-breed belligerent chief of the south, with the promise that, in the event that the fortunes of war favor his cause Mexico will be dry!

It is the glory of the dawn, out of the blackness of the world's night. It was ever thus. Out of the darkness came the dawn; out of chaos came creation; Black Friday came three days before Easter!

An Age-Old Infamy.

Ever since Noah got drunk drink has been the archtraitor of the ages. Babylon took to drink, went to the mat, and took the count in a night. Greece, mistress of the world, took to drink, and left a remnant of peanut-venders and banana-pedlers as the successors of the greatest characters in all history. Rome, upon whose world-wide dominion the sun never set, took to drink, and left a few wandering organ-grinders with monkey beggars and push-cart pedlers as the successors of the Cæsars and a warning to modern world powers. England was half drunk and sent 250,000 trained British soldiers to subdue 25,000 Dutch abstaining farmers in South Africa. Spain was two-thirds drunk, and with our cold-water navy we whipped her drunken tars from off the sea, without the loss of a boat and with scarcely the loss of a man, while our land forces, which saw no real fighting, nearly perished with disease because they carried the saloon along with the army. Russia had the tremens and sober, water-drinking Japan trimmed her to a stand, with odds at five to one. "It was," said Admiral Togo, "a war between Christianity drunk and heathenism sober, between heathenism and water and Christianity and whiskey; and heathenism and water won the fight."

Russia was not to be caught twice in the same trap; this prohibition of the liquor traffic had become an immediate military necessity. As a military order she put a padlock and the imperial seal upon every saloon shop door, and said to every liquor-dispenser: "Pick that lock or uncork that bottle, and you will be tried as a traitor to the flag. *The government is behind that law!*"

Real Prohibition.

It was the glory of the dawn of real prohibition. It gave to the world what it long has desired, an example of what prohibition would be, when the strong arm of the government was on the side of the law.

We have always contended that we must capture the government before we can successfully establish prohibition; we have always said that the failure of the prohibition policy is not due to the principle, but to the maladministration of the law.

Here in this country in the past we have tried to establish prohibition without disturbing the government; all we have asked for is the law, too often at the hands of a hostile government. We have obtained a line of negative legislation, providing for a nominal penalty in case of conviction, if a body of private citizens choose to act as the prosecution—and then elected a wet constable, a wet sheriff, a wet jury-commissioner, a wet prosecuting attorney, a wet judge, and a wet government, and bewailed the failure of our dry law!

But we are not too old to learn.

Prohibition for the nation, made effective by local, State, and national administration, must be our goal, *recognizing that the political party in power is the government in operation in the United States.*

We must follow the example of darkest Russia, put the burden for the enforcement of the law where it belongs, upon the shoulders of the government, and relieve the people of the imposition of first making their laws, supporting the government for the administration of the law, and then banding themselves together as an independent body of citizens, and at private expense doing the work of their public officers. The law and its administration must stand or fall together.

We shall destroy the liquor traffic only when we have put the strong arm of the government behind the law, and established prohibition not merely as a legislative or constitutional act, but as an administrative policy.

Russia has confirmed our contention that we must have both the law

and the administration of the law on our side to cope successfully with such an age-old evil as the criminal liquor traffic.

The whole world stands amazed at the result, and it is not too much to hope that all Christendom will catch the contagion in this generation, for most of the heathen and Mohammedan world is already dry.

All that God waits for now is for enlightened Christian America to catch up with the heathen on this question.

If the world must go dry, let it go dry in the name of morality and religion, that Christ may be crowned king in the conquest for humanity, rather than as a military necessity to promote the assassination of humanity.

But let this archcriminal perish by the sword rather than live a single hour by the indifference or complicity of those who lay claim to religion and superior morality.

Ballots and Bullets.

If the church will not shoot him with ballots, let the war lords of Europe stand him up against the wall and shoot him with bullets. But in America, without war and without lords, we must shoot him with ballots.

The citizen Czar must issue his edict at the ballot-box, and ordain "higher powers" who are a minister for good, a revenger to execute wrath upon him that doeth evil. It means the end of the liquor traffic.

And, besides all this, God is bringing to our cause the mightiest moral re-enforcement of the ages, the ballot in the hands of motherhood. Three million women will vote in the next presidential election; five million or more will vote in the presidential election of 1920, only five years away. Show us five million American women marching to the ballot-box and we will show you John Barleycorn black in the face. Decomposition has already set in! "What must we do to be saved?" is the agonizing cry of the trade. But the harvest is past, the sunner is ended, and the saloon can't be saved. We believe in the eleventh hour, but this is the twelfth hour for the liquor traffic. We believe in the deathbed repentance, but only when the sinner dies while in a state of grace. They have repented too late. The death-rattle is in the throat of the saloon; the white-slave traffic has been given a black eye; the "red light" is being extinguished; and the last nail will soon be driven into the coffin of the liquor traffic. For, way back in Eden, God gave to the world the promise, "The seed of the woman shall bruise the serpent's heel."

We do not ask that the government of the United States shall impose this prohibition policy upon an unwilling people; we do only insist that the people favorable to that policy must get together and elect a government to power that will give us the law and its enforcement as a part of its political programme, and make it the business of the government to maintain and enforce its constitution and laws on this question, not only in the District of Columbia and the Territories, but on every inch of territory over which the American flag flies, as it does its pure-food law, its quarantine laws, its postal and tariff laws, whether a State believes in high tariff or in free trade.

We are a nation, supreme, between two great seas, and not a confederation of sovereign states. This is not Austria-Hungary; this is the United States of America.

No State ever had or ever ought to have the right to nullify the laws and Constitution of the United States. A constitutional amendment that expressly absolves the government from any responsibility for the possible and probable anarchy in a rebellious State or city would prove a calamity to the cause of prohibition.

What the *government* did to the opium traffic in China, what the *government* did to the vodka traffic in Russia, what the *government* did

to polygamy—that the *government* only can do to the liquor traffic in the United States.

The Women's Meeting.

At the women's meeting held in the Immanuel Baptist Church on Sunday afternoon Miss Louella S. Dyer, the president of the Washington State union, was in charge. It was unanimously voted to send a word of greeting and sympathy to Mrs. Clark, who was to have presided at the meeting.

The song service by the congregation was followed by the devotional service, led by Miss Mary B. McPherrin, of Iowa. Precious promises were given by the audience, after which came a season of prayer.

The first address was on "The Junior Appeal," by Miss Mabel M. Culter, the Junior field-secretary of California. Miss Culter spoke first of the appeal of the individual child by showing that we must love the children and be invited to share their lives, and not reach down into their lives from our level. The boys and girls have all the possibilities and capabilities of men and women; only they are untrained. The imprint of our lives is left in theirs. Will they see Jesus Christ? Nothing in our lives counts so much as the work for boys and girls, because through them we may live our lives a hundred times at the same time. If our lives are to be multiplied many times, we must bring our lives to Jesus Christ. We cannot do it alone. We may train the boys and girls in service and teach them the Bible, but unless we win them to Jesus Christ our efforts are in vain.

"The High-School Opportunity" was the theme of Miss Laura Belle Stevens, Intermediate superintendent of Illinois.

Miss Stevens began her address by saying that this high-school age is the age we cannot always depend on; yet those at this age are the men and women of to-morrow.

The so-called boy problem is not so much a boy problem as our problem. The boys are willing to be led, but it is you who have held back.

There are three ages in the child-life, (1) the unconscious, or that of the little tots; (2) the self-conscious, from sixteen to twenty, when eighty-five per cent of our young people decide for Christ, while only two per cent decide after twenty-two years of age; and (3) the man-conscious and God-conscious age. Boys and girls have more temptations to-day than we had; yet we as Christian Endeavorers spend our time more in condemning the vices than in training the boy and the girl not to enter into them.

There are two methods of organization. 1. The California

plan, which is to form a small group of young people praying for their companions. 2. The Illinois plan is to know the boys and girls from fourteen to nineteen in your church and invite them to form an organization. Tell them the story of Christian Endeavor and of Dr. Clark's life, and use Daniel Poling as an example of Intermediate work.

What vocational training is to our high schools, the Intermediate society is to the church.

The closing address was given by Mrs. Mary Harris Armor, on "The Girdle of Truth," from Eph. 6: 14, 15.

The church is no longer afraid in the presence of the liquor traffic, but gives challenge for challenge. The liquor traffic is opposed to the church in motives, methods, and results. Knowledge is power in dealing with the liquor traffic; and, if we get full of information, we can't help telling it. There is no such thing as getting on the fence in a moral issue; for there is no fence there, and if there were it would be a barbed-wire fence.

Alcohol strikes at the brain, the very heart of life, at the sanity of the nation, and at the morality of the race.

Know ye not that ye are the temple of the living God? If we believe this, we must present our bodies holy, acceptable to God, which is our spiritual service.

Miss Dyer then asked every one who was willing to say with her, "Trusting in the Lord Jesus Christ, I will," and pass silently from the room.

The Sectional Meetings.

On Sunday evening at six churches representing the north, south, and west sides of the city were held at six o'clock genuine Christian Endeavor prayer meetings where there was the freest participation.

Following these in each of the six churches was a meeting with two or three speakers, the attendance being large and the enthusiasm excellent. Many of those present were Endeavorers, but others took advantage of the opportunity to get something of the Convention.

At the First Presbyterian Church, where the pastor, Dr. William C. Covert, presided, President John Willis Baer urged the application of business principles to the business administration of the church. The pastor called on trustees, elders, and deacons present to rise, and a commitment service was conducted for them. William T. Ellis, LL.D., set forth the need of the larger vision of the world. J. Campbell White, LL. D., spoke powerfully of the possibilities before laymen filled with missionary passion, illustrating by men of his own acquaintance with-

out special training or reputation. These men did great things for God; why cannot many others? When God has a hard job to be done, somebody is always at hand to take hold of it if he only would.

At the Moody Church, which, it was stated, has had Christian Endeavor almost from the start, Dr. Grose gave some personal reminiscences of Mr. Moody and of the early days of Christian Endeavor as illustrating its fundamental principles. Professor Elbert Russell, of Earlham College, speaking of the present power of Christian Endeavor, instanced that implied in the word "Endeavor," a looking out for young recruits that shall fulfil the founders' dreams, and the opportunity open to help the social organization of the world, with all the great problems that involves. Rev. William Patterson, D.D., presented the future possibilities of Christian Endeavor. There is a class, he said, that say, "I can't do it"; and another that say, "I won't"; and another that say, "We can, and we will do it." Because Christian Endeavor says, "I will," it has the future. The hope of the movement is that its members pull together, and their object is to save.

At the Buena Memorial Presbyterian Church the programme bore the names of Bishop U. F. Swengel, D. D., with the topic "The Sabbath Essential to Civilization"; Bishop W. M. Weekley, D. D., on "The Bible and the Public School"; and Rev. Howard M. Heilman, D. D., on "The Church Our Spiritual Stronghold."

The meeting at the New First Congregational Church was a citizenship rally for the discussion of "Christianity the Only Solution of Racial Prejudice," by Bishop Alexander Walters, D.D., and "With the Saloon out, What Shall We Put in?" by Mr. Poling.

"The Country Church as the Community Centre" and "The Unchurched and How to Reach Them," with Rev. John E. Pounds, D. D., and Rev. J. Bruce Hunter as speakers, were the subjects assigned for the gathering at the Englewood Christian Church.

At the First Congregational Church at Oak Park, Rev. A. D. Thaeler treated "The Home the Citadel of Our Civilization" and Hon. J. A. Macdonald, LL. D., presented the social value of the public school and the state as an expression of our Christianity.

CHAPTER XVI.

THE INTERMEDIATE RALLY.

AN effort was made to analyze the large audience at the Intermediate rally Sunday afternoon. Those between thirteen and eighteen were asked to stand, and the number on their feet was estimated at two hundred and fifty. In the same way it was found that there were forty to fifty superintendents of Intermediate or high-school societies, about half a dozen boys and girls between nine and thirteen, and a few more pastors.

The leader, Mr. Edwin W. Petty, the Chicago union's Intermediate superintendent, introduced Rev. William Ralph Hall, who touched on points concerning the Christian race; "On your marks" is a public declaration; "Get set" means, "Take your particular place"; "Go" covers a lifetime effort.

In his greeting President William V. Martin, of the Illinois union, said that if the cross of Christ means anything it means that one should be a Christian, if there is not another in the world.

Secretary William Shaw, introduced as the writer of the first Intermediate leaflet, spoke of the visions needed for a successful life—of God, service, the cross, joy, and the world in need of a vision of Christ.

Paul C. Brown, California's field-secretary, told how the full surrender to Christ on the part of his Intermediate society had revealed to him the lack in his own life and had been the means of a most blessed experience. He then called on the boys and girls to tell what the Intermediate society had done for them, and thick and fast came testimonies short and to the point. It had taught one how to choose companions, and had brought to others the deepest joy, power of clearer expression, thoughtfulness for others, the value of Bible-reading and prayer, inspiration greater than came from church and Sunday school, ability to work among people, and many other blessings.

Then in like manner the Intermediate superintendents had their turn. They too had found more joy and help than in any other form of church-work. The boys and girls inspire to better work; they demand simple, sincere talk; they set an example of

consecration and enthusiasm. One superintendent advised her Intermediates to give up their meetings during her absence for the summer, and they volunteered to take hold in the church meetings and open-air meetings during the pastor's absence. About forty testified in the same strain, representing virtually the unanimous expression of the superintendents present.

President John Willis Baer gave the closing telling talk to the Intermediates, recalling the fact that the original Christian Endeavor society was really an Intermediate society, and laying stress on the value of Christian boys and girls as boys and girls, not because they are going to be men and women. He warned against indolence and cowardice, and urged keeping the heart tender and the conscience in tune, and showing love in the home.

Mr. Brown followed with a decision service to express a purpose to live up to the ideals that had been held up. Everywhere over the church the boys and girls stood with bowed heads, uttering their resolution in the words of the pledge, "Trusting in the Lord Jesus Christ for strength, I will." All the older ones were then asked to do the same, and almost without exception every one responded.

An Intermediate conference at once followed the rally.

CHAPTER XVII.

LIFE-WORK RECRUITS AND SUNRISE SERVICE.

Moody Bible Institute and Coliseum.

The Life-Work-Recruit Meeting.

WHAT the recent movement for Life-Work Recruits is meaning was indicated by the meeting especially devoted to it on Sunday morning. The lecture-room of the Moody Bible Institute was filled, although it was definitely stated that the attendance was to be confined to those that had dedicated or intended to dedicate their lives wholly to Christian service in some form.

From the start the spiritual earnestness was at white heat. The meeting was for the purpose of testimony, and such was the eagerness to witness that the difficulty was not to encourage participation, but to hold it in check. In prayer and in witnessing several would rise to their feet at once, and it became necessary to use a bell to enforce proper limitation of time so that as many as possible might share in the service, which was in charge of Mr. Poling.

Many of those that spoke were or had been students in the Moody Institute, where they have been preparing for greater usefulness in their chosen field. One after another told of the way that had led to full surrender to God's leading and of the blessing that had followed. Here was a woman trained as a Catholic, whose whole family had come to Christ. Over there was another working among Jews, here one laboring for the Mormons. Some were going to Africa, some to China. A young dentist had answered the call of foreign missions without seeing at first just how he could use his skill. Others planning to go to the foreign field had felt called to needy places here at home.

A definite and immediate pledge was proposed to all present at the close, to the effect that they would try to win some one to Christ that day, would try to win some one to become a Life-Work Recruit, and would be present with him at the evening service.

The Sunrise Consecration Service.

Mr. Poling led the sunrise meeting on the last day of the Convention, at 6.30. A happy company of about a thousand Endeavorers gathered in the Coliseum, the glow of the morning on their faces and the joy of the Lord in their hearts.

After a number of songs Mr. Poling called for sentence prayers, and the readiness of the Endeavorers showed itself in a prompt response, prayers rising continuously and simultaneously from all parts of the audience. These were followed by Bible verses, quoted in the same way, scores of them, eight or ten speaking at once. It was remarkable to note the variety and scope of the verses. Endeavorers have Bible memories.

Then another series of sentence prayers, the company rising; this time songs broke out spontaneously and were interspersed, a stanza at a time, among the prayers. Mr. Poling spoke of the great decision meeting of the night before, and called upon the Endeavorers to pray very earnestly for the new Life-Work Recruits. He asked them to pray definitely for the success of the remaining sessions of the day, and especially to remember Dr. Clark very earnestly in their prayers.

Mr. Poling then gave some very wise and helpful advice to the two hundred who made their decision the night before and to all Christian workers present. They were especially to keep their consciences sensitive and their minds open to the leadings of God's providence, sure that He will give strength for all obedience, and that success is where He places us and in the task to which He assigns us.

Very quietly, before closing the meeting, Mr. Poling asked if there were not some that failed to make their decisions for full-time service of Christ at the evening before, and wished to do so now. In immediate response, without any urging, thirty-three young men and women came to the platform. Then, after a prayer by Amos R. Wells, the two hundred of the night before were invited to the choir seats, and Mr. Poling led them in a brief meeting with the new Recruits. Questions were asked, helpful and practical suggestions were made, and still another conference of the Recruits was arranged for the evening. Thus closed in a way most pleasing to the Master the most blessed sunrise prayer meeting Christian Endeavor has ever held.



William Patterson, D. D.,
Cooke's Presbyterian Church,
Toronto.



A. G. Sinclair, D. D.,
St. Andrew's Presbyterian
Church, Winnipeg.



Edward L. Heilmann, D. D.,
English Lutheran Church,
Joliet, Ill.



Miss Louella S. Dyer,
President, Washington
State Union.



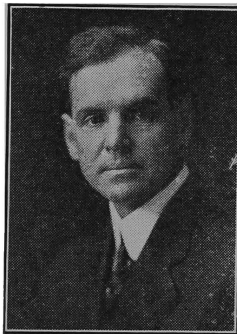
Miss H. Isabel Johnston,
Superintendent, Introduction
Department, Michigan
Christian Endeavor Union.



Miss Adeline Goddard,
Ex-President of the
Oklahoma Union.



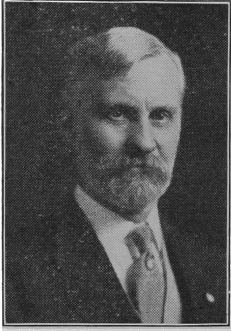
Rev. S. Guy Inman,
Ex-Secretary, Committee on
Co-operation in Latin America.



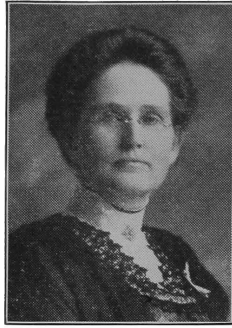
Prof. Elbert Russell,
Biblical Department, Earlham
College, Richmond, Ind.



Rev. O. T. Deever,
General Secretary,
Young People's Department,
United Brethren Church,
Dayton, O.



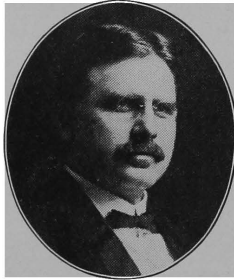
Marion Lawrance,
General Secretary,
International Sunday-
School Association.



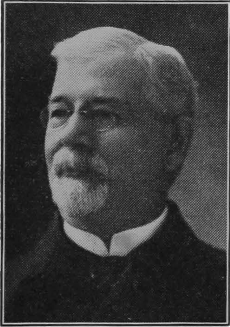
Mrs. Mary Harris Armor.



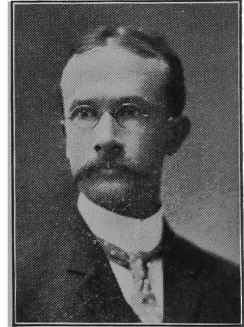
John Timothy Stone, D. D.



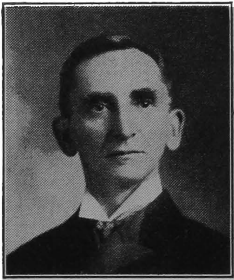
Ira Landrith, D. D.



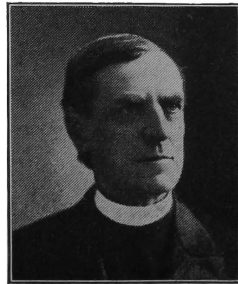
N. B. Grubb, D. D.



Rev. L. B. Chamberlain.



Thomas Ashburn, D. D.



Bishop Samuel Fallows.

CHAPTER XVIII.

WORLD'S CONVENTION AND WORLD-WIDE CHRISTIAN ENDEAVOR.

Coliseum, Sunday Evening, July 11.

(Addresses delivered during this session and submitted, will be found printed in the Chapter of Addresses, Chapter 21.)

MR. MARCUSSON announced the Convention registration at the opening of the Sunday-evening meeting in the Coliseum. There were 10,175 paid registrations at that time. The real attendance, including that at the sessions open to the public, was of course much larger, but no figures could be obtained, except by noting that the Coliseum, seating twelve thousand, was packed at every evening session. Secretary Spaulding of the Coliseum Company told Mr. Marcussou, "This Convention is the greatest thing in this building since it was erected."

After the singing once more of the Convention anthem, Mr. Poling read the greeting of Secretary P. A. Baker of the Anti-Saloon League and also that of the New Haven, Conn., Christian Endeavor union—the first city union ever formed. That well-known pastor of the African Baptist Church, Dr. W. T. Johnson, of Richmond, Va., led the opening devotional exercises, his subject being "Worship." Then, by special request, the "Hallelujah Chorus" was again sung.

First in the features of church life which were to be combined in the composite photograph of the evening was the Sunday school, and a most enthusiastic Chautauqua salute received that splendid general secretary of the International Sunday-School Association, Marion Lawrance. He gave us a series of great words. The first was a mighty challenge, that of the present great world crisis. The second word, springing from that crisis, is responsibility. "Every command of God is an enabling act." The third word, born of this responsibility, is opportunity. "Whenever you find 'Responsibility' written on one side of the door, you will find 'Opportunity' written on the other."

Secretary Lawrance told us how four-fifths of those that join the church come by way of the Sunday school. "A boy is

worth more than a man as a day is worth more than an hour before sunset." The church should take the Sunday schools more seriously. Only one out of four of the church-members of the United States and Canada are in the Sunday schools, and yet out of these schools come four-fifths of the additions to the church. But the church is beginning to take the Sunday schools seriously, as is shown by the fact that more than three million men of voting age are in the Sunday schools of North America. What might be done if all the other men were in the church!

Secretary Lawrance pleaded for more teachers for the Sunday school. It is common for Sunday-school teachers to be sneered at, but Mr. Lawrance would not join that sneer. When he was a boy he discovered that the tree in the orchard that had under it the most sticks and stones bore the best apples! But these teachers must be trained. Six pounds of steel will make an axe, but six pounds of steel are not an axe. To make an axe they need shape, and edge, and polish. The church is full of six-pound people who are not doing much because they need training, they need shape, and edge, and polish.

A topic most fit to follow this was that of Amos R. Wells, "The Christian Endeavor Society as the Training-School of the Church."

No one could better picture "The Church in Mission Lands" than Dr. Royal J. Dye, the missionary to Congo cannibals. He began by assuring us that cannibalism is by no means extinct. His latest mail had brought him the story of how four native evangelists had barely escaped from the cannibals with their lives. Their cannibalism is not to get human flesh, but is partly a matter of religion and largely a matter of feuds. These feuds grow from murder to murder and there is no way to stop them except by what they call "We come to ourselves." They get a man from some distant community, and they bind him to a tree midway between their warring villages. There he must stay till he starves to death, and as his spirit leaves the earth it carries the terrible feud with it. The horrible condition of the Congo under King Leopold, Dr. Dye declared, could never be exaggerated, but under King Albert the Congo knows liberty and justice and peace.

Dr. Dye described some stirring missionary scenes in Africa, and made a very earnest plea for missionary service at home and abroad.

The closing address, by Dr. Landrith, dealt with "The Church at Work; Social Service." Mr. Poling introduced him by referring to the work of the Flying Squadron in which he labored so powerfully.

"The real purpose of Calvary," said Dr. Landrith, "is not merely to save souls, but to save society and nations and this wide world. That is a tremendous task, but less than tremendous tasks make a poor appeal to heroic souls."

"About all an individual has to do in this world is to be fit to live, and to be fit to live with. If he is not fit to live here, he is not fit to live in heaven; and if he is not fit to live with, he'd make mighty poor company for the saints in eternity."

"Every man," Dr. Landrith insisted, "is under obligations to four generations. First, to the dead. He is a poor sort of man who is not better than his father. We do not honor our parents by being less efficient, devout, and true than they are. Second, to the generation to which we belong. A man has no right to touch a generation and mar it. The eternal consciousness of having made some man wicked or some woman foolish would be an eternal hell to a sensitive soul. Third, we are under obligations to our children and to the children of our neighbors and to the children that are worse than parentless. And fourth, we are under obligations so to rear our children that the next generation may be depended on."

Dr. Landrith urged that the churches should concern themselves with all forms of practical social service. "The greatest crime of the age is not the crime we punish with the gallows; the greatest crime is Christian half-heartedness. The church should stand for good milk as well as good morals. Every benevolence in this world is the outer glow of the Sun of righteousness."

Never have our Christian Endeavor Conventions witnessed a more glorious scene than that which closed this meeting. Following up the earnest addresses of the evening, Mr. Poling made a brief but powerful appeal for the consecration of entire lives to definite Christian service, as missionaries, ministers, and other full-time workers for the Master. First he called to the platform all the Student Volunteers, Life-Work Recruits, and others who had already made this great decision. From all parts of the house they thronged, at least two hundred of them, and made a double and treble line across the platform.

Mr. Poling then invited to join these two hundred all in the house that wanted to make the same decision. Immediately they began to come, from the choir, from all parts of the floor, from all the galleries. They came at first by twos and threes, then by dozens. "I'll go where you want me to go, dear Lord," was sung. "I am coming to the cross" was sung. They kept coming, now by scores.

Mr. Poling next asked those that had never made the Chris-

tian confession to join the host that now occupied almost every inch of space in front of the choir. "I have never seen," he said, "a more auspicious hour for men and women to make the great decision." Most of the audience were already Christians, but this call also met with a noble response. Young men brought other young men, young women brought their chums; there were some adults, both men and women. There was deep emotion, but no emotionalism. Tears stood in many eyes, but they were tears of joy.

Then all stood in silent prayer. Then all hands were lifted high, and all voices joined in the dedication sentence, "Trusting in the Lord Jesus Christ for strength, I WILL." After an especially moving prayer by Dr. Landrith the audience was dismissed, but hundreds remained while Mr. Poling held an after-meeting with those on the platform. These signed the decision cards of Life-Work Recruits,—two hundred and two of them. Questions were asked and answered. A dozen trustees, United Society officers, and field-secretaries, stood with Mr. Poling and invited conversation and correspondence with all in any perplexity regarding the course they should now take. Even in the midst of the after-meeting Mr. Poling again turned to those waiting on the floor of the hall, and one young woman came forward, adding herself to the number of those who had made the glad confession.

Coliseum, Monday Afternoon, July 12.

It was good to have John Willis Baer at the head of the Coliseum meeting of Monday afternoon, and eminently fitting since he is the secretary of the World's Christian Endeavor Union. After the opening prayer by Amos R. Wells, we heard the "Christian Endeavor Museum Man," Mr. Merritt B. Holley, who has made himself famous for a remarkable collection of Christian Endeavor curios, and who of recent years has formed a wonderful collection of the flags of all nations. His theme was "The Flags of the Nations," and his collection was before the Endeavorers, the banners of all the countries in the world, hung high and close together above the gallery. Mr. Holley's address was a tribute to flags, their significance and power, and especially to the American flag, which was draped at Mr. Holley's right.

FOLLOWING THE FLAG.

Since the natal day of the human race, when man first saw the vistas of the world spread before his astonished gaze on the plains of historic Mesopotamia, he has been the unconscious follower of some kind of an ideal. The dawn of the race also marked the birth of the strife, which the Creator destined humanity should go through, before liberty could be a reality, or the goal of ages be approached.

The ideals of all nations have been represented by certain signs and symbols, which have been followed in peace and war and which have furnished an inspiration to the seekers after victory and truth. History points to the fact that the twelve tribes of Israel, in order that they might have something distinctive to follow in their search for a kingdom on earth, received from the hand of the Lord certain standards by which the branches of the chosen race might be distinguished, no matter where they went, and nobly and faithfully did they follow these Heaven-given symbols through the vicissitudes through which they passed. The cloud by day and the pillar of fire by night became embodied in their tribal insignia which were their guide and rallying-point in times of prosperity and adversity.

This inborn desire on the part of man for something to direct his footsteps and inspire his actions has been passed down through the ages, until at the present time it finds its highest development in the flag, which is now the recognized emblem which citizen and soldier alike take for their standard to follow and fight for.

The flag of each nation has a definite meaning to the people over whom it floats. In many kingdoms it is nothing more than the individual ensign of the monarch, and his subjects are unfamiliar with the true significance as a national sign. In a republic it is different, for there the national colors are not only the trademark of the nation, but something real and tangible in the understanding of every true citizen. They are the mirror in which is reflected the past history of the country, upon whose folds the patriot can read in letters of blood and flame the struggles and deeds of his forefathers. To the patriotic citizen the flag embodies the history of the past, the ideals of the present, and the hopes of the future. The real flag represents the thoughts and ambitions of the people. It is not an inanimate piece of bunting, but a real living force in their every-day activities. It represents the experience of bygone days, the personal desire of to-day, and the ideals of the days that are yet to come.

It is the personification of that liberty for which life is willingly offered as a sacrifice upon the altar of the nation and to which every true citizen holds as the most priceless treasure of the ages.

The flag points the way over the rough places marked by adversity, and points out the rift in the rocks that opens out upon the broad vista of perfection that lies always just beyond. To follow the flag of a patriotic nation is to tread the pathway onward and upward toward an ideal, which has for its horizon the breadth of the mind of the observer. The flagless nation is a hopeless nation, before which lies outstretched no beckoning hand to lead it onward toward the light of national homogeneity and achievement.

Among all the flags in this collection the one that stands out in transcendent splendor is the Stars and the Stripes. It is the visible soul of the American people, and its tri-colored folds, as they mingle with the four winds of heaven, point out the upward air-line path that leads to the highest human accomplishment.

The United States flag is not a creation, but a growth. The birth was delayed for more than a century, because of the loyalty of the fathers to the nation from whence they came to these shores to carve from the virgin forests a new empire, which unknown to them was destined to become the greatest and most virile nation that the world has ever known. The principle of loyalty has never since the days of Damon and Pythias been more faithfully exemplified before the eyes of the world than it has in the early history of this country. For decade after decade, rather than to break away from the mother country, the patriots

of the new world clung to the royal standard of Great Britain, because they were loath to part with the old until such a time as the new nation could be safely launched upon its glorious career; and when the parting of the ways was finally reached, it was with the greatest regret that the old flag was laid aside and upon its staff were unfurled the heaven-born insignia of the confederated colonies. It was the spirit of loyalty that held back the birth of the new nation, and it is loyalty of the same un-fading and eternal type that has made possible the greatness and power of the republic that was in reality born with the adoption of the banner made by Betsey Ross in 1777. The thirteen stripes of red and white, em-bellished with the field of blue upon which appeared the thirteen stars, gave an open and fearless proclamation to the world that out of the original colonies had sprung a nation which was never to know the sting of defeat, but a nation born of an ideal as high as the cerulean blue of the field of its flag, as pure as the white and virile as the crimson from which its stripes were fashioned.

The starry banner of the republic is the oriflamme which guides the people of the nation in their onward march of progress and achievement. Under its rippling folds new ideas are conceived and new goals won. To the patriotic citizen it is at once the call to duty and the beacon light that guides the seeker after truth. It was under the protection and inspiration of the starry banner of the land of freedom that the idea of Christian Endeavor was first brought into being, and under its beneficent influences the movement was nurtured and brought into full flower.

The true idea of the nation is service, and service is the foundation rock upon which is built the world-wide society of Christian Endeavor. True to the spirit of the nation within whose border the institution was founded, and in keeping with whose ideals it grew to be one of the great-est soul and character building forces the world has ever known, this mighty army of young people imbued with the Heaven-ordained mission of soul-saving and service is marching onward and ever upward under the spell of the spirit of the Master, redeeming the world as it grows. The spirit of patriotism and desire to render service in the world which animated the fathers of the Revolutionary period to organize a new gov-ernment and blaze new trails through the maze of nations is again-ex-emplified in the movement of Christian Endeavor. It stands for the independence of the individual, the exemplification of the Christ life, and the highest development of human usefulness.

To-day this mighty society, in the presence of the flags of all the na-tions of the world, may obtain a new impetus to go forth and increase its power for good. As the flags of the nations are symbolic of the highest ideals of those peoples, so Christian Endeavor is the ideal of the Christian life. Like the flags here displayed it is the fruit of an age-long struggle toward the light of the perfect day, and therefore a vital force in the building anew upon the foundations so successfully laid by the fathers.

Human victories are won through unflinching faith in an ideal and the higher the ideal, the greater the victory. Having learned anew the lessons of the flags, let us go forth with a resolve and achieve still greater results among our fellows, always bearing in mind that a well-founded faith and incessant toil will scale the highest obstacles and overcome the mightiest barriers. Flags are the visible symbols of high ideals, and their followers must keep their eyes above the earth when following them. So let us in following our own ideals keep our eyes above the sordid motives of the crowd and fix them firmly upon those principles which lead to higher and nobler achievements.

Out of earth man sprang, not to return again until his mission on

earth has been fulfilled. Out of mind spring ideals which the individual must follow in his march to the great beyond. From the chrysalis of an idea springs the winged ideal which the individual must follow. As the ideal mounts higher and higher above the world, the mind is broadened and the soul expanded, until, like the flags of the republic it blends the material with the divine, thus expanding into the perfect life, the realization of the Christ life which releases the crystal bar and throws wide the gates of Paradise to the soul that has been redeemed.

Dr. Baer spoke of Dr. Clark's surprise when the little seed that he dropped so many years ago was taken up by other pastors, other denominations, other countries, so that Christian Endeavor has become interdenominational, international, interracial, and, as some one has said, interplanetary. Dr. Baer said that before the meeting was over the audience would find Christian Endeavor interesting.

The series of five-minute talks by representatives of world-wide Christian Endeavor was full of meat.

Bohemian Endeavor—a thousand members in this country and Europe—was represented finely by Rev. James Dudycha. He said that the Bohemian Endeavorers are the pillars of their churches, and in honor of the Huss centenary he lauded the great Bohemian reformer and martyr as a model Endeavorer.

The spokesman for China was a Chinese of power and ability, Rev. Frank Y. Lee. His country, he said, is now working out its national salvation, and he showed how Christian Endeavor can greatly help in this regeneration of that vast land, by evangelism, the emancipation of women, and the abolition of the opium traffic.

Korea was represented by a dear little Korean girl brightly dressed in native costume. Dr. Baer put her on a chair and she bravely sang "Bringing in the Sheaves," first in English (and very good pronunciation), and then in Korean, following it with a verse of greeting. Her name is Kim Chum Suna.

Rev. Pierre Beauchamp greeted us in the name of 250 French Christian Endeavor societies, 150 in France and the rest in Canada and the United States. Many of these French Endeavorers are fighting in this sad war, doing Christian work among their comrades in the trenches. Some of the French societies have already been decimated in the fierce battles that have been fought.

Immediately after France came Germany, represented admirably by Miss Lily Schmidt, who explained that she was able to be here because she started in 1906! She has spent eight years as a missionary in China. Failing health sent her homeward, but on account of the war this was as far as she had come. She told how she established the first Christian Endeavor so-

ciety for women in the interior of China—only one woman and two girls at first, but within two years forty women were in their Christian Endeavor societies. In Germany, she said, they are now having a great world's convention of a million young men from a dozen nations, to whom the German Endeavorers are seeking to minister.

Rev. Pasquale de Carlo spoke for the Italians, the three and a half million in this country as well as those across the sea. "I am proud that I am an Italian by birth and an American by choice, and that I am a Christian man." For twenty-five years Mr. de Carlo has been a missionary to the Italians in America, and he made an earnest plea for the evangelization of the Italians.

A song in Italian was then sung by about twenty-five of all ages, who carried the Stars and Stripes and Italy's red, white, and green. There was much applause as the singers turned to "America," also in Italian.

Miss E. Jenkins came to us from Guam, and told us some interesting facts about Guam's two societies of Christian Endeavor and their island home.

The Convention was shocked to learn that the representative from Siam, Rev. Arthur McClure, while on his way had been killed by a jitney on the streets of San Francisco. We all bowed in silent prayer for his sorrowing friends.

Our Persian Endeavorer, Mr. John B. Keena, of Urmia, brought with him nine Persian Endeavorers, two of them Juniors, and all of them in exceedingly interesting and unusual costumes. Mr. Keena told of the rapid success of Christian Endeavor in Persia, gaining in five years four thousand members in Urmia alone. He told the pointed story of an old Persian shepherd whom they tried to teach the Lord's Prayer; but his memory for abstract matters was undeveloped, so they got him to name his sheep after the clauses of the Lord's Prayer. They tried him a few weeks later. He called the sheep around him and, pointing to them, began to recite the prayer: "Our Father who art in heaven, hallowed be thy name. Thy will be done—" "But hold on!" they said; "you've left out 'Thy kingdom come.'" "No," said the old shepherd. "'Thy kingdom come' got sick last week, and died"!

Mr. Samuel Martinez, of Spain, told of the work of Alice Gordon Gulick, and of how Christian Endeavor, starting in her school, has so increased that Barcelona alone has more than fifteen societies. The Christian influences throughout Spain are very largely those of Christian Endeavor.

Rev. S. Guy Inman, of Mexico, had a big theme, the whole

of South America, and Central America and Mexico to boot. He pictured the material riches and spiritual destitution of that wonderful region. "But Christian Endeavor is a world organization, and bears the burden of the world on its shoulders, carries the horizon of the world in its eye."

Dr. Patterson spoke for Great Britain and Ireland, declaring that even in this terrible war-time things are more hopeful for British youth than ever before. He pictured the friendly relations between Great Britain and the United States, and added, "If you wait until our two flags are in opposition, you will not die a premature death."

India was represented by Mr. A. David Massillamani in Indian costume. He told of the 53 Christian Endeavor societies of his own Madura union with 1,057 members, and the 459 societies in all India with 9,869 members.

Mr. Shiko Kusama, of Japan, read a special greeting to the Convention from the Christian Endeavor union of his country, which consists of three thousand members. In a very earnest speech Mr. Kusama described his nation as "the gateway to the awakening Orient," and urged that America should try to understand the Japanese and co-operate with them.

The Australasian representative, Mr. F. C. Busch, was not present at this meeting, but a beautiful greeting from Mr. A. W. Bean, the president of the Australasian Christian Endeavor union, was read.

Dr. Dye, speaking for Africa, for sixty millions that have never heard of Jesus, told us that he had found Christian Endeavor one of the finest means of representing the Christian conscience and the Christian church. The name for "Christian Endeavor," in the language of the Congo people for whom Dr. Dye works, means "The Family of Strivers." The Christian Endeavor society in Bolenge, Dr. Dye's station, has 800 active members, and no one knows how many associate members, with auxiliary societies in the villages round about.

The close of this picturesque and vital session was a vigorous and pointed talk by Secretary Shaw, who brought the little Korean girl and put her on a chair as a sample of those for whom Christian Endeavor is at work in all lands under the sun. He told what is accomplished by the \$7,000 a year that is spent in maintaining and promoting Christian Endeavor in mission lands, and asked all to rise that would like to have a part in this work. It seemed that every one of the thousands present rose at once. The ushers passed slips of paper that all might clinch their good resolutions by written records. The spirit of the Endeavorers was such that the meeting must have been a great aid

to the missionary work of the United Society and the World's Christian Endeavor Union.

The close of the meeting was "Bringing in the Sheaves," sung by the little Korean girl. Dr. Shaw had a chain of cash sent by the Chinese Endeavorers, and one piece of the money was offered to all who wished, each to pay for it what he chose. Hundreds filed across the platform after the meeting, each taking a bit of copper and leaving a piece of silver or a greenback.

CHAPTER XIX.

DENOMINATIONAL RALLIES.

Congregational Rally, New First Congregational Church.

THE Congregational rally was held at the New First Congregational Church, and was largely attended. Rev. S. H. Woodrow, D.D., of the Pilgrim Congregational Church of St. Louis, Mo., presided, and in welcoming the young people said that Congregationalists should have a special interest in Christian Endeavor, since it was conceived in the brain of a Congregational minister and born in a Congregational church.

Dr. Ozora S. Davis, president of Chicago Theological Seminary, welcomed the delegates to the city and showed in how many ways Chicago is trying to incorporate the life of Christ in the modern city.

Rev. C. E. Burton, D. D., secretary of the Congregational Home Missionary Society, was introduced, and spoke on the responsibility of young people for the saving of America. This is an age of change, but an age of change is an age of opportunity.

Rev. J. Percival Huget, D. D., of the First Church, Detroit, Mich., spoke on the training of leaders. Christian Endeavor has had an important part in this work. Leaders are essential to all real progress. Without wise and enthusiastic leadership progress is impossible.

Dr. Hubert C. Herring, secretary of the National Council, spoke on our responsibility for the work in the nation. It was a brief but scholarly summing up of the problems and tasks of our nation. To know the problems is the first step toward their solution; this must be accompanied by faith in our ability to solve them.

Secretary William Shaw made a rousing address on training workers for Christian Endeavor.

Deep regret was felt at the enforced absence of Dr. Clark, and a telegram was sent to Mrs. Clark, assuring her of the love and prayers of the delegates assembled.

The meeting was full of enthusiasm, but there was through it all a deep conviction and a purposeful earnestness that speak well for the future of Christian Endeavor.

*The Rally of the Reformed Church in the United States,
Grace Reformed Church.*

A very large and enthusiastic rally of delegates and friends representing the Reformed Church in the United States was held in the new and beautiful Grace Church.

Many States and several countries were represented. The programme was of a high order, and evoked a spirit of denominational loyalty and fellowship long to be remembered.

Mr. Clarence C. Hamilton, field-secretary of the Ohio Christian Endeavor union, presided. An address of welcome by the eloquent Rev. Ellis Hay, pastor of the church, was greatly enjoyed, and a response was made in a very happy manner by the Rev. H. Nevin Kerst, a trustee of the Ohio Christian Endeavor union.

The roll-call by States brought out many interesting facts concerning young people's work that proved stimulating and brought forth applause again and again.

Live denominational subjects by live speakers were discussed in rapid succession, each succeeding one proving a connecting link in the great chain of Reformed Church activities.

The home-mission field was very ably discussed by Rev. J. C. Horning, Western superintendent of home missions. "Visioning Our Possibilities in the Far East" was treated by Rev. E. H. Zaugg of Sendai, Japan, while Rev. Daniel Burghalter, D. D., that live, aggressive field-secretary of foreign missions, gave a vivid presentation of present needs and possibilities.

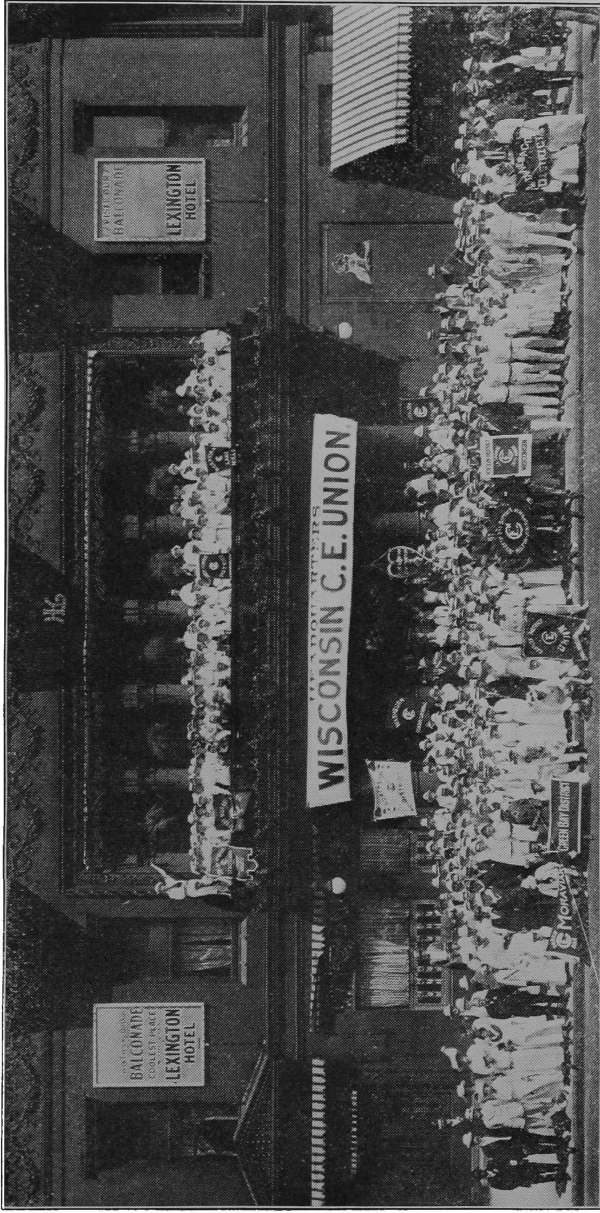
The closing address was made by Mr. A. J. Shartle, treasurer and publication-manager of the United Society of Christian Endeavor, Boston, Mass. The subject discussed was "The Why and How of a Young People's Secretary for the Denomination."

A fitting close to this enthusiastic rally was a six-o'clock luncheon. Around the festive board short talks were made, and an especial feature was the delightful singing by Miss Cecilia Bussure, a little maid of eleven years, who sung herself into the hearts of all.

A resolution requesting the creation of a department of young people's work this fall was passed unanimously.

Moravian Rally, Wabash Avenue Methodist Church.

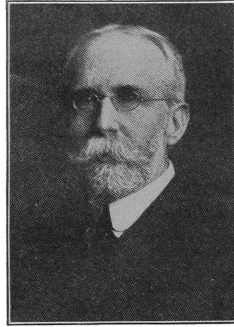
The rally of the Moravian Endeavorers was held in the Sunday-school room of the Wabash Avenue Methodist Church, the Rev. A. D. Thaeler presiding. When the point came for self-introductions, it was found that sixty-seven persons were present, representing mainly the societies and congregations in the West.



THE FINE WISCONSIN DELEGATION, AT THEIR HEAD-QUARTERS.



John B. Keena,
Representative of Persia.



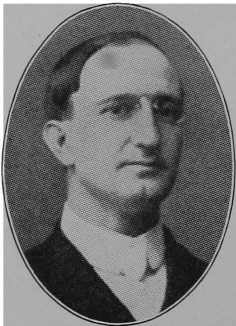
Howard B. Grose, D. D.,
Vice-President, United Society.



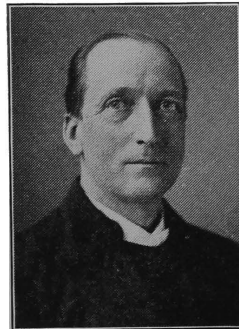
Henry H. Marcusson,
Chairman, Chicago
Convention Committee.



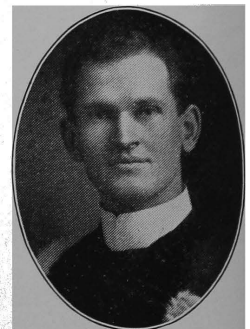
Girls from India.
A Glimpse of the Junior Rally.



W. E. Peffley,
General Secretary, Young
People's Work, United
Evangelical Church.



Floyd W. Tomkins, S. T. D.



Rev. F. W. Kerr,
St. Andrew's Presbyterian
Church, New West-
minster, B. C.

Instead of a discussion simply of Christian Endeavor methods the rally considered rather the crisis into which the Moravian Church, an international body, had been thrust by the great European conflict. Each part of the programme touched this, from one or another side. The Rev. C. A. Meilicke, president of the Wisconsin union, spoke of "Prayer and Its Relation to the Present Church Crisis." This was followed by general discussion of "The Essentials of Unity in Our Church." The Rev. John H. Schaerhert, formerly a missionary in Alaska, spoke of "Our Missions, God's Test of the Faith of Moravians Today." Turning back to affairs nearer home, the Rev. Charles Bornman of North Dakota presented "Moravian Prospects as Seen by a Western Home Missionary," and this was followed by a general consideration of denominational loyalty. Out of this came a distinctly expressed desire on the part of the Western societies for the formation of a district union similar to that which has been so efficient in the Eastern District.

A committee was also appointed to draw up in the name of the rally an expression of the conviction of all present that the unity of the church *must* be maintained, despite every divisive influence, and this resolution is to be given the widest possible publicity.

In every way this was an earnest and "worth-while" rally.

The Reformed Episcopal Rally, Christ Church.

The Reformed Episcopal rally was representative of the Synod of Chicago. The Rev. Samuel M. Gibson, D. D., presided, the meeting being held in Christ Church, of which he is associate rector.

The Rt. Rev. Samuel Fallows, D. D., LL. D., presiding bishop of the church, in an eloquent address explained the reasons why the Reformed Episcopal Church early adopted the Christian Endeavor Society, and has through the years been in hearty sympathy with this great young people's movement of the church.

The Rev. Edward Sonne of Trinity Church, Englewood, gave an address on "Denominational Loyalty," and told of the wonderful gains of the Reformed Episcopal Church in the Eastern States.

The Rev. Dr. Gibson took for his topic "Our Missions," and appealed in their behalf for a larger measure of our support. At the conclusion of his address he presented the following as the goal for Christian Endeavor service this year in our church:

1. A Christian Endeavor society in every parish.
2. One thousand new Christian Endeavor members.

3. One thousand new Sunday-school members.
4. One thousand new church-members.
5. One thousand new dollars for missions.

This programme was unanimously adopted by a rising vote, and plans are on foot to put it into operation.

The Brethren Rally, Grace Episcopal Church.

The rally was a success in every way. The messages were worth while and inspiring to the delegates, who represented a number of the Central States. Rev. C. E. Kolb of Warsaw, Ind., superintendent of the missionary department, gave the first address. Missions and evangelism are the two fields of service that Christian Endeavor dare not neglect. And the call is pressing hard upon the Endeavorers of the Brethren Church.

Rev. J. A. Garber, the presiding officer, and president of the National Christian Endeavor union of the Brethren Church, then spoke on the subject, "Definite Advancement in Brethren Christian Endeavor, Past and Future." He recounted past victories, and mapped out new fields to conquer. He showed that in past years Brethren Christian Endeavor has had splendid growth in numbers and in efficiency. The round table was then conducted by Rev. G. C. Carpenter of Peru, Ind. The participation was lively, and proved very helpful to all.

The following resolution was presented by Rev. Mr. Carpenter, and was unanimously adopted: "*Resolved*, That we accept our share of the obligation involved in carrying forward the new Efficiency and Increase Campaign as outlined by President Francis E. Clark."

The United Brethren Rally, Weaver Memorial United Brethren Church.

The United Brethren rally at the Weaver Memorial United Brethren Church was one of the most successful and enthusiastic ever held in connection with an International Convention. Of the several hundred United Brethren Endeavorers attending the Convention, 140 from fourteen different States were present.

Following a short devotional service Miss Ethel Lund of the local society very happily extended a welcome to the visiting delegates. Rev. O. T. Deever, general secretary of the young people's department of the denomination, acted as chairman.

Bishop Weekley urged that we train our young people in the highest standards of faith and service. His plea was that we stand for Christian character in life as well as in word. Rev. R. A. Smith, president of the Indiana union, made some very

pertinent suggestions as to how we may conserve the knowledge and inspiration received from the Convention.

Dr. J. G. Huber, D. D., president of the Board of Control, after paying a happy tribute of appreciation to *The Christian Endeavor World* and *The Watchword*, the official organ of the United Brethren young people's work, eulogized the Life-Work Recruit movement as the very flower and climax of Christian Endeavor. Dr. H. F. Shupe, editor of *The Watchword*, explained the relation existing between United Brethren Endeavorers and the United Society, and urged that we co-operate heartily.

A short paper on the "New Efficiency Standard" by Mr. A. La Verne Spafford, field-secretary for Michigan, was read.

Following these spiritual addresses four denominational union presidents stood and introduced themselves; then seven other denominational union officers did likewise. Eight local society officers were present, and introduced themselves. Only twelve had ever attended an International Christian Endeavor Convention before. Each one named the Convention he had attended.

During the seven years since the denominational Young People's Christian Union changed its name to the Young People's Christian Endeavor Union of the United Brethren Church there has been felt the impulse of a new life. The recent General Conference provided a general secretary for the work; and with these new facilities, coupled with the larger fellowship and outlook attending affiliation with the United Society, it was felt that the best days are just ahead.

The Baptist Rally, First Baptist Church.

There was an excellent attendance at the First Baptist Church, despite the fact that the Baptist Unions of the city had not received invitations and therefore were not so largely represented as otherwise they would have been. The meeting was full of enthusiasm, and its influence will make for closer relations between the Baptist young people.

Dr. Howard B. Grose presided, and kept things moving spiritedly. Dr. W. W. Bustard of Cleveland spoke of the vision requisite to service. Dr. George T. Webb of Philadelphia, who with the presiding officer was sent as special representative of the Baptist Young People's Commission, explained the present relations of all our young people's societies to the Commission and the ease with which this could be made the centre of union. Mr. Rottmann told how the Montana Baptists had just become a Baptist Union of Christian Endeavor.

Brief addresses were made by State-President Nichols of

Connecticut; Mr. H. N. Lathrop; State-President Walter L. Jaeger of Colorado; Dr. W. T. Johnson of Richmond, Va., and others. Strong emphasis was laid upon the fact that Christian Endeavor has been a constant stimulus to denominational loyalty, while its broad fellowship has brought joy and inspiration. A message of greeting was sent to the convention of the Baptist Young People's Union at Oakland, and the hope was expressed that in future the two conventions might not occur the same week, so that attendance at both might be possible.

The Canadian delegates had a hearty reception. Dr. Behan, president of the Baptist Missionary Training-School, told of the work in which he is engaged; and a missionary hymn written by Miss Ella H. Dye, a 1915 graduate, was sung with enthusiasm.

At the close of what all regarded as a most interesting rally the young people of the First Church served light refreshments, another evidence of the abounding hospitality.

We still look forward hopefully to the day when all our Baptist young people will be united under the banner of the Baptist Union of Christian Endeavor. That was the spirit of the rally.

The Christian Rally, Second Presbyterian-Church.

The rally of the Christian Church was held in the beautiful Second Presbyterian Church.

The attendance was the largest ever had by this church at either a State or an International convention. On the request of Dr. Harper, president of Elon College, N. C., who could not be present, Rev. H. Russell Clem of Springfield, O., presided.

Rev. J. S. Kegg of Ohio, discussed "Christian Endeavor Possibilities in Our Brotherhood"; Mr. R. F. Pruitt of Indiana, "Advance Steps in Christian Endeavor Work"; Rev. Roy Helfenstein of Illinois, "Our Need of Christian Endeavor"; Miss Kirkendorf of Indiana, "Christian Endeavor and the Book"; and Mrs. Hagans of Ohio, "Junior Work."

In the general discussion much enthusiasm was shown, and the workers to the last individual showed themselves willing to "line up" for the programme of work for the next two years as outlined in Dr. Clark's message to the Convention, and to pull the whole denomination into line.

The Endeavorers of this church are already looking forward with joyous anticipation to the Convention in New York in 1917, and many valuable suggestions were made regarding the denominational rally there.

The Fifth World's and Twenty-Seventh International Convention has been the best in point of practical good to the Christian Church.

Rally of the Reformed Church in America, First Reformed Church.

The Reformed Church rally was held at the First Reformed Church. There were present about one hundred and twenty-five delegates from seven different States.

The meeting was in charge of Rev. John Lamar, pastor of Bethany Reformed Church, Chicago.

After devotional services Rev. William J. Van Kersen, field-secretary of the foreign-missionary board, spoke on Christian Endeavor and foreign missions, calling particular attention to the opportunities in China.

Rev. L. B. Chamberlain, from India, a member of the Christian Endeavor society at Dindivaram, organized more than twenty-five years ago, spoke in particular of the influence of missionaries indirectly on politics and legislation as well as on the religious life of the natives of India.

Rev. James Moerdyke, missionary from Arabia, speaking of that country, made special reference to the hopeful signs of the times, and the great work before the missionaries when peace shall be declared among the nations at war.

Rev. John Lamar spoke on home missions, after which the delegates informally discussed ways and means for larger things in missionary activities.

The Methodist Protestant Rally, Avalon Park Methodist Church.

The rally of the Methodist Protestants at Avalon Park Church was a spirited and spiritual meeting. There were ten States represented, ranging from Texas and Alabama to Michigan and from Kansas to New Jersey.

A spirit of hearty fellowship was present, and of keen interest and earnestness.

Rev. Harlan L. Feeman, D. D., of Westminster, Md., successor to the lamented Dr. Hubbell, presided. The pastor of the church, Rev. C. O. Harvey, not only gave cordial welcome to those present, but made a plea for more home-missionary spirit among the young people.

Rev. C. M. Compher, president of the Virginia union, delivered an eloquent and inspiring address on "Our Young People's Opportunity," in which he told that for which Christian Endeavor stands and what it has accomplished.

Rev. Fred A. Perry, D. D., of Adrian, Mich., spoke impressively on "The Requirements for Measuring Up," in which he gave a searching application of St. Paul's words, "By the grace of God I am what I am."

The roll-call by States brought out several interesting and snappy short talks from the floor, which were greatly enjoyed.

The ladies of the church served a luncheon to the visitors at the close of the rally.

One of the practical features of the rally, which belongs to the genius of Endeavordom, was an offering of fifty dollars as a contribution to the church-building enterprise which the pastor and his people have under way in their growing section of Chicago.

The Seventh-Day Baptist Rally, Masonic Temple.

The Seventh-Day Baptist rally was held in the Masonic Temple. About ninety were in attendance. The meeting was led by Rev. H. Eugene Davis of Walworth, Wis., president of the Seventh-Day Baptist Young People's Board and formerly a missionary in China.

After the opening service a fine address of welcome was given by Dr. George W. Post, Jr., of Chicago; and this was followed by a message from the Seventh-Day Baptist Young People's Board presented by Rev. H. Eugene Davis. The following topics were then discussed in spirited ten-minute addresses: "The Place of Christian Endeavor in the Church," by President William C. Daland, D. D., of Milton College; "How to Make the Local Society Count for the Most," by Rev. Henry N. Jordan of Milton Junction, Wis.; "The Best I Know of Christian Endeavor," by Rev. L. O. Greene, Farina, Ill.; and "The Future of Christian Endeavor among Seventh-Day Baptists," by Rev. George W. Lewis, Jackson Centre, O.

Rev. William L. Burdick, D. D., of Alfred, N. Y., who had made up the programme for the rally, was called out by the leader, and spoke on the purpose of the rally and the permanency of the Christian Endeavor idea.

Five-minute addresses on "What Christian Endeavor Has Done for Me" were given by Mrs. C. S. Sayre, Albion, Wis.; Miss Mabel E. Jordan, Nile, N. Y.; Mr. Carroll West, Milton, Wis.; and Miss Grace L. Bohanak, Milton, Wis.

At the close of the addresses Rev. L. C. Randolph, D. D., of Milton, Wis., in his own inimitable way, introduced every one to every one, and a few minutes of getting acquainted followed.

Many expressions of appreciation of the great 1915 Convention were heard throughout the rally, and enthusiasm for Christian Endeavor ran high.

The Presbyterian Rally, Fourth Presbyterian Church.

The Presbyterian rally was held in the Sunday-school room of the beautiful Fourth Presbyterian Church, and was led by Rev. William Ralph Hall, the denominational superintendent of

young people's work, the devotional service being led by Rev. W. L. Gelston, formerly in charge of that work.

Missions, home and foreign, furnished the theme for the gathering.

Rev. George H. Trull dealt with the methods of training the young for service for others, mentioning the mission textbooks to be used this year. The result of training to know, to feel, to act, to be, will be that when the call for service comes the response will be, "Here am I; send me."

Miss Clara Davidson, field-secretary of the Woman's Presbyterian Board of the Northwest, set forth the opportunity and the responsibility of the Presbyterian Church. An investigation of the fields indicates that its share of the world's evangelization includes no fewer than one hundred million souls. There is a duty in the direction of increased giving. On an average, five dollars a year should come from each Presbyterian.

The home-mission cause was presented by Miss M. Josephine Petrie, secretary of the young people's department of the home-mission board. She emphasized the need of training the young and the consequences of neglecting it, illustrating by the complaints about the difficulty of getting Junior superintendents now because a few years ago not enough attention was given to the Juniors. She urged that Endeavorers help by giving others the benefit of their experience and that they pray definitely for missionaries by name.

The meeting closed with an illustrated missionary sketch, dramatically showing the results of witnessing for Christ to foreigners in our homes or in our country.

The Disciples' Rally, Jackson Boulevard Christian Church.

The Disciples' rally, held in the Jackson Avenue Church of the Disciples, was one of the largest in attendance and the most enthusiastic in spirit that has been held in the history of meetings.

There was general regret that the national superintendent, Rev. Claude E. Hill, was unable to be present. His place was ably filled by Rev. Austin Hunter, president of the Disciples' Endeavor Board. Rev. H. A. Denton presided over the meeting, and spoke briefly; and C. M. Fillmore, of Indianapolis, led the service of song, which indicated the high tide of Christian Endeavor enthusiasm in the hearts of the Endeavorers present.

Brief and pointed addresses were delivered by Dr. C. H. Chain, of the Pennsylvania union; Rev. C. G. Kindred, of the Englewood Christian Church; Miss Adeline Goddard, of the Oklahoma union; Mr. Frank Lowe, Jr., of the Missouri union; the missionary, Dr. Royal J. Dye; Rev. John E. Pounds, D. D.,

of Hiram, O.; Rev. Austin Hunter, of Chicago; and Rev. W. F. Shaw, of Chicago.

Great applause greeted a survey of Christian Endeavor among the Disciples by one speaker, in which he expressed the hope that convention programme committees would give Christian Endeavor adequate place and time in all meetings; that organized Bible classes would not be accepted as substitutes for Christian Endeavor societies; and that the Junior Christian Endeavor societies, which by agreement among the Disciples contribute missionary money through the Disciples' woman's board of missions, would not be allowed to die or be changed into mission bands. Upon motion of Mr. Frank Lowe, Jr., with many seconds, a committee was appointed to memorialize the General Convention of the Disciples, meeting in Los Angeles the last of July, upon the subject and to prepare the way for a great and aggressive Christian Endeavor propaganda the coming two years.

The name of Dr. F. E. Clark, whom the Disciples dearly love, was mentioned often in prayer for his recovery. Recognition of the occasion was given by the local church through Lewis S. Adams and S. V. Underwood in a very ingenious scheme of Christian Endeavor decorations.

The African Methodist Episcopal and the African Methodist Episcopal Zion Rally, Zion Church.

The most enthusiastic rally ever held under the auspices of the Allen Christian Endeavor League of the African Methodist Episcopal Church and the Varick Christian Endeavor society of the African Methodist Episcopal Zion Church was that of July 9 at the Walters African Methodist Episcopal Zion Church.

The theme was "Consecrated Service," and Dr. Julian C. Caldwell presided. Greetings from Chicago were brought by Mrs. H. J. Callis, and the response was by Mr. C. W. Harper, of Atlanta, Ga.

Splendid addresses were delivered by Prof. James W. Echelberger, of Warren, Ark., on "How Can We Make This a Saloonless Nation by 1920?" Rev. S. S. Morris, D. D., of Richmond, Va., on "The Bible, the Supreme Book"; and Rev. B. W. Arnett, D. D., of New York City, on "The Responsibility of the Church for the Training of Its Future Members." Bishop Alexander Walters, of New York, conducted an open parliament on "What Has Christian Endeavor Done for Our Young People?"

Resolutions were adopted and sent to the Anti-Saloon League Convention in session at Atlantic City, pledging united support for a saloonless nation by 1920. A letter of good cheer was sent to Dr. Clark, praying for his speedy recovery. An

offering was taken for the fund for the new Christian Endeavor building.

The United Evangelical Rally, Adams Street United Evangelical Church.

The United Evangelical delegates met in the Adams Street Church, with Rev. W. E. Peffley, general secretary, presiding. About three hundred representatives from the various conference districts, with two bishops and thirty preachers, were present and demonstrated their Christian Endeavor enthusiasm and loyalty.

Addresses were delivered by Bishop W. H. Fouke, of Naperville, Ill.; Bishop U. F. Swengel, of Harrisburg, Penn.; Daniel A. Poling, of Boston, Mass.; Stanley B. Vandersall, of Columbus, O.; and Robert G. Munday, of Chicago, Ill.

Bishop Swengel introduced the general secretary, W. E. Peffley, who was elected a trustee of the United Society, and Daniel A. Poling, the honored associate of Dr. Clark. Dr. Swengel referred tenderly to the history of Mr. Poling, as the latter was brought up in the United Evangelical Church, and especially to his early and constant connection with Christian Endeavor. Mr. Poling took occasion in his address to express his gratitude for the warm friendship of Bishop Swengel and for the church which he has always loved and served. Mr. Poling gripped the hearts of his people in a way that will never be forgotten. The delegates gave Mr. Poling a most enthusiastic reception, and pledged their hearty support and co-operation in the strenuous campaign before this superb leader.

Bishop W. H. Fouke, former general secretary of the young people's work, delivered an inspiring address on "Loyalty to Christ."

Mr. Stanley B. Vandersall, general secretary of the Ohio union, emphasized the modern opportunities of Christian Endeavor, especially the Efficiency movement.

Mr. R. G. Munday, treasurer of the Young People's Managing Board, urged the need of a field-worker for the denomination.

The key-note of the rally was sounded by Rev. Herman W. Lambert, the pastor of the church, who conducted the devotional service. Prayer and service were held before the workers as the great need and opportunity.

This was easily the greatest denominational rally in the history of Christian Endeavor in the United Evangelical Church.

The Primitive Methodist Rally, Wabash Avenue Methodist Church.

The rally was held in the Wabash Avenue Church, with Rev. John Hardcastle, of Platteville, Wis., as leader.

A very fine address was given by the Rev. Dr. W. Hardcastle, brother of the leader, and ex-president of the Iowa Christian Endeavor union, his subject being, "The Need of a Closer Relationship to the World-Wide Movement of Christian Endeavor."

These recommendations were made to the churches of the denomination:

First, that the Annual Conference give at least one session to the Christian Endeavor movement and urge the attendance of all our young people.

Second, that we invite an expert to present the Christian Endeavor movement at our next annual meeting.

Third, that we emphasize the spiritual side, and give our young people to understand that first of all it is a religious movement, and recommend that they become Comrades of the Quiet Hour, and at the same time do not neglect the social features of the work.

Fourth, seeing that the Christian Endeavor movement is the greatest religious organization for the unification of the church and the salvation of the world, we suggest that each conference be represented at the International Conventions by at least two delegates.

Fifth, that all our young people become members of the Tenth Legion, and subscribers to *The Christian Endeavor World*, so that they may become better qualified for the work.

The Lutheran Rally, Grace Lutheran Church.

Dr. Brankamp, president of the Northern Illinois Synod, gave an interesting address of welcome. He told the delegates that there were two hundred Lutheran churches in Chicago, and fifty of these are English-speaking. In many ways the young people have been very helpful, especially in mission churches.

Miss Emily Shellenberg favored the gathering with a solo. Then the Rev. Paul Holtman, from Washington, Ill., gave an interesting talk about the uplift and inspiration of many lines of work. He spoke of talents given to all to use for the Master in the church. We should all be loyal churchmen, as was Christ. Christian Endeavor is not the church, it is only part of the church. We should show our colors at all times without fear. Young people are needed at all times in church-work, and should be taught to take older ones' places.

Dr. Bannen said our church is the whole wide world. Hope lies in the young people's all doing God's work. Let our lives show forth Christ's life.

In an open parliament some reported holding cottage prayer meetings. One society is sending fifty dollars to a native nurse

in India. In California the Intermediate societies are doing great work along various lines. In Maryland the banner society is doing especially good missionary work, but does not neglect the other calls that come to it. At the suggestion of a Maryland delegate a collection was taken for a new hospital in Africa.

Dr. T. F. Dornblaser, the pastor of the church entertaining the rally, was elected to serve as president for two years, and Miss Clara Dohme, of Baltimore, Md., was elected secretary. Then followed a very pleasant social hour.

Mennonite Rally, First Mennonite Church.

The Mennonite rally was held in the First Mennonite Church at Sixty-second and Carpenter Streets Sunday morning, July 11. The rally was in charge of International Trustee of the United Society, Rev. N. B. Grubb, of Philadelphia, and we need not say more about the leader. In his inimitable way Mr. Grubb kept things moving and the programme went through in its allotted time. The programme was opened by prayer offered by Missionary P. J. Boehr, who is getting ready to sail for China. The first address was a short welcome to Chicago and especially to the Mennonite circles, delivered by Rev. W. W. Miller, city missionary in the Englewood district. Dr. S. K. Mosiman, in a very effective address, spoke of the need of consecrated service, a service that will be effective.

The subject of Rev. J. H. Huffman's inspiring address was "Why Am I a Mennonite?" He incidentally referred to the universal fact that he, as all our younger men, trained in schools of other denominations, is a Mennonite to-day because he chose to remain with his church even at a sacrifice.

A very interesting feature of this rally was the fact that a message of greeting was sent to the meeting by one of the charter members of the first Christian Endeavor society organized in the Mennonite Church. This was the society organized in the church at Bally, Penn., under the pastorate of Rev. C. H. van der Smisen, in 1887. Mr. Jos. B. Bechtel, now an active worker in the Christian Endeavor society of the First Mennonite Church of Philadelphia and a deacon in that church, declared that he got some of his first experiences in Christian work in that society. He was also a delegate, probably the first delegate ever sent by a Mennonite society to an International Convention, when he came to Chicago to represent his society in 1888. It is but fair to add that this society became the inspiration of other societies and had not a little to do with the organization of societies, as the Schwenksville society and also the Young People's society at West Swamp. There were two members of that oldest society in the audience that morning when the message was read.

One was Prof. Perkey of Bluffton College, who is doing post-graduate work at the University of Chicago this summer.

The rally was concluded with prayer by Rev. Mr. Huffman of Bluffton Seminary and the message of the United Society to the societies represented. The message was extended by Rev. Mr. Grubb. There were present about forty Mennonites representing at least nine States and Canada.

The Friends' Rally, Friends' Church.

For Christian Endeavor delegates, who had become somewhat weary with the big crowds and long sessions at the Coliseum, where from ten to fifteen thousand people gathered morning, afternoon and evening, the quiet of the Friends' meeting on Indiana Avenue was pleasant and restful. Compared with like gatherings at former conventions, the rally showed a marked improvement, as to numbers, enthusiasm, and quality of a really excellent programme.

There were about 75 present, counting both resident and visiting Friends. Of these, 49 entered their names in the visitors' register. Of this list 27 were from Indiana, 6 from Iowa, 6 from Michigan, two each from Nebraska, Ohio, and Minnesota, and one each from Kansas, Montana, Colorado, and California. There were a few who did not register, but the above is a fair index of the representative character of the group.

An hour was spent getting acquainted and practising a special conference song. Following this, the group was called together with Thomas E. Jones as leader. The theme of the afternoon, "Christian Endeavor's Opportunity," was discussed under five heads: First, in foreign missions; second, in social service; third, in peace propaganda; fourth, in summer conferences; and fifth, in furthering the principles of Quakerism.

The first topic was discussed by Charles E. Haworth, a missionary who labored for a decade or more under the A. F. M. B. He spoke of his experiences with the Christian Endeavor, both in Mexico and in Cuba. He told of the prejudices and misunderstanding which hampered its introduction, and how it gradually won favor with the young people and became a wholesome rally centre for them.

Harriet C. Stephenson, of Winfield, Ind., spoke briefly of methods of increasing missionary interest in local societies.

Herman Newman, of Chicago, called attention to the demands which social service is making upon the young people of the present time. He said we need more than sentiment and good intentions. The call is insistent for time and money, also for intelligent understanding of the great social issues confronting the present generation.

Elbert Russell, of Earlham College, said we must not regard peace as an annex to Christianity, but as a fundamental part of it. He designated reliance upon militarism as a subtle and deadly form of infidelity. He found in it a reliance upon the material order and a disregard of the unseen spiritual forces, upon which Jesus based His hope of the coming of the Kingdom.

Lillian E. Hayes, Dunreith, Ind., gave a preview of the coming Young Friends' peace conference and assembly, to be held the latter part of July at Winona Lake, Ind.

Thomas E. Jones, secretary of the Young Friends' Committee of the Five Years' Meeting, closed the meeting by calling attention to the opportunities which Christian Endeavor affords for practising the presence of God after the manner of early Friends, and for individual voluntary expression, such as characterizes the best type of Friends' meetings for worship. In the final analysis, he said, Christian Endeavor fails unless it succeeds in affording opportunity and training for worship as well as service.

Light refreshments were served.

CHAPTER XX.

THE PURPOSE MEETING.

Coliseum, July 12.

AS the hour for beginning the closing session drew near, the Coliseum was bright with State and union banners, and rang with cheers and yells, which promptly subsided at the opening of the praise service.

As Dr. Grose transferred to Mr. Poling the gavel, he said, "The Lord God almighty lead you and guide you in your association with Dr. Clark so that your names may be linked together in all the annals of our Endeavor history. God be with you"; and by acts if not in words all present said, "Amen."

In turn Mr. Poling expressed the gratitude of all to Dr. Grose for his great services rendered in connection with the Convention. He then presented the chorus and their leader, Professor Smith, who were left in no doubt as to the place they had won in the hearts of the delegates. Parker's anthem, "Jerusalem," was given by the chorus, Mr. Frank M. Dunford finely giving the bass solo.

In recognition of their conscientious work and generous hospitality the Convention Committee was called to the platform, and in a vein both humorous and serious, partly in rhyme and partly in prose, their deeds were recited by Dr. Grose, who conferred the new degree of Convention Experts, and mentioned each individual's right to such a title.

Mr. Marcusson, the chairman, asked that the chorus make the response by leading in singing "Blessed Redeemer," as all that had been done had been solely for the glory of God.

A surprise was announced as next on the programme, and on behalf of the chorus Mr. Marcusson presented Professor Smith with a baton in token of their appreciation of his friendship and courtesy.

Rev. C. H. Stauffacher, president of the Iowa union, and Mr. Frank Lowe, Jr., president of the Missouri union, were called to the platform; and Mr. Marcusson hung around Mr. Stauffacher's neck a red pennant as the first prize for the parade and ball game on Saturday afternoon, and a blue pennant was hung around Mr. Lowe's neck.

The Boy Scouts, about a score of them, were then sum-

moned, and as they marched across the platform were thanked for their numerous services by the applause of the company, which became a steady beating of time to their marching down the hall until they disappeared.

Adjutant Broughton and Colonel Flynn, of the splendid Salvation Army band whose music had added so much to the service of praise, then received the only compensation given them for their self-denying gift of time and skill.

The committee on resolutions presented through their chairman, Dr. Landrith, their report, which appears in Chapter XXII.; and the report was adopted unanimously.

No preceding twelve months have been marked by the death of so many trustees as have gone to their reward the past year. Secretary Shaw as the one person best qualified to do so called the roll of these, characterizing each with a brief and apt phrase. Besides the trustees, Rev. Alexander Gilray, D. D.; Rev. P. S. Henson, D. D.; Rev. A. L. Phillips, D. D.; Hon. S. B. Capen, LL. D.; Rev. J. M. Lowden, D. D., mention was made of the field-workers, Mr. Thomas Hannay, Jr.; Bernard Clausen, M. D.; Rev. C. H. Hubbell, D. D.; and Rev. Jesse Hill, S. T. D., pastor of Williston Church.

The trustees stood in their places while prayer was offered by Dr. Grose and Field-Secretary Paul C. Brown.

The chorus then gave the fine memorial anthem, "Christ Is Eternal," the words being by Dr. Gunsaulus. Across the hall came answering strains from the choir stationed in the rear gallery, and then softly a quartette in a gallery at the rear of the platform sung "O mother dear, Jerusalem."

"The one thing supremely worth having is the opportunity coupled with the capacity to do a thing worthily and well the doing of which in its vital importance touches all our human kind." With this quotation from Theodore Roosevelt, President John Willis Baer begun an address in which he presented a subject at the unanimous request of the trustees. It was the completion of the sum needed for the Headquarters Building, a cause that has rested so heavily on the heart of Dr. Clark now on his bed of sickness. Tenderly and strongly Dr. Baer pleaded that each one present might pledge toward this object a sum that would really cost something. He urged every one that was in the company to stand as a pledge to share in this.

Mr. Poling followed up the appeal. Here and there various sums, one hundred dollars from several persons, twenty-five from another, and so on, were reported. Then Massachusetts challenged the rest with a pledge of one thousand. Almost every one in the Coliseum was on his feet, and received an envelope on which to write what he would give.

The noble group of field-secretaries, twenty of them, men and women, giving three hundred and sixty-five and a quarter days of self-sacrificing effort every year, were drawn up in line; and Mr. Lehmann introduced them all by name, adding that every one of them realizes that nothing means more to Christian Endeavor than the completion of the building. To their side were called the officers of the United Society.

Again was heard with delight Gounod's "Jerusalem, O turn thee to the Lord" as magnificently given by soloist and chorus and band.

Music quite different in character, but no less warmly received, was furnished by half a dozen Hawaiians gay with bright sashes and with garlands about their necks after the fashion of their country.

Secretary Shaw announced that more than enough to purchase Dr. Clark's portrait had been raised, and that about eight thousand dollars had been contributed in the afternoon for the foreign work.

Up the side aisle and across the platform then filed the ushers, the Boy Scouts, and others that had been serving in various ways through the Convention, followed by fourteen of the police force that had been on duty and who lined up for their photograph to be taken.

Then came the characteristic feature of the closing meeting, which had been so full of striking features. This was the purpose meeting, in which one representative of each State or country spoke from the platform, and the rest of the delegation, standing together in some part of the hall, completed the response.

First to be heard was Canada, which had sent the largest and most representative delegation it had ever had at a Convention. Its purpose is in the near future to have an interprovincial field-secretary.

Alabama was going back to realize its opportunity, and repeated as its motto Rom. 12:1.

The first interdenominational colored Christian Endeavor union was formed in Alabama, and a representative of this told of their resolve to give their services unreservedly.

California sung a State song, and told of three lines of effort, with the determination to have five hundred new Junior societies, to live up to the slogan, "The high schools of California for Jesus Christ," to reach their goal in gifts for the Headquarters Building, and to follow the whole programme outlined by Dr. Clark.

Colorado responded by a song and a yell, and said that, higher geographically than any other State, it means to rise to

every opportunity for Christian service, and to carry out Dr. Clark's programme.

Following its yell Delaware announced its purpose to work in Dr. Clark's campaign for millions.

From the capital of the nation came a resolve to do, trusting in the Lord Jesus Christ for strength, and then a verse of "America" brought all others to stand with the singers.

Florida will enter the million campaign in Christ's strength.

Iowa's host broke out into "The Little Brown Church in the Vale." They plan to do their part in the Building Campaign, and proposed as the sense of the meeting that work should begin at once with our legislators to secure an immediate prohibitory amendment.

Indiana responded heartily to the challenge for millions, and plans to go through the State to the north, to the south, to the east, to the west, to ensure their measuring up to their responsibilities. A banner was held up bearing the words, "We are putting Christian Endeavor societies all over the map."

Idaho's representative insisted that their name was not correctly pronounced, but created some amusement by once lapsing into the pronunciation be criticised. The name is Indian, and means a greeting to the sun, marking the dawn of a new day. A stand for a saloonless nation and hard work for the new building were promised. A weird yell closed the response.

Kansas is aiming at two hundred new societies, four hundred new subscriptions for *The Christian Endeavor World*, twenty thousand new dollars for missions, four hundred Comrades of the Quiet Hour, and one hundred Life-Work Recruits.

Kentucky leads in prison work, and has the largest college Christian Endeavor organization. A State song was part of the response.

Louisiana gave assurance that though her delegation was small, she is alive.

Maryland is to work for efficiency, and voiced its consecration in a stanza of "Take my life."

Massachusetts has started the movement for finishing the Building Campaign by issuing a challenge to raise a thousand dollars. It pledges itself to work and work for Christ's kingdom till it comes. A stanza of "O Jesus, I have promised" was sung.

Michigan gave vent to an enthusiastic shout.

Minnesota has five aims: her share of Dr. Clark's millions, a field-secretary for six months, an institute in every district, a veterans' association, two words added to the slogan, "A saloonless nation by 1920"—"Minnesota now."

Missouri, with 169 delegates, including 125 officers, is looking to the future and the campaign for millions. A stanza of a

State song based on "Stand up, stand up for Jesus," was sung.

Nebraska announced its goal of an efficiency campaign and a field-secretary, and added a song.

New Jersey responds to the new programme of service, "Trusting in the Lord Jesus Christ for strength, we will," and continued in song, "Where He leads, we'll follow."

"New Mexico for Christ" represents the State's purpose, and in spite of difficulties, trusting in the Lord Jesus Christ for strength, they will win the victory.

New York displayed the big banner, "New York, 1917," and purposes to give more for the building than any other State, to do the Empire State's share in the campaign for millions, and to make "New York, 1917," the best yet. The delegation sung "Somebody did a golden deed," the author being the State president.

North Carolina pledged, "Trusting in the Lord Jesus Christ, we will."

"North Dakota for Christ; larger things and better things for Christian Endeavor," was the next motto.

Ohio repeated Matt. 5:16, sung "Brighten the corner where you are," and then repeated, "Trusting in the Lord Jesus Christ for strength, we will."

Oregon's little group gathered around Mr. Poling. Thirty-four years ago Christian Endeavor was started in Portland, Me.; they intend to start a new centre in Portland, Or., and pledge greater support to Christian Endeavor.

Oklahoma, the biggest new fertile field in the United States, is to be claimed for Christ. A State song and a yell were given.

Pennsylvania accepts for its share one-twentieth of the work outlined by Dr. Clark. The delegates joined in a song.

"Rhode Island purposes a brisk fall campaign for the extension of Christian Endeavor. Our State leader is a man of great faith and has a large heart, with lots of enthusiasm. Ours is only a small State, but with God for our partner we can make our plans large. Look for us at New York City in 1917, and watch us grow."

"Tennessee accepts the challenge to mobilize and vitalize her forces in an effort to evangelize. We can do it if we will; we must do it if we can." The delegation responded to this by standing and with right hands uplifted repeating together, "Trusting in the Lord Jesus Christ for strength, we will."

Texas. Proud of the large delegation from the largest State.

Utah. Small in members, will.

Vermont. Will be a league of those who love in the service of those who suffer.

Washington. A deeper spiritual life.

West Virginia. One thousand new societies. "West Virginia Hills."

Wisconsin, a big crowd, with tumultuous singing. "We're going to grow."

China. What Christian Endeavor will do for China.

India. Two young women—one of them the first missionary sent out from the Chicago union.

Illinois, a great throng, gave this message:

Our pledge, hope, and prayer is a strong, steady growth and increase along the lines of Dr. Clark's message.

By thy rivers gently flowing,
 Illinois, Illinois,
 O'er thy prairies verdant growing,
 Illinois, Illinois,
 Comes a message on the breeze
 Wafted through the leafy trees,
 There are thousands of C. E.'s in
 Illinois, Illinois,
 There are thousands of C. E.'s in
 Illinois.

We thank God for our Endeavor,
 Illinois, Illinois,
 Trusting in His strength forever,
 Illinois, Illinois,
 Senior, Junior, High School too,
 We will strive our work to do,
 To our pledge be always true,
 Illinois, Illinois,
 To our pledge be always true,
 Illinois.

Mr. Poling said, "We have seen our relation anew to the world in this Convention." He told the story of his little boy whom he took for a surgical operation a few weeks ago. The boy fought against it, but at last quieted down, asking his father, "Will you stay through?" After the operation, as he recovered and opened his eyes, the little fellow asked, "Did you stay through?" And woe be to the father if he had not stayed through. Endeavorers, the Master has laid upon us, upon each one of you, some hard yet glorious task. *Will you stay through?* If you will, then rise, and let us all repeat as our closing act of consecration the first sentence of our Christian Endeavor pledge.

This was done, and Mr. Poling offered a brief but very impressive prayer—gratitude for Convention blessings, for the impression received, the consecration deepened, the goals adopted, the increased comradeship with God. The whole company promised that they will stay through.

For a close "America" was sung.

CHAPTER XXI.

CHAPTER OF ADDRESSES.

CHRISTIAN ENDEAVOR AS A TRAINING-SCHOOL.

By AMOS R. WELLS, Managing Editor of *The Christian Endeavor World*.

A man must be trained to run a locomotive; why not to run a prayer meeting? Is the way to heaven less important than the way to New York?

A man must be trained to conduct a business; why not to conduct a church business meeting? Is not our Father's business as important as selling ribbons?

A man must be trained to teach Roman history; why not to teach a mission-study class? Are not missions transforming the world more than the Romans ever did?

A man must be trained to practise law; why not to save souls? Is it more important to persuade a jury that a man is a rascal than to persuade an immortal being that Jesus Christ is his only Saviour?

We insist on efficiency in the world's work; why not in church-work? Is it more important to lay the largest possible number of bricks per hour than to rear the walls and mansions of the New Jerusalem?

Is it not plain that the concerns of our endless life are infinitely more important than the digging and delving, the buying and selling, the losing and gaining, of this instant on earth, and is it not the height of folly to educate men elaborately for the last and not at all for the first?

Yet in general, even now, the average Christian is not doing any definite and systematic work for Christ; and the Christians that are working definitely and systematically for Christ stumbled, the most of them, upon their work, and blunder along blindly for lack of training.

If the average Christian were trained in giving, the mission boards would need to advertise that they had more money than they could use.

If the average Christian were trained in temperance work, a saloon would soon be as rare as the kettle of a cannibal.

If the average Christian were trained in mission-study classes, there would be more applications for every missionary post than for a ten-thousand-dollar job.

If the average Christian were trained in lookout-committee work, all the carpenters and masons in the land would be kept busy enlarging the churches and building new ones.

If the average Christian were trained in evangelism, all men could be won for Christ in the present generation.

The world puts us Christians to shame. All occupations are crowded but the highest of all occupations. Professional schools are lengthening their courses and stiffening their requirements for graduation, but Christians rebel at the simple, elementary requirements of the Christian Endeavor pledge. Men will spend twenty years and thousands of dollars to fit themselves for a big house and a big automobile and a big bank-account, but they will not spend twenty cents or twenty days to fit themselves for the biggest thing in the universe, the loving, effective following of Him who had not where to lay His head.

Now if all this is horribly weak and wrong, Christian Endeavor is gloriously strong and right.

Our society is the ideal training-school of the church.

It is ideal in its home, the church.

It is ideal in its president, the pastor.

It is ideal in its pupils and teachers, the young people.

It is ideal in its curriculum, the pledge.

It is ideal in its recitation, the prayer meeting.

It is ideal in its laboratory, the committees.

The church is an ideal home for our training-school. One by one the church has allowed Christian activities to be absorbed and directed by institutions outside the church. In the eyes of the world they get the credit for Christian activity that belongs to the church. Almost alone among the great Christian institutions, the Sunday school and the Christian Endeavor society have been loyal to the church, have exalted its interests, and have remained faithfully under its roof.

The pastor is an ideal president for our training-school. The president of a modern college is the main power behind all its activities. He is usually a man of business. He finds the endowment. He obtains, directs, and inspires the teachers. He keeps the college running smoothly and effectively. All that is true of the Christian Endeavor pastor and our training-school. A college can exist without a president, but not long or well. A Christian Endeavor society can exist without the guidance of a loving, wise, and inspiring pastor, but not long or well. The pastor is the president, the presiding genius, of Christian Endeavor.

The young people are the ideal pupils and teachers for our training-school. They teach one another, and there is no better way to learn than to teach. They train one another, and that is the best way to get training. The society is not imposed upon them from without, and so it is not distasteful. Its work is not a task but an enjoyment. It has the romance of unforced choice. It is the young people's uncommanded adventure. Many plans for their development and education fail because human nature is squeezed out of them. They spring from text-books of psychology, and not from the spirit and life of youth.

The pledge is the ideal curriculum for our training-school. It is ideal in its simplicity; it is satisfied with the fundamentals of the Christian life. It is ideal in its comprehensiveness; it includes all the essentials of the Christian life. It is ideal in its flexibility; any pastor may remodel it and adapt it. It is ideal in its suggestiveness; it leads on to the widest and loftiest outreaches of the Christian life. It is ideal in its definiteness; it is clear, unmistakable, practical. It does not need a professor of psychology to interpret it and a Gladstone to carry it out.

The prayer meeting is the ideal recitation for our training-school, with the consecration meeting for review and examination. From our pastors' sermons we receive instruction and inspiration. In the prayer meeting we give out what we have taken in, and that is the real educative process. It was a grand privilege to sit under the glowing pulpit of Phillips Brooks, but the great preacher would be the first to agree that a single sentence spoken for Christ by one of his listeners would be worth to that listener any one of his noble discourses. "Freely ye have received," in the sermons of wise and eloquent preachers; "freely give" in your own prayer-meeting testimonies, however brief and stammering. You must receive before you can give, but it is the giving that will make you great.

The committee work is the ideal laboratory for our training-school. Other laboratories are restricted to a single science, to one set of operations; this laboratory may be shifted to take in every operation of the Christian life. The list of Christian Endeavor committees is endless, because the Christian life is endless in its adaptations. The important

thing is not what you do for the Saviour so much as that you do something; that something will branch out into something else under the Saviour's guidance, and that into something else, and so on through eternity.

If any one says that Christian Endeavor is not the best of training-schools for the church, let him prove that there is a better, and Christian Endeavor will speedily disprove him by adopting that better and incorporating it under Christian Endeavor. If any enterprise requires the best, it is the religious training of the young. No pride of opinion, no fetters of custom, no bondage of name, should prevent us, or would prevent us, from choosing and using the best.

In harmony with that thought I wish to suggest a novelty for adoption in our Christian Endeavor training-school, a novelty borrowed from the secular schools. The wise new word in American education is vocational guidance. Our present-day educators are not forgetting that under all training must lie broad strata of common knowledge and ability, but they are learning the necessity of placing upon those strata the special knowledge and ability that will best help each pupil do his life-work. If three boys are to be respectively a shoemaker, a civil engineer, and a musician, it is absurd to give them the same high-school and college course. And then, if we give each a special course suited to his chosen calling, we shall waste our time and theirs unless we make sure that each has chosen his calling wisely, that the proposed musician should not rather be a shoemaker, and the proposed shoemaker a civil engineer, and the proposed engineer a musician. Ignorant of their own powers, ignorant of the world's opportunities, or lack of opportunities, ignorant of the world's requirements and of probable success or failure, every year millions of young people troop from our high schools and colleges into work that is overcrowded and so underpaid, or into work for which they are tragically unfit. A large part of the sorrows of modern life would be removed by sagacious, tactful, and firm vocational guidance.

Are not all these considerations of even more importance with regard to our work for Christ? The one is our life-work, but this is our eternity work. The one is our bread-and-butter work, but this has for its reward the Bread of life, for us and for others. If vocational guidance is of value in secular training-schools, how much more valuable is it in our Christian Endeavor training-school! If young men and young women should be directed toward the work they can do best in the world, and the work that most needs doing and brings the largest returns, why should they not be led and inspired to take up the Christian work they are fitted to do the best, and the work that is most needed and most rewarding in the kingdom of heaven?

But how far from this is the actuality! Arthur Brown is asked by Mr. Fuller to take his Sunday-school class of fifteen-year-old boys, which he must leave as he removes from town. Arthur Brown fails as a teacher of fifteen-year-olds, though he would have succeeded with ten-year-olds.

Alice Maynard is taking music lessons and is casually asked to play the prayer-meeting organ; as a result the prayer-meeting singing drags for twenty-three years.

Philip Ransom has the burning soul of a preacher and missionary, but a trifling boy giggles while he makes his first speech in prayer meeting, and Philip becomes a silent, morose farmer.

Albert Carpenter suggests himself for president of the Christian Endeavor society, and no one has courage to object. As a result, a good society is half ruined by crude and stupid management.

Everywhere in Christian work we see round pegs occupying square holes and square pegs occupying round holes, primary teachers laboring with adult classes, social leaders sulking at home, business leaders out of office, good singers with their mouths shut, missionary enthusiasts who never conducted a mission-study class, temperance enthusiasts who never heard of our temperance text-book, and earnest Christian souls who never invited another soul to Jesus Christ.

Everywhere we see the need of religious vocational guidance; a systematic, comprehensive study of young Christians to learn what needed work each can do best, and then persuade them to take up that work.

Cannot Christian Endeavor enter this field of Christian service?

Of course, as in secular training there are certain common studies that all must pursue, such as English, penmanship, arithmetic, geography, physiology, and history, so in religious training certain subjects are common to all. All need to learn to pray, in private, and, simply, in public. All need to learn to love and use their Bibles. All need to learn about their church, and love to serve it. All need to know something about missions and temperance. All need to have a warm Christian experience, and be able and eager to tell others, in private and public, what their Saviour is to them. These are the common fundamentals of the Christian life and of the Christian Endeavor pledge. All Christians need the simple elements of this training. All Christians get it, or at least the good opportunity for it, in our Christian Endeavor society.

What I propose is a step farther, the great next step in Christian Endeavor, definite and enthusiastic religious specialization.

Every year the secular teachers are watching the young people more carefully, to decide what calling each can most wisely adopt. Every year an increasing number of young people are saved from the misery of misdirected efforts, and are turned to activities in which they have a fair chance of success. This implies that the teachers know both their pupils and the world of work that awaits them. It could never be done by careless, poorly informed, unwise, and unsympathetic instructors.

And so if we are to attempt vocational guidance in Christian Endeavor, only the wisest and most experienced and most loving can properly attempt it. If it is done, as it might well be done, by an advisory committee, that committee should consist of the pastor and the most sagacious, far-seeing, tactful men and women of the church, as well as the real leaders of the Endeavor society. Many members of this advisory committee would be graduate members of Christian Endeavor. The Sunday-school superintendent would be there, looking for new teachers. The church chorister would be there, looking for new singers. Some worker in the midweek prayer meeting would be there, looking for young voices for that meeting. A city-mission worker would be there, looking for young evangelists. An editor might be there, looking for new Christian writers. Such an advisory committee would be an effective link, binding old and young, binding past members and present members, binding Christian Endeavor to the church and the church to Christian Endeavor. Nothing could more strongly emphasize and more actively develop the training side of our society.

It would become a Big Brother and Big Sister movement. The advisory committee would divide the Endeavorers among them. The Sunday-school superintendent would attach himself to the young people that show signs of becoming good Sunday-school workers. The president of the woman's missionary society, the president of the ladies' aid society, the church chorister, the pastor, the pastor's wife, all the members of the advisory committee, would make a special effort to cultivate the friendship, win the confidence, and inspire the lives of the young people whom

each could best help to develop the gifts implanted in them by their Maker.

And even more important than this blessed new relation between old and young—equally blessed to both—would be the stimulus to definite decisions on the part of the Endeavorers. I covet for every member of our society the dignity, the zest, the earnestness, that come to a young man when he decides to be a lawyer, to a young woman when she decides to be a kindergartner. We mean to be Christians—yes; but that is vague. How it pulses with glorious life when we decide, for Christ's dear sake, to become a minister, a missionary, a church organist, a Sunday-school teacher, an evangelist, a prayer-meeting speaker, or a visitor of the poor! No longer merely good, we are good for something. No longer merely walking the way of life, we have a goal of life. We have gone beyond the required studies and we are pursuing our electives.

The details of the plan need not be discussed, for they will vary with each society and church and pastor. The essentials will always be the same: a full list of Christian life-tasks that should be undertaken, and a group of older Endeavorers and their adult friends earnestly seeking to bring together the tasks and the young people that belong together. It would be a committee of Columbuses, bent on making discoveries of new worlds in Christian character and achievement.

What a training-school would our society become if this plan should be adopted in every church! What a re-enforcement for the kingdom of God if all our millions of Endeavorers should definitely undertake a worthy life-work for the Master! How glorious it would be if we could parallel the doctors and lawyers and merchants and farmers of the world with an equally earnest band of trained laborers for the Redeemer! Purpose counts, but skilled purpose counts for more. Zeal wins battles, but disciplined zeal wins campaigns. Love of Christ is good, but loving service is better, and trained loving service is best of all. Our Saviour has given His best for us; shall we give less than our best for Him?

WHAT THE UNION OF OUR DENOMINATIONS MAY MEAN TO CHRISTIAN ENDEAVOR IN CANADA.

By REV. W. H. BARRACLOUGH, St. John, N. B.

The union of the Congregational, Methodist, and Presbyterian churches in Canada is only a matter of time—God's time.

The conditions existing in Canada to-day demand it. Our rapid development, the battle for the closing of the bar-room, the fight for clean politics, these and many other problems make it imperative that in some fashion or other the ranks of our divided Protestantism should draw closer together for the sake of the advancement of God's kingdom in our beloved land.

It is to be expected that an agency which has contributed so much toward the development of the spirit of unity should profit by that union when consummated.

From the first Christian Endeavor laid emphasis upon its interdenominational features. It made clear its purpose of binding together in one all who loved and followed Christ. No other single agency has rendered greater service to the cause. While loyal to denominational interests, it has been equally loyal to the interests of the wider kingdom.

Thirty years of such training has produced a group of leaders in all the churches, catholic, broad-minded and brotherly, who are bound to get together, to work together, and stand shoulder to shoulder against the common foe.

The union of our denominations is inevitable. While the courts are



TWO OF CHICAGO'S FINEST.

No. 666 - Amil A. Leader.

No. 3301 - Joe Logsdon.

Two of a squad of eighteen on duty at the Coliseum during the Convention.



TIME'S CHANGES—GOING TO THE COLISEUM.

A thought that occurred to the cartoonist of the Chicago "Daily News."



AN OHIO QUARTETTE AFTER BREAKFAST,
Looking out from the ship Carolina on Lake Michigan.



THEY ARE FROM OHIO.
Endeavorers Resting at Fort Mackinac, Mackinac Island, Michigan, Homeward Bound.

wrestling with the legal aspects of the question, the people are getting ready for it.

Practical union has already been effected in certain college centres and the great working departments of the various bodies have introduced a wise measure of co-operation, and are harmonizing their methods and plans so as to secure greater efficiency.

When the union comes, we may look for a revival of interest in young people's work, with larger emphasis on the spiritual side. We are beginning already to emphasize the essentials, whatever may be the circumstances which have led up to it—the essentials of religion, education, and the necessary things of life. In this revival we believe Christian Endeavor will share.

A review of denominational statistics will reveal some interesting facts.

The Congregational Church in Canada reports 80 young people's societies, which are for the most part Christian Endeavor, with a membership of 3,000.

The Methodist Church reports 2,077 young people's societies, of which 1,211 are Epworth Leagues, or Epworth Leagues of Christian Endeavor, and 436 are Junior societies, with a total membership of 86,108. Of these, 50,028 are enrolled in Epworth Leagues, or Epworth Leagues of Christian Endeavor, and 19,480 in Junior societies.

The Presbyterian Church reports 1,973 young people's organizations, of which 357 are Young People's societies of Christian Endeavor, 561 are Guilds, and 496 are Junior societies, with a total membership of 62,709.

How mighty a fighting force for the subduing of Satan's kingdom would these 151,817 young Canadians make, if they were only united and organized for the campaign!

I could wish that Christian Endeavor might be officially adopted by the united church. It is well equipped to provide a common ground upon which all the various Leagues, Guilds, and societies might unite to do more effective work.

But, whether it is adopted or not, the freedom which marks the polity of the new church will doubtless leave the field open.

We should be prepared to seize this new situation, and meet its new demands with a programme that will grip the imagination of the young Canadian, newly awakened to the call of duty, the call to sacrifice and serve.

To-day young Canada is stirred with patriotic zeal as never before. The occasion calls for a new patriotism, which recognizes that the interests of the nation are synonymous with the interests of Christ's kingdom; that men are called upon to live for their country as well as die for it; that the righting of the nation's wrongs, the purifying of the springs of its social and political life, and the Christianizing and Canadianizing of the hundreds of thousands of strangers who are annually coming to our shores are worthy of our best. The emphasis must still be laid on duty, not on feeling or pleasure. We must give these young Canadians the broader view of missions, which will lead doctors and lawyers, business men and mechanics, teachers and preachers, alike to hear the call.

As to the effect of the union upon Christian Endeavor, much depends upon Christian Endeavor itself and its leaders in all the churches. If we magnify the organization at the expense of the idea, we shall fail. But, if we exalt the idea of loyalty to Christ, of Christian unity and brotherhood, and manifest a desire to be of real service, we shall have a larger place in the united church than we have ever had in the several denominations.

CO-ORDINATING INDEPENDENT CLUBS AND CLASSES UNDER CHRISTIAN ENDEAVOR.

BY REV. H. H. PRICE, Friend, Neb.

Organization is essential to efficiency. Matthew Arnold, I think, has made one of his Yankee characters say, "Whenever three Americans get together, they organize." And it would seem from the number of organizations that help or hinder our church-work we Americans certainly have a genius for organizing.

But effective organization means the proper co-ordination of parts. In order to get the best results from our complex church life its various elements must be brought together into some coherent form for the greatest efficiency. Sometimes the church is so burdened with organization that it fritters away its strength in keeping the various clubs and classes and societies in operation. It reminds me of the great locomotive at the St. Louis World's Fair, which, you remember, was mounted on wheels, and, though the great drivers spun around with marvellous rapidity, and the engine exerted all its power under a mighty head of steam, the engine got nowhere. It was fun to see the wheels go round and round, but no real work was accomplished. On the other hand, when we recall the old form of reciprocating engine with its prodigal waste of power in doing the work it had to do, and then think of the forty-horse-power turbine engine invented by Tesla that could be contained in a hat-box, we realize something of the value of organizing parts so that they fit together compactly and do the most amount of work with the least amount of friction.

Two organizations in the church, the Sunday school and the Christian Endeavor society, have demonstrated their worth to the church because both are working out in a practical way the problems of organization. We have not yet reached the point where a church with a membership of two hundred people does a two hundred man-power work, but we hope to approach this goal through the efforts of these organizations for more efficient service. I think that the coming of the Christian Endeavor Society has been one of the great forces in arousing the older offspring of the church, the Sunday school, into greater activity. This has been due, perhaps, to the encouragement to individual effort on the part of the young people.

Some one has said, "There is as much difference between working *for* boys and working *with* boys as there is between a bath-sponge and a sponge-bath." The Endeavor Society has shown to the church that there is a very decided difference between working *for* young people and working *with* young people. It is because of this fact that various clubs and classes have come into existence to give expression to some individual's idea of how this working *with* people and not *for* them can best be accomplished at the various ages through which the child passes on its way to manhood and womanhood.

Many people feel that there is an overlapping of activities because of this condition in our church life with the result that in many cases the young people become satiated with organization and starved in their religious life. This is a very real danger, and, while it may be met in some of our larger churches, through the skill and ability of an educational director who will have all of the educational activities of the church in charge, the ordinary church, composed of ordinary people, and working along ordinary lines, cannot so well escape the deleterious effect of overlapping organizations.

The question therefore arises, How can we so co-ordinate our various clubs and classes, which are supposed to give expression to impressions

received, that the members thereof will not be lost to the church when the particular tie that binds them together is broken, or the appeal of the temporary ideal ceases to attract, under a more stable organization that lays emphasis on a more lasting ideal?

In the first place, there can be no co-ordination unless there is a kindred interest and a common ideal, for co-ordination means the putting of organizations into the same rank of activity, or the placing of such bodies in harmonious or reciprocal relation so that they may work together for the common good. We would never consider the subject of co-ordinating the public school and the public saloon, the Sunday school and the pool-hall, the church and the dance-hall. But we can and should co-ordinate the minor organizations that may spring up in the church under the work of the Sunday school and the Christian Endeavor society. We need to do this in order to prevent working in parallel lines with no concentration and with a wasting of energy that could be effectively used in some other purpose.

In the next place, we must not lose sight of the fact that the two great schools of the church are the Sunday school and the Christian Endeavor society. One is the church at study; the other is the church at work. One instills religious principles, the other distills them in service. One emphasizes the impression of truth, the other, the expression of reality. One lays more emphasis on the intellectual and emotional; the other, on the creative and volitional. And yet they are not antithetical, but complementary; not antagonistic, but harmonious. The aim of both should be to show that the religious life and activity engendered is greater than the organization. Loyalty should be taught not so much to the organization as to the church; emphasis should be placed not on the different means of doing the work, but on the work itself. Thinking of clubs and classes as groups and organizations apart from each other should not be encouraged too much, lest there be a division of effort and friction in operation. The church should be thought of as one body. "For even as we have many members in one body, and all members have not the same office, so we who are many are one body in Christ, and severally members one of another." There is nothing more pernicious in church life than to have the different organizations of the church in an antagonistic attitude toward each other.

With the advent of the organized Sunday-school class, with its officers and committees overlapping in part the work of the Endeavor society, many have felt that one or the other ought to be given up. It is a pity that in our effort to express in activity what we have learned in passivity we do not seek to co-ordinate the two main organizations already in existence instead of organizing others. The Sunday school should be, as it seems to me, the church studying the word of God, and the Christian Endeavor society should be the church putting the word of God into practice. The first should form the nucleus for instruction; the second, the nucleus for training the will to serve.

From the very beginning the Christian Endeavor Society has laid emphasis on the need of permitting the young people under proper guidance to give expression to the religious life within. This expression is a part of education. Real training can be secured only through self-activity. And this is the very thing Christian Endeavor stresses most. Self-activity, too, is the line of least resistance in developing the spiritual life. Man is inherently religious, but he needs direction and opportunity to develop his religious life. The secret is to find out how the young person unfolds naturally to the religious impulse within, and then give him the opportunity to develop in that way. Too long have we worked along the lines on which we thought it ought to be done instead of on

how it really is done. But we are slowly beginning to realize that in order to reach the true end of religious education—the formation of Christian character with the ability to impress itself on the life and morals of a community—we must work along the natural lines of the child's unfolding to religious influences just as we work along similar lines in the unfolding of the physical and the intellectual.

Perhaps the various class organizations that exist in the highly organized Sunday school, and the various clubs that claim the attention and time of many in our larger churches, really meet this need in the unfolding life of young America; but it seems to me that through all these organizations should run the idea that they are parts of that larger organization which should ultimately claim their activities because of its emphasis on the greatest and most comprehensive of modern slogans, "For Christ and the Church."

May I emphasize again a difference which seems to me to be fundamental? The Sunday school is mostly concerned with the study of the Bible, and should be graded on the basis of the knowledge of that book; the Christian Endeavor society is the school of practice, and should be graded on the basis of the ability of the person to give expression to the life within. The Sunday school and the Christian Endeavor society should be thus correlated. It would follow naturally, then, that all clubs and classes that have for their object the expression of religious life should be co-ordinated under the Christian Endeavor society, so that, as the child develops and passes from one club to another with a differing temporal appeal in each case, he will still feel bound to the one fundamental ideal which has been expressed in the words, "For Christ and the Church." The constitution of the Christian Endeavor society makes provision for such co-ordination under the head of affiliated membership.

In the short time at my disposal it is not possible to work out in detail such co-ordination. Besides that, local conditions will always modify any general plan that might be presented. Each church must solve for itself this problem by working it out under the twofold plan of study and service. The devotional, membership, missionary, and temperance committees of an organized class can easily work in affiliation with the Young People's society. It is not impossible even to co-ordinate the Boy Scouts and the Camp-Fire Girls with the Junior and Intermediate work so that the young people would pass directly from the one organization into the larger and more comprehensive work of the Christian Endeavor society. Thus the various clubs and classes could do their larger Christian work in conjunction with the Christian Endeavor society to the mutual benefit of both.

The pity is that in some instances such stress is laid on loyalty to the individual club or class that the whole is lost sight of in devotion to the part, with the result that, when the passing appeal has lost its drawing power, the boy or the girl thus attracted leaves the church because his or her mind has not yet adjusted itself to the changed conditions. But if the training both in instruction and in activity is such that they see in the temporary organization simply a temporal phase of the larger work and ideal, they will be eager to take each successive step until they attain to a certain stability of character synchronous with maturity. As soon as possible the idea should be taught that both in impression and expression, both in study and service, there is a progression, the changing phases of which may alternately attract and repel, until the end of the development is reached in the formation of Christian character that has for its highest expression secret fellowship with Christ in personal devotion and the generous giving of self and means to the uplift of fellow men and the extension of His kingdom.

If through the study of God's Word we learn to know God and Him whom He hath sent, and if in that knowledge we are inspired with Christ's passion for service for our fellows, so that no sacrifice will be too great if He demands it, then surely the Sunday school, with its sign of the cross, and its motto, "In this sign we conquer," and the Christian Endeavor Society with its world-embracing slogan, "For Christ and the Church," can work together to the pulling down of the strongholds of sin and evil. The church cannot say to either, "I have no need of thee." Nor can either say to the other, "I have no need of thee." If the Sunday school should say, "Because I am not the Christian Endeavor society, I am not of the body," it is not therefore not of the body. And if the Knights of St. Paul should say, "Because I am not the Junior Endeavor society, I am not of the body," it is not therefore not of the body. But now are they many members, but one body," and "God tempered the body together, giving more abundant honor to that part which lacked; that there should be no schism in the body, but that the members should have the same care one for another."

CHRISTIAN ENDEAVOR WEEK.

BY REV. JOHN M. GORE, President of the Tennessee C. E. Union,
Knoxville, Tenn.

The criticism has been offered that too many religious organizations are not planned on a sufficiently business basis to appeal to businesslike people. I know this audience does not believe that such criticism could ever have justly been applied to the organization of Christian Endeavor; yet I am sure that any man of business ability will readily agree that the observance of Christian Endeavor Week as suggested by our leaders was a long advance step, and to-day our organization appeals more strongly than ever before to the business element.

It is one week in which to take stock of our activities, do our dead level best to accomplish the most in extending the work during this particular week, and set a goal, far off, yet within sight, toward which to strive for the ensuing year.

Sunday. We open the week by celebrating the anniversary of Christian Endeavor. Our minds are refreshed, and others are informed, as to the organization, growth, and strength of this great movement. Indeed, if the day is appropriately observed, each celebration should make the true Endeavorer feel happier to belong to this great host of Christian young people, who are united in systematic, persistent, prayerful effort "for Christ and the church."

Monday. The Social Evening as planned is a most splendid idea. It affords the opportunity to invite our friends into our closer fellowship and demonstrate to them the social side of Christian Endeavor. The lives of young people demand a certain amount of social activity; and, when they learn that this is provided for through a religious organization far better than the world can offer, this proves a stepping-stone to help them spiritually.

Tuesday. Entertainment Day has brought forth profitable results wherever observed. I do not believe an opportunity has been afforded the Endeavorers to bring the story of the organization and the life of the society before the general public equal to that last year, through the five-act play entitled "A Prophecy Fulfilled," or "Mrs. Church's Baby." It was beautiful, instructive, and interesting from beginning to end.

Wednesday. Church Day should remind us of a solemn vow previously taken, and, if perchance broken, a chance to renew it and make good. On the other hand, if a goodly number of your members attend

the midweek service, then expend much of your energy in bringing in others, especially church-members. I have attended the church prayer meeting when every one present was a Christian Endeavorer.

Thursday. A test of our denominational loyalty has been made, but is it not equally important that we cultivate the spirit of interdenominational fellowship? An opportunity for this is given through Local-Union Day, a time when all Endeavorers of a certain vicinity can come together in praise and thanksgiving, hear the work of the past reviewed, adopt new goals, and go forth with a vim and determination to make them real.

Friday. We celebrate Enlistment-Day both by increasing the membership of societies already organized and by organizing new societies. When the apostle Andrew had found the Master, "he first findeth his own brother, Simon"; "he brought him to Jesus." How excellent a test of Christianity! *Many* have been brought to know Him through the Christian Endeavor Society, and millions have been encouraged to live happier, nobler, consistent Christian lives. It is so little a thing to invite one into the society, but what may be the result? We do not find where Andrew won many souls for the Master, but he did win Simon Peter, who on the day of Pentecost preached a powerful sermon through which three thousand souls were saved.

Saturday. In the observing of Junior and Intermediate Day we prove the words of Isaiah, "And a little child shall lead them." For what parent will not become interested when his child is involved? When it is considered that the future Young People's society is largely dependent on these, an effort should be made to make this the greatest day of the week.

Sunday. The last is Decision Day, possibly the most important of all. Is there a time in your life to which you can point with greater pride than that when you decided to become a Christian? This is the greatest of all decisions; but, even though this step has been taken, none have reached perfection, and decisions on all kinds of Christian matters may be profitably made. Those named on the decision-card published by the United Society are worthy of your consideration.

Time prohibits my going further into details. You know the object of the plan, and have heard through the conference meetings, learned through *The Christian Endeavor World*, and possibly other sources, the most excellent results obtained. If during the past two years you haven't received the benefit that it was possible for you to receive by properly observing this week, it was because you were not willing to pay the price. The plan does involve work, as does any other that is worth while. It has been said:

All things come to him who waits,
But here's a rule that's slicker:
The man who goes for what he wants
Gets it a great deal quicker.

THE BIBLE IN THE PUBLIC SCHOOL.

By BISHOP W. M. WEEKLEY, Parkersburg, W. Va.

I wish to lay down the proposition in the beginning of my address that America is a Christian nation. Our highest court has so decided, and so the whole world regards us. The first Congress was opened with reading the thirty-fifth Psalm as we have it in the Authorized Version. While Congress was in session in 1777, a memorial was presented requesting that the government give aid in supplying the people with Bibles; and in answer to this prayer 20,000 copies were purchased for free distribution.

During the Thirty-third Congress an effort was made to abolish the

office of chaplain for the navy and for the Senate and House of Representatives, which was not only defeated, but led to the adoption of the following: "Whereas the people of the United States from their early history to the present time have been led by the hand of a kind Providence, and are dependent for continued prosperity in the future upon Almighty God, therefore be it resolved that the daily sessions of this body be opened with prayer."

The exalted moral principles taught in the Bible were so thoroughly wrought into the foundations of our national fabric as to make it Christian, and to distinguish it among the enlightened people of earth. It may be true, as some affirm, that the founders of our republic got many suggestions from Greece and Rome; but, as Dr. Lyman Beecher once said, "where we have borrowed a single ray from these sources, stars and suns were borrowed from the Bible."

We are also Protestant in faith. The ecclesiastical affiliations of Christopher Columbus, our country's discoverer, had nothing whatever to do with its future religion. The fifty-five patriots who signed the Declaration of Independence and the fifty-nine who drafted the Constitution were Protestants, with a possible exception or two, and stood for separation of church and state. "The Bible gave us Protestantism; and Protestantism, in turn, gave us an open Bible and our free institutions."

"As early as 1642," we are told, "the Colonial Court of Massachusetts passed a law requiring that all children should be taught to read and understand the principles of religion." For a century and a half the New England Primer, nine-tenths of which was religious, was the principal text-book for beginners. "It is not an accident," comments Dr. Edward Blake, "that for nearly two hundred years New England gave more scholars, more teachers, more ministers, and more statesmen to the nation than any other section of the country. It was no mere freak of fate that for two centuries New England exercised a power in our national life out of proportion to its size and numbers."

It was not until a comparatively recent date that opposition to the use of the Scriptures in the public schools began to show itself, but that opposition has rapidly crystallized into a desperate foe. Those who have arrayed themselves against such a recognition of the Bible may be grouped under four heads, and include:

First, the Romanist. But why should he be so greatly concerned about the public school when his own children, except in rare cases, do not attend it? Shall such a one be permitted to determine what others, not of his persuasion, shall read or hear read? Hardly. The reason for his attitude is clear. Romanism stands against an open Bible, and always has. Its adherents are grounded in the theory that the Scriptures are of private interpretation; consequently the masses among them never read the sacred page for themselves. And it is the business of their professed spiritual leaders to keep them in ignorance to the end that they may be kept loyal to the church. Protestantism, on the other hand, believes that intelligence in the things of God is the mainspring of devotion to Jesus Christ; hence we would have the Bible read by every man, woman, and child.

Second. Another opposing element is found in the Jew. Again I inquire, Why should he so stoutly resist the reading of the Bible in the day-school when he believes the Old Testament with all his heart? I can see but one reason for such a stand, namely, that the New Testament exalts and glorifies Jesus as the world's only Redeemer, teachings which he rejects and denounces as false.

Third. The infidel is another enemy we must reckon with. He does not believe any part of the Bible; therefore to make a show of consist-

ency he must stand for its elimination from the schoolroom and its utter rejection by all the people. In other words, it does not matter what Protestants, who constitute three-fourths of our population, demand; it makes no difference what Romanists and Jews believe, the whole book must go because, forsooth, an insignificant unit does not accept any of it.

Fourth. In the last group may be found the unprincipled, time-serving politician. His main concern is office, and to gratify this propensity he is willing to bar the old Book from the public school. He may or may not accept it himself. His personal belief does not enter into the question. To make friends and win supporters is his chief aim. And conditions are frequently such as to contribute to his ambition.

It is clearly apparent that a small minority opposed to the Bible in the public school is attempting more and more, and with increased determination, to override the will of an immense majority, which effort, if successful, means the ultimate overthrow of the very principles and policies which have contributed so largely to our national greatness.

As American citizens we have a right to boast of our heritage, for it is a goodly one. It has come to us as the fruitage of a sublime faith and undying devotion. Dr. R. C. Allen, author of a splendid booklet on "The Bible in Our Public Schools," which has been very suggestive to me, pays a high tribute to the Pilgrim Fathers, the noblest-spirited people of earth, who were forced out of the Old World by a bitter, relentless persecution. They fled from homes made sacred by the blood of a martyred ancestry, braved ocean perils, and faced hunger and death in the wilderness, that they might enjoy religious freedom. What was the source of their faith and moral heroism? There is but one answer, The Word of God. It was given first place in the home, in the church, and in the school. It was the one source of their authority, and from its decisions there was no appeal. It moulded their free institutions, and fed the fires of a loyal patriotism. It was made the foundation of a free church and an independent state. And upon this rock church and state have remained and grown until their power is mightily felt throughout the whole earth.

Now, shall we discard, or even treat lightly, the very source of our greatness? Shall we discountenance in the public school that cohesive, preserving influence which kept the nation one in the midst of a bloody civil strife? Is it possible for us to escape returning to the civilization of other ages if we neglect the means which lifted us out of such ignorance and night?

Moral principles must be taught in the public school, or the education of oncoming generations will prove sadly defective. The purpose of the state in its educational system is to make good citizens, but these cannot be guaranteed by education alone. Moral character is fundamental to this high and responsible attainment. If the State punishes immorality, then why not teach morality as a means of preventing crime? The good citizen is the moral citizen. If the Bible is the source of good moral conduct, and its standard is recognized by every true citizen, then shall we not teach the pupils in the school room what the Bible says?

"Civil government is ordained of God to enforce His moral law." In no other way can we guarantee to each citizen "life, liberty, and the pursuit of happiness." No matter how you reason, the same conclusion is reached, namely, that the Bible is the one source of authority on moral questions. "The judgment of the Supreme Court is that no law is valid which contravenes the divine law."

If we compel men to live according to the moral code of the Bible, why not bring the child in its earliest years into touch with this great and only source of authority? If the State is to teach truthfulness, honesty,

obedience to parents, purity of life, and respect for civil law, why not open to the child the book itself wherein may be found the principles and motives which lead to such conduct? "There can be no more violation of conscience in teaching the moral principles of the Bible than there is in enforcing the laws which are based upon them. . . . Surely the State should teach out of the Bible what the Bible says about the State." "We face this striking situation: a government spending more than a million a day on an educational system from which it has excluded the only force that can safeguard its citizenship. Twenty million pupils are being trained for citizenship without any direct reference to the one force that can make their citizenship of the largest value to the nation."

The school stands so close to the people, and deals so directly with the youth, that there is no more suitable place for the State to recognize religion than in the schoolroom. If this is not done, the schools will become completely secularized, which will make them essentially agnostic, and therefore hostile to the religion of the masses.

It is to be deplored that in some States it is a crime punishable by law to read the Bible in the public school. Prominent among these is Illinois, which, because of its statutory requirements and prohibitions, occupies a most unenviable position in the sisterhood of States.

Upon investigation I find that its laws require that every convict in its penal institutions be furnished a copy of the Bible, which is, of course, a tribute to the character and value of the book. The evident purpose is to quicken the poor criminal's faith in his Creator, to set before him new motives and ideals, and thus lead him away, as fully as possible, from the things which belong to a life of shame. And to such a course must be given our heartiest approval. But why give the Bible to the convict in the penitentiary and refuse it to the child in the schoolroom? If its value in reforming lives which have been soiled and spoiled by sin is so apparent to the State authorities, why not recognize its worth in keeping the child from going astray? To eliminate the Word from the public school where it is most needed to mould character and rightly to influence the child's career, and then put the same book into the felon's hands after his life has become sodden, his conscience seared, and all hope of a useful future destroyed forever, is an incongruity of the most ridiculous sort.

In view of the Bible's relation to our country's origin and growth, to its laws and morals, to its family and church life, any attempt on the part of the State to make it an outlaw in the public school involves us in inconsistencies which ought to crimson the nation's cheeks with shame.

The argument most frequently employed against the Bible in the free school is that it will create sectarian bias. But such an argument is simply a subterfuge for the enemies of the Bible, and is used chiefly because it appeals to the uninformed.

In the Parliament of Religions held in Chicago twenty-two years ago the Lord's Prayer was repeated in concert each morning by the great assembly composed of Protestants, Romanists, Jews, Buddhists, Hindoos, and others, first one religionist and then another leading the devout service. Now, if this could be done by representatives of nearly every shade of belief under the sun, why should any one object to the children's repeating the same prayer in the schoolroom? Is there anything in a prayer which recognizes the fatherhood of God and the brotherhood of man, as this does, to encourage sectarianism? Anything that cannot be made the aspiration of every soul that believes God? And all children believe in Him. They cannot do otherwise. Atheism is not a disease of the child.

As the Ten Commandments constitute the basis of our entire Christian system, and underlie the civil jurisprudence of all enlightened coun-

tries, where would be the sin in having the children repeat them in the schoolroom? Is there any sectarianism in the Sermon on the Mount, that sweetest, purest, sublimest bit of literature ever scanned by human eyes?

To an unbiased student of present-day conditions there is no *real* objection to children's reciting these or any other appropriate Scriptures. The opposition grows out of ecclesiastical prejudice and a rancorous infidelity. As Dr. Allen wisely observes, "there is no more danger of sectarianism being taught the children out of the Bible than there is of partisan politics being taught them out of their other text-books."

I am not of those who believe that our public-school teachers should be told what Scriptures they must read to their pupils each morning. If we can trust the physical, mental, and moral well-being of our children in their hands, can we not trust them to select appropriate lessons? The possibility of sectarianism's finding its way into the schoolroom ought to be thought of by the authorities who employ the teachers. And, if such authorities show themselves incompetent to make proper selections, then the voters should elect such men as they can trust to provide for the instruction of their children. Only those who are morally upright, and believe in the public reading of the Word, should be considered for a position so telling upon the young life of a community. No teacher should be employed who is ready and willing to substitute the dance for the Bible.

The necessity for reading the Word of God in the public schools today is just as real and urgent as ever before. Skepticism is rife on every hand. Temptations calculated to lead the young astray are constantly multiplying. The power of the nation to resist the onrushing tide of materialism, and to hold steadily to the "faith once delivered to the saints" is being tested to the utmost.

The very fact that the Bible is denied a place in the public school is calculated to lessen the respect of the young for religion, to weaken their regard for law, and to diminish their enthusiasm for the higher moralities of life. These dangers being real, it is wisdom on the part of the State, as well as of the church, to give the Bible its rightful place in the training of the youth and in all the affairs of the nation.

A vast multitude of homes, as you know, are not Christian. The children therein get no instruction whatever in sacred things. Indeed, a large per cent of them scarcely know that there is such a book as the Bible. Therefore it is easy to see that, if all moral training is left to the parents, millions of children will grow up without concern for their own moral well-being and that of others. Since the State, for its own protection and highest good, must produce a trustworthy citizenry, it is duty-bound to see that the youth are taught in the public school the principles of morality and their application to society. This cannot be done without the Bible.

Hon. Morris P. Sharkey, State superintendent of free schools in West Virginia, gives his teachers in a circular letter his reasons for using the Bible in the public school. He says: "I do not believe that teachers having all grades of pupils under their charge can do justice to such subjects as literature, history, and geography without reference to topics treated in the Bible. This Book of books contains a storehouse of stories for children, poetry, oratory, and dramas, which should not be overlooked by teachers of the young. The details which it gives in regard to manners, customs, and history should be used to enrich many subjects found in the school curriculum."

Words of wisdom are also spoken on the subject by Mr. Nathan C. Shaffer, one of Pennsylvania's acknowledged educators. "The Bible,"

he declares, "is the Book of books. As a means of imparting moral and religious instruction, nothing equal to it is to be found in all the other books which the ages have produced. Without a knowledge of its leading ideas the pupil cannot even understand and appreciate the best literature of the English tongue. Bible-reading cannot be omitted from the exercises of the school without the gravest loss and the most serious consequences."

Charles Dudley Warner is accredited with saying that a knowledge of the Bible is a requirement of general intelligence. It has so entered into law, literature, thought, the whole modern life of the Christian world, that ignorance of it is a most serious disadvantage to the student.

Hon. James Bryce, of England, recently wrote: "It is with great regret that knowledge of the Bible seems declining in all classes of the community. I was struck with the same thing in the United States. Looking at it from only an educational side, the loss of a knowledge of the Bible, and of all that the Bible means, would be incalculable to the life of the country. It would be a great misfortune if generations of children grew up who did not know the Bible."

A prominent teacher writes in the same strain: "I have had several years of experience as principal of public schools from which the Bible was excluded. I have also held the same position in schools where its use was allowed, and I have decided that the teacher who looks upon the development of character as the end of her work feels deprived of her strongest force when the Bible is taken from her. It is a sin to deprive children of the greatest moral power in the world at that period of their lives when they need it most."

President Faunce, of Brown University, Providence, R. I., comes forward with this pointed, timely statement: "The centre of studies is for us in the nature of the child, made in the image of God, and revealing God at every stage of its growth. I have faith enough in the Bible," he continues, "to believe that the better we understand it, the more influential it will become. The real problem, therefore, is how to relate the study of the Bible to all that our pupils are doing during the week. The aim of Jesus in this respect was very clear. He constantly settled present-day questions by referring to Old Testament characters and principles. His constant formula was, 'It is written,' and His constant question was 'Have you not read?'"

The New York Synod of the Presbyterian Church has declared as its judgment that at least four fundamental facts should be taught in the public schools as a ground of national morality, namely,

First, the existence of a personal God.

Second, the responsibility of every human being to God.

Third, the deathlessness of the human soul as made in the image of God.

Fourth, the reality of a future spiritual state beyond the grave, in which every soul shall give account of itself before God, and shall reap that which it has sown.

That the Synod was right in its pronouncements there can be no doubt among honest, thoughtful people, but whence the authority for such teaching as it demands? I answer, Only the divine Word. Then why not take the child at once to the great source of these truths on which national integrity must be founded?

I must say again, and with increased emphasis, that, if America is to remain under the influence and control of Protestant Christianity, and thus to be saved from the curse of unbelief and of a foreign ecclesiasticism, then the principles which have permeated her life and made certain her importance as a world power must receive continued support.

President Wilson says with much beauty and force, "There are great problems before the American people, and I should be afraid to go forward if I did not believe that there lay at the foundation of our schooling and of all our thoughts this incomparable Word of God."

And this sentiment so splendidly expressed touches a chord which vibrates throughout all Protestantism. I feel constrained to denounce as unchristian, unpatriotic, and as absolutely vicious any attempt to wrest from the teachers the most effective of all agencies in shaping the lives of the young and creating in them an abiding interest in the country's highest good.

The America of to-day must be true to the spirit of her ancestry, and hold as sacred the principles for which that ancestry stood. It would be cowardice in our Protestantism to proclaim a truce at this time merely to pacify and to gratify elements that unchristian and un-American.

Let the cry, "Back to the Bible," resound in every city, town, and hamlet throughout the land until in every schoolroom, in every home, and in every place of business the earnest plea shall be heard, "Open thou mine eyes that I may behold wondrous things out of thy law."

Dear old Book! We love thee because of what thou art to us, a lamp unto our feet, and a light unto our path. More to be desired art thou "than gold, yea, than much fine gold; sweeter also than honey and the droppings of the honeycomb."

In hours of great temptation and distress thy consolation is unailing. Thou art precious as a pillow in times of sickness, and the only source of joy and light when the shadows are about us. In thee, and thee only, do we find promise of eternal good. So we pledge thee a place, not only in our homes and churches, but as well in the public school where our children may study thy sacred pages, so radiant with inspiration, until the Saviour thou dost so gloriously reveal shall indeed become the light of the whole world.

HOW TO USE CHRISTIAN ENDEAVOR FLYING SQUADRONS IN STATE EXTENSION WORK.

By MR. STANLEY B. VANDERSALL, General Secretary of the Ohio C. E. Union, Columbus, O.

The "Flying-Squadron" idea, as an inspirational and educational agency for the promotion of any given movement, is a recent development, reaching its highest expression and attainment in the timely and wonderfully successful campaign of the "Flying Squadron of America" for national prohibition, so recently completed. It possesses certain fundamental features, which will serve as the most fruitful of means for the extension of Christian Endeavor. The development of this idea is my task.

Fundamentally, the "Flying Squadron" consists of a small group of men and women, well trained in Christian Endeavor, and able to make the presentation of its message in a telling way. The ideal group contains three or four speakers, each a specialist on some phase of Christian Endeavor, and one or two or more musicians. This group of persons, after careful and definite previous arrangements, can accomplish much for the cause by a visit to a town or a country church for an evening meeting in the interests of the young people. In some cases an afternoon meeting can be arranged in addition, but in most cases the entire programme must be carried out in one evening.

One great feature of the operation of the Christian Endeavor Flying Squadron will be organization work, pioneering in the movement. Intensive field-work for fourteen years in my home State of Ohio has

lessened this particular field of operation very much, so that there exists a comparatively small field for pioneer work in my own State. But this feature will apply in larger measure perhaps to other States.

Now let me present, by use of an imaginary case, a possible programme for a Christian Endeavor Flying Squadron. In "Possible" County there were five Christian Endeavor societies. Four of them were in County Seat, a city of twenty thousand; the other was in Chester, twenty miles away, on the Air Line Railroad. There might have been some other societies in the county, but the absence of a county union or any similar organization prevented anybody from knowing about their existence or non-existence.

In County Seat there developed a good Christian Endeavor spirit. The Presbyterian pastor came to town about a year ago; and, having been in Christian Endeavor in his former pastorate, he wished very much to see it on the map here. He urged his own young people and their friends in the near-by society in the Disciple church, to go to the State convention six months ago, and as a result of the enthusiasm gained there the County Seat Christian Endeavor union was formed four months ago. There were three societies at first, but since then a new one has been formed in the United Brethren church, and the Baptist young people have decided to become the Baptist Young People's Union of Christian Endeavor because of the advantages to be gained from such association. The society in the Chester Congregational church was the only one in that section, although two other churches were in town, and two more not far in the country.

The leaders in the County Seat Christian Endeavor union were not satisfied. "Why not go to Chester and make ourselves acquainted with the Endeavorers there?" they began to say. "Yes, and there are Ruralton and Waymouth and Dayville and Watertown, and lots of little country churches where there are no societies." So they decided to go to them with the message of Christian Endeavor. From the United Brethren preacher they secured the names and addresses of some workers in the United Brethren churches in the county. The Presbyterian minister helped on his denomination. For three weeks, with correspondence, telephoning, and some personal trips, the tour of the Flying Squadron was arranged. It was decided to use five consecutive nights for this work, and the participants agreed to put other things aside and to give full attention to the extension of Christian Endeavor in their county.

The first place visited was Dayville, several miles from a railroad, but with a fine automobile road to County Seat. In two consecrated machines the Christian Endeavor Flying Squadron covered the eighteen miles to Dayville. Arriving in the town long enough ahead of time to get their bearings, they went to the church, as had been arranged; and, as a fair-sized crowd had assembled, they began the programme after a few remarks from the local pastor. They had decided among themselves that practically the same programme would do for each evening meeting, and in the following form it was presented, especially since they had as their aim the organization of at least one Christian Endeavor society in Dayville.

After a spirited song service and devotional exercise Mr. Disciple President of County Seat gave a brief but stirring message on "What Christian Endeavor Means." He told of the principles of the organization; he told something of its history, and its departments, and its society and union work. Following him was a very practical presentation by Miss U. B. President, "How We Organized Our Society Three Months Ago." Following this the young men's quartette of the County Seat union rendered some much-appreciated music. The Rev. Mr. Presbyterian Minister, who was glad to accompany these workers, then spoke for a few minutes on the subject, "What a Society Can Mean to This Church";

and following him Mr. County Seat Union President proceeded with a round-up and the organization of a society, taking time before he sat down to give the people present an opportunity to defray the expenses incurred in the trip by a liberal contribution. Closing remarks were then made by the local pastor and others present, and the meeting closed with great prospects for one new society.

These happy young people arrived at County Seat by automobile at 11:15, but at five the next afternoon were ready to leave for Watertown, this town being located on a railroad with a midnight train back to the city. This meeting was likewise successful, the Disciples organizing a society; and the Congregationalists, being poorly represented, decided to arrange a meeting for their young people a week from the next Sunday evening, provided some of the workers would come and help them. This suggestion met with ready consent. At Chester the society already in existence was thoroughly aroused, and they succeeded in interesting the young people of the other churches, eagerly leading them in their plans, and preparing them for organization. The Flying Squadron of Christian Endeavor, with an attractive name and a mysterious programme, drew a large crowd; and the meeting was an eye-opener for Chester.

And so all five meetings were held, every meeting resulting in one or more organizations, and a county union was made possible.

The possibilities of the Flying Squadron for organized work having been thus described, there should yet be emphasized another great line of activity, namely, the building up of the work already begun. The operation of an active Flying Squadron will do more to introduce a strong departmental work and the different new developments and accomplishments of Christian Endeavor than any other means. Its slogan is, "Go directly to the societies with the message." In fact, the Flying-Squadron idea can be used to promote any and all of the vital interests of Christian Endeavor. It can be used in city or country, in county or district. Last October a denominational Christian Endeavor union in Ohio had a fifteen-day Flying-Squadron tour by automobile through an entire conference district. It resulted in more organizations and in greater enthusiasm than has ever before been known in that district.

Along this line one of the possibilities in well-organized States is to use the State officers or the denominational representatives in Flying-Squadron groups in their own sections. The field-secretary, devoting his full time to the work, can be employed very helpfully in any section of the State.

Let me conclude by stating briefly some salient points:

1. Have arrangements made ahead of time as perfectly as possible. This merely means that no good meeting can ever be held without previous arrangements.
2. Use on the Squadron programme only people with a real message.
3. Get all possible value out of the name "Christian Endeavor Flying Squadron" and the "concerted-action" idea.
4. Have a definite purpose in every meeting, and attain that purpose if at all possible.
5. Provide for the expense necessary by offerings at each meeting.
6. Follow up each meeting by further visitation, or other means, as may be necessary. In my opinion the Flying-Squadron idea put to work and developed in States, districts, and counties, will prove the greatest extension agency ever employed in Christian Endeavor.

THE RELIGIOUS MOTIVE FUNDAMENTAL IN YOUNG PEOPLE'S WORK.

BY REV. A. G. SINCLAIR, Winnipeg, Man.

Some years ago the secretary of a certain mission board paid a visit to a theological college in England. He pleaded for volunteers to go out to a certain mission field in India. The life of a missionary in India he painted in rosy colors. Among the British officials and their families they would find congenial society. The board supplied its missionaries with good residences. They would enjoy the services of plenty of servants. And every few years they would get home on furlough and enjoy a year's rest. But not one student was found to accept this tempting offer.

Not long afterwards those same students listened to another visitor. This time it was a missionary from the Congo. Death had snatched away several missionaries from the field in which he labored. The ranks must be filled up. With blunt frankness he told these young men of the hardships and discouragements of the work, and of the deadly climate. "It may mean your death, too," he said. But six of those young men volunteered!

Shall we never learn that there is no appeal like the appeal of the cross? So Jesus appealed for followers. He never pictured the Christian life as a "flowery bed of ease." He called for recruits to go out and do battle, and boldly said, "Some of you will be put to death." "Take up the cross," He cried, "and follow me." And remember, a man took up the cross only to be crucified upon it. "Behold I send you forth as sheep among wolves. Beware. For they will scourge you in their synagogues, and bring you before governors and kings for my sake. But fear not them that kill the body, but are not able to kill the soul. He that loseth his life for my sake shall find it."

And Jesus was not without followers on such terms. His own death on the cross became a challenge to the world to which tens of thousands responded, eager to share His sufferings. This was the grand motive of the early martyrs. Gladly they faced tribulation and distress, nakedness and peril, famine, sword, and death. The allurements of the world, of wealth, position, fame, of ease and pleasure, were very real then as now. But they were as nothing before the attractive power of the cross.

Worldly motives, indeed, are not without great power to move men. They have been largely the driving forces in modern civilization. Consider, for instance, what man has done through hunger for money and gain. Under this mighty incentive the world has been industrially organized, our prairies sown with cities, the land netted with railroads and the sea with trade routes, and stupendous enterprises have been pushed to completion.

Yes, money is a tremendous motive power. But it has one great limitation. For it men will sacrifice health, character, and even their friends and loved ones. But for it they will not die. But for honor, for righteousness, for home, for country, for Christ, men have gladly died. We make amazing sacrifices for the things that are seen, but we die voluntarily only for the things that are unseen. The long honor-roll of the martyrs and missionaries is a grand testimony to the supremacy of the religious motive.

In our young people's work we have been forgetting the irresistible power of this appeal to self-sacrifice. Youth is the age of idealism. Young men and young women who turn a deaf ear to the appeal to become Christians just to save their own souls respond to the call to deny themselves and take up the cross to follow Christ in His life of service. The more heroic the task, the greater the response. It is not

ease or pleasure, but "difficulty, self-abnegation, martyrdom, death," that kindle the flames in the hearts of God's young.

If the war has done nothing else for us in Canada, it ought to have burnt this lesson into our hearts. We have not trusted our young men enough. All these years we have been whining about the refusal of our young men to enter Christian service. The few students in our theological colleges are mostly imported from the old country. In Manitoba College, in my own home city, there were only two students Canadian by birth. And we have had a corresponding lack of success in our efforts to enlist our young folk in definite lines of Christian work. We knew, or thought we knew, what was the matter. The West was getting rich too fast. Our people had time for nothing but wheat and real estate. Our life had become materialized, and the spirit of sacrifice had died.

And then came the war. The empire made its appeal to these same young men. And what a response! Every church in Canada has felt the drain. Many a young man who seemed to think of nothing but himself, and to believe no gospel but that of getting on, threw up a good job, said good-by to his friends, and laid his life upon the altar of his country.

I hold no brief for war. It is hell even when it must be endured in defence of ideals that are more precious than life. And yet there is this magnificent fact in the life of the true soldier. He makes an absolute surrender of himself upon the altar of an ideal.

The finest story in the political life of the nineteenth century is that of the liberation of Italy. The noble-minded patriot Mazzini was its heart and soul, and his stirring appeal to "young Italy" was frankly a religious appeal. "We fell as a political party," he said to them after their first failures, "we must rise as a religious party. The religious element is universal and immortal. It binds men together in a universal brotherhood." And young Italy responded, cheerfully braving toil and wounds and death.

It is this note we must learn to strike first of all in our Christian work. The Christian Endeavor movement has been from its very cradle distinctively a religious movement. This has been the secret of its power. The true Endeavor society has never been a social club or a literary guild, though it does not deny that such organizations may have their place in the modern church. But its one great task has been to line up the young people of the community and train them for spiritual service. This has been the secret of its amazing growth and of its persistence. Social clubs have come, and social clubs have gone, but the Christian Endeavor movement goes on forever.

This motive is fundamental in our work of personal evangelism. Christ comes to our young people as their Lord and King. He has the right to demand the absolute homage of their hearts. When His call comes,

"Theirs not to make reply,
Theirs not to reason why."

No sacrifice must be too great to make for Him, and loyalty to Him is the most supreme virtue. He demands allegiance as His by right. And no true follower will count his life dear unto himself.

This way alone lies religious peace and joy. For the joy that was set before Him Christ endured the bitter cross. And there is no joy like the joy that is in the cross.

An old country minister has just told the story of a woman in his congregation who belonged to the so-called "smart set." She had had a proud position and a beautiful country home. But she had lived the life of a gay and useless butterfly. Then suddenly the war came, and broke up her little world. Her husband and her son are now serving

with the colors in France. And she has turned her own beautiful home into a Red Cross hospital in which she herself is now serving as a nurse. Her motor-cars are now in the service of the Red Cross. It might seem a great sacrifice. But, losing her life, she has found it. "I don't know how I ever lived that other life," she said, "and I am certain I can never go back to it again. God has been good to give me this life after so many years of the other."

There is something magnificent in a testimony like this. But there is also something tragic. During all those empty, wasted years before the war why had she not heard the voice of Christ? His little ones were all along pitifully crying for bread in the great cities of her country, for which she is now so ready to sacrifice herself. They were then as now dying like flies for want of what she might have given. Drink and other social evils were laying a heavier toll on the life of her country than that now levied by the war-machine of the Kaiser. In times of peace her beautiful country home might have been used to save the lives of hundreds of her unfortunate sisters. But the call went unheard, or at least it did not come home to her with the mighty insistence that marked her country's call. The church was to blame. It had lost the power of pressing home the absolute claims of an empire vastly more important than the British Empire and the divine right of a King to her allegiance before whom King George is as nothing.

Let us learn the lesson. The cross has not lost its power. The religious motive is still fundamental in its power to move the human heart. In the name of Christ we must be ashamed to ask anything less of the young people of our land than everything they have to give.

And again, this motive must be supreme in our social evangelism. For Jesus came to redeem society as well as the individual. He had a message of healing for the disease-smitten soul. But He also gave the world the splendid vision of a new earth wherein dwelleth righteousness. This was the gospel of the Kingdom.

Christianity has demonstrated in every age its power to remake the individual. The touch of Jesus has still its ancient power to mend broken earthenware. But what of the promise of a redeemed society? Nineteen centuries have now passed, and the world has not yet seen a Christian country. For this the world is waiting. If we could only show the world one Christian city, a city filled with the spirit of Jesus, and organized on the basis of the Sermon on the Mount, nothing could stop the onward march of our faith. It would be worth a million missionaries. Do we believe that Christ can save a city? Dare we pray the prayer, "Thy kingdom come, Thy will be done, as in heaven, so in New York, in Chicago, in Toronto, in Winnipeg"?

The Christian Endeavor movement dares to think so. It is social as well as individual. It has its good-citizenship department. Its members are inspired and trained to line up in the battle for social righteousness.

Take our attitude towards the drink evil, for example. There are good people who believe that the one way to get rid of the drink evil is to make total abstinens one by one. I know a good Presbyterian elder who believes that the one way to close the saloon is to boycott it. To him it is as plain as A B C that, if you get every single citizen to boycott the saloon, it will go out of business. And so it is. But, some way or other, this theory will not work out. And for a simple reason.

Up in the Province from which I come, we have, to put it mildly, a few mosquitoes in the summer season. Now the mosquito may serve some good purpose in nature's economy. But so far we have not found it out. Our problem is to get rid of them. At least, we want to get rid of the female mosquito. The male mosquito is harmless enough, but the female stings. "The female of the species is more deadly than the

male." Now, if our problem is to exterminate the mosquito, what are we to do? We can swat them one by one until the crack of doom, and we shall never get anywhere. There is one way, and only one way. We must stamp out their breeding-places. So has the British government exterminated the mosquito in Egypt, and the Americans in the Canal Zone. So also we must deal with social wrongs. Social wrongs can be righted only by social action. We shall get rid of drink, poverty, social vice, when we ruthlessly exterminate their breeding-places.

And in this battle for social righteousness the splendid energy, optimism, and enthusiasm of our young people must lead the way. It is young Canada upon which we must place our hopes. The future is yours. Before the consecrated might of our young Christians the strongholds of evil will fall. Against us the gates of hell shall not prevail. Only we must remember that this promise of Jesus is to an aggressive church. The Christian will not stay in the trenches and sing, "Hold the fort, for I am coming." He is not a member of a beleaguered garrison. He storms the citadel of hell. And Christ promises that the gates thereof will fall before His onslaught.

What motive is sufficient for such tasks as these? The economic motives so often appealed to in modern social service are not enough. We shall not enter into the fight with all that is in us to clean up the slums if it is to mean nothing more than moving a mass of people into a cleaner sty. Nor will it be enough for us to give every man the chance of earning his daily bread if we are all to forget that man cannot live by bread alone. Nor shall we be contented to sacrifice ourselves for coming generations if we believe that beyond this life there is no other, and that this very world for which we work, with the generations who shall hereafter live upon it, will some day fade away like the baseless fabric of a vision.

However other motives may help, and have their place, there is only one sufficient. It is the overwhelming realization of the worth of the human soul. In the most degraded and brutalized son or daughter of God we must be able to see shining in the darkness the Light that lighteth every man that cometh into the world.

"Were the Christ hungry, thirsty, lonely in your town,
 Were the Christ ill clad, and sick in body and in soul,
 Were the Christ sin-cursed, forgot, and rotting in your jail,
 What would you do for Him?"
 "What?"
 For Thee, my Christ? All, all!"

"To-day the Christ looks out of hungry, burning eyes;
 Wanders a lone stranger, wistful for a friend;
 Shivers ill clad, a starveling in your streets,
 Rots in your jail, outcast and stained with sin,
 What will you do for Him?"
 Ah, what?"

INTERDENOMINATIONAL CO-OPERATION IN EXTENSION WORK.

By REV. CARL STACKMAN, President of the Massachusetts Christian Endeavor Union, Somerville, Mass.

The great ideal of Christian Endeavor has always been an interdenominational fellowship. More, perhaps, than any other single organization it has been effective in at least beginning the breaking down of those denominational barriers which some of us feel have delayed the coming of

the kingdom of God among men. It is not possible, indeed, never has been possible, for many people to see the value of the many denominational separations which, whatever may have been their origin, have in most cases become now more imaginary than real.

Few more inspiring and fruitful campaigns could be outlined for any organization than one that would assist in any way in the abolishment of these insignificant divisions which serve rather to confuse than to enlighten. Christianity is too big and vital a fact of life to be hampered in its progress among men by these expressions of bygone theological or factional differences, the real meaning of which has in so many cases been forgotten. Everything that can be done to help in the establishment of this very desirable fellowship is to be encouraged, and every organization which can in any way assist is certainly worthy of a claim to a place of importance in the economy of church life and work.

This claim can certainly be made for Christian Endeavor, that through the years of its history it has ever worked towards this end, whether we can tell of any wonderful achievements or not. Consistently it has kept before it the ideal; and, while it has realized that the ideal was a long way off, it has yet persisted in maintaining it as the ideal of Christian fellowship. Its various officials have always been men of broad sympathies and large enterprise, who have helped to ground firmly the principles involved, and from time to time have initiated movements that have borne practical results. We can safely say that such interdenominational fellowship as that to which we aspire is farther advanced to-day than it would have been, had Christian Endeavor not been at work along these lines and had it not formed the connecting link for the young people's work of all the denominations. There is also more hope for the future of a real interdenominational fellowship because there is coming up a new generation of church-workers filled with the spirit of the Endeavor movement and failing to see any advantage in the divisions of church life and work.

While Massachusetts does not lay claim to having done anything wonderful along this particular line recently, it yet has been at work in a way that is proving effective and that contains promise for the future. It is needless to say that the State board is thoroughly undenominational, that it contains full representation of the various denominations, and that in the selection of men for office seldom does the question come up except in a way to help in keeping all the denominations represented. But it has been widening its sphere of activity recently in distinct efforts at extension work, with very promising results.

Our societies in Massachusetts are largely Congregational and Baptist, for the other denominations that have entered into Christian Endeavor fellowship are not largely represented in the Eastern States. Each of these two denominations has had for some time a committee of its State organization on young people's work. These two committees have been officially made the Christian Endeavor committees on denominational extension. The chairmen are on the State board, and we hear reports of the work done; and through these two committees the State board expresses its interest in the unoccupied fields.

Fortunately, the personnel of both of these committees is strongly Christian Endeavor in sympathy; and, while in one case at least it has sometimes met with opposition in the State organization of the denomination for this reason, both committees have maintained their conviction that Christian Endeavor is the organization that ought to be fostered, largely because of its interdenominational fellowship and wide connections. In this view both committees have persisted, and to the end of

bringing as many as possible of young people's societies into Christian Endeavor they have steadily worked.

In the main the plan has been twofold.

First is the gathering of information, which has been very thoroughly done by both committees. We know what churches in the State have no young people's work and which have work other than Christian Endeavor. This has been well done, and some valuable information has been collected.

The other activity of the committees has been in the direction of urging the value of Christian Endeavor fellowship where organizations of various kinds existed, urging, where it seemed wise, that existing organizations change to Christian Endeavor, and then, where no young people's work is being carried on, the offer of the committees to be of any possible assistance has proved beneficial. This will become increasingly helpful as the pastors and leaders realize more fully that there is behind this offer the weight, not only of a committee trying to do something it has been set to do, but also of both the denominational State organizations and of the State-wide Christian Endeavor organization. We confidently expect that the number of unaffiliated organizations of young people will decrease and that Christian Endeavor numbers will increase as the value of this interdenominational fellowship is thus more fully emphasized. Already a number of Baptist Young People's Unions have turned into Christian Endeavor societies, and are enjoying a fellowship that would not be possible in a smaller or more restricted organization.

Also in some of the smaller communities it has brought forth gracious response from the pastors to find that such committees are at work and trying to help all kinds of churches in the planning of conferences under well-known and capable leaders. This effort is valuable in that it helps to connect the young people with the local work of the churches, affording an interest which usually does not otherwise exist for their presence at conference meetings; and it also serves to show to many pastors who are still doubtful about the value of Christian Endeavor what is really being accomplished in many places; and it is thus a help to distinctly extension work. The Congregational committee will make a more strenuous effort in this direction in connection with the fall meetings, and hopes for good results in adding to the present number of societies in the State. There are still a few pastors who need to be shown the efficiency of a good active Christian Endeavor society, and it remains for these committees to do it. The value of the more extended conferences as carried out by the Baptist committee can hardly be overemphasized, and it is a feature to be greatly encouraged.

The third field which seems to come within the sphere of activity of these committees, and which certainly needs much work, is that of attempting to outline for various kinds of churches and fields the scope of Christian Endeavor and its limits in connection with other organizations of the church. Those of you who may have seen the graphic chart recently prepared by Miss Slattery will appreciate what is needed here. Her representation of the average young person of the church trying to spread over eight or ten societies, and the pull of each one of these upon her, is strikingly true. Most of our churches present too many organizations for the young people. The fields of these ought to be definitely outlined and a specific programme of instruction adopted that will serve to emphasize the Christian Endeavor society as the co-ordinating organization of the church, with a distinct field of its own, and which can be made effective in the place of many of the others. This work we hope to have done this fall in some form that will make it possible for these two committees to present it to the entire State as a programme that can be car-

ried out and along the lines of which there lies real efficiency in work.

This and the effort to assist in the establishing of a Christian Endeavor society in every church in the State where no good work for young people is now being done form the programme for next year in our interdenominational efforts.

HOW STATE, DISTRICT, COUNTY, AND LOCAL UNIONS MAY CO-OPERATE MORE EFFECTIVELY.

BY WALTER L. JAEGER, President of the Colorado Christian Endeavor Union.

Co-operation is our theme. Co-operation is the theme of the modern business world; formerly it was competition, but now it is co-operation. What is good for the business world in general is good for the Christian world.

I have never yet been at a State Christian Endeavor convention where some considerable complaint was not made because only a small proportion of the societies reported and because of the total inability to get some corresponding secretaries to correspond.

There is but one solution of the problem, and that is organized co-operation of the various links in the Christian Endeavor organism.

The first step is the complete and efficient State organization, in which the various departments are thoroughly developed and equipped; then too, a definite policy must be worked out by each department superintendent.

The next step is the thorough organization of the consecutive links, district, county, and local unions, along virtually the same lines as the State union, at least so far as the departments are concerned, so that the policy of a particular department of the State may be transmitted to the corresponding department of the smaller unit, the result being that an important cause will touch the entire State by means of these connecting links.

There will be no duplication, as the State superintendent will outline the policy and give general directions. When reports are called for from the societies, each superintendent will not call for reports so that a society corresponding secretary will be asked for the same information from three or four union departments, but for a single report, which will go through the hands of the various superintendents. Where such co-operation does not exist, many duplications occur; two or three sets of letters, pertaining to practically the same matters, go to every society of the State, each representing a considerable outlay of time, postage, and expensive printed matter, an absolutely unnecessary expenditure. Such duplications in a dozen or more departments may represent a considerable sum of money, which might be used to great advantage in some neglected department of the work.

Correspondence at the best is a disappointment as compared with the personal touch. Many of our corresponding secretaries mean to do well, but have the too well-known habit of putting off things, or pigeonholing important communications with the real thought of attending to them in the near future, but with the result that they are misplaced or forgotten; and the society which perchance is in a position to present a worthy report, or even to win special honors or honorable mention, receives no recognition because of the neglect of one careless member. Of course the State correspondent may send out a second or third letter, which might and might not bring the desired results; but this takes time and postage.

When the local union is in a co-operative spirit, the State officer has only to send to the local-union officer a list of the non-corresponding

secretaries or societies, and that officer may call the delinquents over the telephone, or even visit them personally. Perchance the corresponding secretary has moved to another city, a thousand miles away, and a new one has been elected, but the society has failed to report that fact. The local-union officer reports the new name, and communication with the society is restored. It may be, again, that the so-called corresponding secretary is absolutely uninterested and unreliable, in which case the local union recommends his removal and the election of a responsible person.

The discovery of new societies is another important feature of co-operation. There is no way for the State union to know of the organization of a new society unless that society reports to the union, which is a rare occurrence, except through the local union. It is hardly possible for a society to be organized in your community without its coming to the knowledge of some of your local union, while the State officers, with headquarters several hundred miles away, might never know of its existence.

In cases where there is no local union the district or county union may serve the same or a similar purpose. More than once when touring the State, I have picked up at the hotel a county paper, and in perusing its columns have discovered the existence of a hitherto unknown Christian Endeavor society. The county officer, too, frequently meets with folks from other communities from whom first-hand information may be obtained; perchance there is a county Sunday-school convention, a district meeting of the Congregational churches, a Baptist Associational gathering, a meeting of the presbytery of your district, or some other denominational meeting, through which you may learn of the organization of a new church in which a Christian Endeavor society should be organized, the existence of a new society, or the non-existence of one now on the list; or, in fact, any amount of information, which cannot be obtained by correspondence, may thus be secured.

Where do most of our Christian Endeavor Experts come from, our Tenth Legioners, Comrades of the Quiet Hour, Life-Work Recruits, pledged personal workers, Peace League members? Is it not from among those who have been in touch with our district and county conventions and with local-union work where a personal presentation of these causes is made, reaching many who but once in a great while, or never, come in personal touch with the State or larger work of the movement?

From a financial point of view there is much to be gained from such co-operation. In States where the smaller units do not exist practically all of the support for the State work comes from pledges made at the State convention. Where district and county conventions are held, similar appeals are made, and the State treasury is greatly augmented.

CHRISTIANITY THE SOLUTION OF RACE PREJUDICE.

BY BISHOP ALEXANDER WALTERS, New York City.

Dean Miller of Howard University says: "The adjustment of the forward and backward races of mankind is without doubt the most urgent problem that presses upon the twentieth century for solution. The range of this problem is not limited to any country or continent or hemisphere; its area is as wide as the habitable globe." I quite agree with him that the work of the Christian church of the twentieth century is the permanent establishment of the doctrine of the brotherhood of man. This is the meaning of all our labor agitation, the activities of Japan, China, India, Egypt, South Africa, indeed all parts of Africa; and the struggle will not cease until the recognition of the brotherhood of man shall have become an accomplished fact.

The Unity of the Human Family.

It is pretty generally admitted within and outside of scientific circles that "God hath made of one blood all nations of men for to dwell on all the face of the earth."

There is not the slightest difference under the microscope between the blood of a Chinaman and that of a Japanese, a negro, or a white man. There is no such thing as blue blood, patrician blood, or royal blood as distinguished from red, common, or plebeian blood; we are all from the same stock, whether white, black, brown, or copper-colored.

Color is the result of climatic conditions and not the fiat at the beginning by Almighty God. Great as are the differences between the various races of man as to formation of skull, long or broad heads, size of their jaws, curly or straight hair, straight or projecting teeth, all have sprung from the one stock.

St. Paul's assertion that God hath made of one blood all the nations of men to dwell upon the face of the earth holds good. With the same blood there should be equality of opportunity and equality of privilege and rights.

The Cause of Race Prejudice.

God in His infinite wisdom has seen fit in carrying forward the civilization of the world to select certain people to lead in the march of civilization; and, misunderstanding their call and His purpose in selecting them for leadership, they became puffed up with pride, and looked with contempt upon those who were not so well favored; hence vanity is really the cause of race prejudice; inordinate pride is the root trouble. Says Kelly Miller:

"It has so happened in the process of human development that the whiter races of mankind at present represent the forward and progressive sections of the human family, while the darker varieties are relatively backward and belated. That the relative concrete superiority of the European is due to the advantage of historical environment rather than to innate ethnic endowment, a careful study of the trend of social forces leaves little room to doubt of this fact. Temporary superiority of this or that breed of men is only a transient phase of human development. In the history of civilization the various races and nations rise and fall like the waves of the sea, each imparting an impulse of its successor which pushes the process further and further forward."

Civilization is not an original process with any race or nations known to history, but the torch is passed from age to age, and gains in brilliancy as it goes. Those who for the time being stand at the apex of prestige and power are ever prone to indulge in such boasting as the Gentiles use, and claim everlasting superiority over the "lesser breed."

Nothing less can be expected of human vanity and pride. But history plays havoc with the vainglorious boasting of national and racial conceit. Where are the Babylonians, the Assyrians, and the Egyptians, who once lorded it over the face of the earth? In the historical recessional of the races they are "one with Nineveh and Tyre." The lordly Greeks who ruled the world through the achievements of the mind, who gave the world Homer and Socrates, and Phidias in the heydays of their glory, have so sunken in the scale of excellence that, to use the language of Macaulay, "their people have degenerated into timid slaves, and their language into a barbarous jargon." On the other hand, the barbarians who Aristotle tells us could not count beyond ten fingers in his day subsequently produced Kant, Shakespeare, Newton, and Bacon. The Arab and the Moor for a season led the van of the world's civilization.

"To condemn a people, whether that people be African, Japanese, Chinese, or East Indian to everlasting inferiority because of deficiency

in historical distinction, shows the same faultiness of logic as the assumption that what never has been never can be. The application of this test a thousand years ago would have placed under the ban all the vigorous and virile nations of modern times."

The Unreasonableness of Race Prejudice.

Since we have shown that the race that is in the vanguard to-day is in the rear to-morrow, and how vain is its boasting, is it not time that the forward races of the present should take heed and profit by the lessons of the past?

To my way of thinking, Japan with its keen intellect and aggressive spirit is the rising nation, and who knows but China with its ancient lore may follow, then India and Africa, etc.? It is God's way, and we should not despise the plan of the Almighty. I sometimes liken the plan of the ages, the plan to save the world, to a great army divided into battalions, and the army commanded by a wise general. This battalion or that is ordered to the conflict as their services are needed, until the victory is won. This seems to me to have been done by the God of armies. First, Shem was ordered into the conflict with the torch of Christianity aloft, and next came Japheth, and the conflict has raged the fiercer; and last will come in Ham with a mighty warwhoop, who will add the finishing touch to the redemption of the world.

We have something analogous to this in our late Civil War. White men brave and true entered the conflict, a mighty battalion from the East, another mighty battalion from the North, still another from the West, and another from the South. But the victory was not won; it hung in the balance; it seemed as if the Union forces would fail, when lo, in the distance a black battalion was seen entering the field of battle, and adding their efforts to the white battalions already engaged; the victory was achieved; the Union was saved, and the slaves emancipated.

Christianity the Solution of Race Prejudice.

I admit that race prejudice is deep-seated, stubborn, and one of the hardest things to eradicate in all the world. The learning and culture of the Greeks and the Romans were unable to eradicate race prejudice. Even Christianity as practised in the ages past has been unable to conquer it. But in order to know whether Christianity will in the future overcome and destroy race prejudice we must take a retrospective view and see what deep-rooted and gigantic evils Christianity has overcome and destroyed. Christianity met and struggled with the monster paganism, throttled it, and strangled it to death. When the struggle began, paganism had learning, court influence, wealth, and prestige on its side; while Christianity had poverty and was without learning or wealth; but it had the Christ life, the divine life, divine love, an inherent force, on its side; and with these qualities it has conquered paganism.

Christianity Has Slain the Goliath of Slavery.

When the struggle commenced, slavery had the world in its firm grip; the masters of the time scorned the efforts of Christianity just as some learned men to-day in certain quarters sneer at Christianity. But on the side of Christ are time and a vital force, and time and this vital force are the conquering agencies in the world.

When the Pilgrim Fathers reached these shores and talked of overcoming the Indians, clearing the forests, building cities, and making a new world, many said it was a dream that never could be realized. But it has been realized, and how magnificent a story the historian has to tell of the trials and achievements of American heroes in the develop-

ment of our great country! When I study the history of the past, it appears to me that Jehovah has throughout the ages carried forward His great work of reformation and civilization by the selection of one great truth at a time and making it paramount until it found lodgment in the hearts of men.

First, it was the great truth of the fatherhood of God that was put forward. Said Jehovah: "I am God, and beside me there is none else." "I am Father of all living, and have universal dominion." It required centuries to make the world accept this truth, but with the acceptance of this truth came the overthrow of ancient idolatry; and now the world believes in the fatherhood of God and His universal dominion. But we must not forget the fact that it required centuries, mighty struggles, many heartaches, before this truth triumphed.

The second great truth presented to the world was the Christ, the life and light of the world. He said of Himself, "I am the way, the truth, and the life." To Pilate's question, "What is truth?" Christ answered, "I am the truth." Men said, "We care nothing for your pretensions, and we will not have you reign, over us." The struggle for the mastery then began at the beginning of the first century, and has continued until now. It is admitted on all sides that Christ has conquered. The spirit of the Galilean is to-day the controlling influence in legislation. Christ is the inspirer of all the reform movements of the world of which we hear so much. In the midst of wars there are many plans being formed for peace. The air is impregnated with them. Peace is the key-note of our speeches, the theme of our songs, and the subject of our prayers; and who doubts that the great peace sentiment of the hour is inspired by the Prince of Peace? Christ is conquering in literature, and thus many of our masterpieces are about the Christ or in some way tinged with His doctrine. This is seen in the writings of Macaulay, Burke, Tillotson, Augustine, Luther, Shakespeare, and Butler. Christ is recognized in poetry and song. Milton, Dante, Wesley, Tennyson, Longfellow, and Whittier have written and sung in His honor.

The great painters have given Christ an exalted place. To convince you of this fact I need only mention Leonardo da Vinci's "The Last Supper," Raphael's "Transfiguration," Angelo's "Last Judgment," and our own Tanner's "Resurrection." Christ is conquering in social and domestic affairs, says Mendenhall. It is true that in Christian lands there are institutions, monopolies, customs, partisanship, which Christianity does not justify, and which it will overcome as its rightful influence is extended and obeyed.

Tyrannies, race discrimination, the burning of negroes at the stake, oppression of women, ignorance, poverty, and crime co-exist with the Christian religion in different lands. Still, I am sure that the vital forces of which I have spoken, that mighty power which has uprooted gigantic evils, will overcome the above-mentioned evils. It is well to keep in mind that Christianity is represented by the vision of a river, and a man with a measuring-line in his hand, seen by the prophet Ezekiel. Said he "Behold, waters issued out from under the threshold of the house eastward . . . And, when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand, and it was a river that I could not pass over, for the waters were risen, waters to swim in."

I understand the river to represent the progress to be made by the Christian religion, and the thousand cubits to mean a thousand years. If this is the proper interpretation, then it is well to note that the first

thousand years of Christianity found the waters of progress only ankle-deep, and that was about the extent of the influence of Christianity at the close of the first thousand years. In the second thousand years the waters reached the knees. This is the period in which we live, and it must be apparent to us all when we remember the evils which exist today that the water or influence of Christianity is only about knee-deep. In the two thousand years to follow Christianity is to reach its highest development and to conquer all evils. Christ our Conqueror is riding on gloriously, and has the ages before Him.

The third great truth is the recognition of the presence and work of the Holy Spirit in the world. He is counselling, guiding, and controlling the affairs of men. We are just beginning to understand that the Holy Spirit is the executive of the Godhead, that He is the Eternal Spirit, the vital force in the world. We are getting our eyes open to see this great truth, and to see the need of the presence and power of the Holy Spirit.

The fourth great truth is redemption, the sacrificial death of Christ to save the world, His atonement. At last the truth of redemption has found lodgment in the hearts of men and a place in literature. Redemption is an established fact, and men are being saved through this great truth.

The fifth great truth is the brotherhood of men, and to establish this fact and make it workable is the work of the twentieth century. The brotherhood of man is the acme of the teachings of Christ. Like the other great truths that have triumphed, this truth will ultimately win. At present, the struggle is fierce in all parts of the world. Sometimes rights and privileges are denied certain members of the human family because of their color and previous conditions of servitude. With the dominant class in some sections neither character, learning, nor wealth count for anything. Being favored with leadership by Almighty God, and because of such favors, they are filled with pride, and will not recognize the equality of other racial types, no matter what their qualities of head and heart. But I am not discouraged; I remember it has ever been thus; but more, I remember that time, preparation, and the leaven of the gospel, and an earnest struggle have brought about most happy results, and enabled the people that were once considered inferiors to be equals.

Handicaps.

With Oriental peoples their handicap is race rather than color. Because they have not been favored with leadership, and have not made the same progress that European people have made, they are considered inferior, and thus equality is denied them. With the native Africans it is color and race that are their handicaps; and, as they are still further back than the Orientals in the race of life, it will require a longer time for them to achieve an equal place in the human family. It is Christianity, and Christianity alone, that is to level the barriers and give to these backward races their rightful place in the great Christian family.

America's Duty.

America is the leader in present-day civilization. She leads in commerce, invention, education, religion, and social reform. To her is given a wonderful opportunity to do service for God and humanity in taking the lead in solving the race problem on Christian principles. I am of the opinion that the purpose of God in allowing the black man to be brought to these shores and to become a part of this civilization was to prepare the white man, by contact, discipline, and education, for world-leadership in the spread of pure democracy and of the brotherhood of

man. Equal treatment, fair treatment, just treatment, of the darker races is the test of the white man's religion. When the white man can treat a negro, Japanese, Chinaman, African, as a brother, and accord them all the rights of a brother, that white man can pass—he is pure gold and fit to lead any people and anywhere. We have all races here to be blended into one civilization with equal rights and privileges. The work is now in progress, and will be carried forward to a happy consummation. I am expecting a wonderful change to come over this American people, a change for the better, when all the discriminations, all hindrances and barriers, against the Japanese, the Chinese, the negroes, Indians, etc., will be eliminated, thrown down, and all be considered brethren, dwelling together with the white man in unity and peace, and all the result of Christianity.

The Christian church can hasten this great work. First, by being more aggressive in insisting upon the rights of men in the future than it has in the past. Heretofore the church has been more negative than positive, and this is why the work has gone on so slowly. Now the call has come for a more aggressive struggle than heretofore. The pulpit should be called upon to contend for the rights of all men, regardless of race or color; and this the great Christian Endeavor Society is doing. The press should be more aggressive than heretofore. We only retard our work and delay our cause when we single out a backward race and make the fight for it. We should put them all together; Japanese, Chinese, negroes, and Africans, and make a straight-out fight for the backward races; and it would not be long before we should see the results of our labor.

The first thing to do is to combine to stop all inimical legislation on the part of our government. This can be done by united effort on the part of the Christian church. There are people that are so blinded by their prejudices that they are willing to have this country place a premium upon bastardy by not allowing a white man to father his child and protect the negro woman that he has betrayed. This matter must be dealt with in a most fearless manner. As long as we wink at injustice, and countenance immorality of any kind, there can not be much real Christian progress made. The truth is, the times call for a vigorous opposition against all manner of sins. The gospel is the remedy for all these ills; all we need to do is to apply it in the manner in which it should be applied.

We have seen the effects of Christianity in civilization and the industrial pursuits of men. We have observed its impregnation of literature and its refining tendency in art; we have witnessed its initiation of reforms and its place in home life; but its chief excellence is in its effects on human characters. Christianity must in the last analysis be judged by its ability to deliver men from sin and uproot existing evils, and this much-needed work it is doing.

THE COMMITTEES.

By REV. O. T. DEEVER, General Secretary of the Young People's Department of the United Brethren Church.

Christian Endeavor occupies a unique place in the Christian world because it has a unique way of doing things. The use of certain methods of work characterizes Christian Endeavor and distinguishes it from all other religious organizations. No other religious movement makes use of a pledge in the way in which Christian Endeavor uses it. The same is true of the committee idea. Of the fundamental principles which undergird Christian Endeavor the committee idea stands out predominant alongside the pledge. Whenever this pillar in local society is weak or absent, effective work cannot be done.

Discovers Capability.

The committee is a sort of spiritual laboratory where young life discovers itself. Many a timid, awkward, bashful youth has acquired self-confidence in committee work. Like the new plan for ascertaining whether or not an oyster contains a pearl, so the committee often is a spiritual X-ray machine which discovers unknown talent in an Endeavorer. Here in a committee the worker learns where he can best serve, and learns how to do it.

Requires Self-Action.

Activity is the law of life. There can be no life without action. To young people must be given something to do. They cannot be expected to sit with folded hands through the years and retain their spiritual vitality. True, inaction often follows assignment to a committee, but this is no fault of the plan.

Learn to Do by Doing.

There is only one way to learn how to do a given thing, and that is by doing it. We learn to walk by walking. We learn to talk by talking. The only way Mary can learn housekeeping is by trying her hand along that line. She may smash up a good many dishes, and smear the floor with grease; but her future domestic felicity depends upon the lesson she can learn in no other way. Put the Endeavorers on some committee; and then take your hands off, and let them do the task. Not often will they fail you. Like our fathers, sometimes we would rather do the task than bother with teaching the young life how to do it; but remember, future leadership in the church depends on present training.

Committee Leadership.

The chairman of a committee is the hub from which the work of the committee rotates. But he has no right to usurp the duties of others. He is simply a leader. Without leadership united activity is as impossible as the solar system without the sun. But too often the chairman of a committee assumes all responsibility, sometimes not even convening his committee.

Sometimes a chairman feels that he is a sort of spiritual undertaker, who proceeds to commit the remains of the tasks set for his committee to a spiritual grave, "earth to earth, ashes to ashes," without any hope of a general resurrection.

Division of Work.

The committee idea is the idea of the division of labor. One Endeavorer has one phase of a task to work out; another, another phase. Each has his separate specialized duty. Like the baseball team with one player on first base, another on second base, still another in the field, etc., so Endeavorers learn to do team-work in the committees.

I am told that one person working alone in a pin-factory could make only a dozen pins a day, so much time would be lost in changing tools, place of work, etc., in performing the different operations required to make a pin. But we learn that one thousand men working together in a well-equipped factory, each one performing only one kind of service, can by this division of labor make on an average two hundred and fifty thousand pins apiece a day.

Co-operation.

The committee idea is, last of all, the idea of co-operating for the accomplishing of service to the Kingdom. Humanity is a social fabric,

and we are all woven into the warp and woof of that fabric. No one liveth unto himself. One of the greatest life-lessons which we need to learn is how to relate ourselves to others. This is a lesson the church has not yet learned. If Christ's standard of unity, of co-operation, prevailed in the Christian world, the prayer, "Thy kingdom come," would soon be answered. We need to learn to work in double harness—many of us at least; I hope none will be confirmed old bachelors or maids.

All together, forward! is the committee idea. The world is in need of no higher lesson than that of militant co-operation in the task of winning a lost world back to God.

THE RELIGIOUS MOTIVE FUNDAMENTAL IN YOUNG PEOPLE'S WORK.

By REV. SAMUEL H. WOODROW, St. Louis, Mo.

We are all creatures of motivity. Behind every conscious act there is some motive, however remote or obscure it may be. Animals are moved by appetite or anger, but man should be stirred by something higher. Man is endowed with reason and conscience, and should be responsive to appeals that are made to his higher nature. This is only saying that rational beings should act rationally. As human nature is constituted, men are susceptible to a great variety of motives.

Motives may be classed as bad, good, or mixed; and character is determined by motives. As a man "thinketh in his heart, so is he." What we are depends upon what we mean to be.

Bad people are those who are constantly dominated by bad motives. They are people who do evil with malice aforethought. They lie and steal and commit adultery, and glory in their shame. These are the people who need the constant surveillance of the police force to keep them within the bounds of the law and order, and these are the people who fill our jails and prisons. Because they insist on doing wrong the state interferes to restrain them in their evil course.

Good people are those who are avowedly governed and impelled by good motives. They do right from desire rather than from external compulsion. These people have risen above the police standard of morals, and are doing right because they love the right.

Then there is a great multitude who are governed by mixed motives; at one time they are doing good, and at another evil. There seems to be nothing steadfast in their action. They are not avowedly bad, and they are not purposefully good.

Again, motives may be classed as transient or permanent. Children are moved largely by the present whim or caprice. They are actuated by a succession of motives, no one of which impels for any length of time. Many people never outgrow this childish condition or these childish propensities. You never know what they think till you know the last person with whom they have talked, or the last book they have read. Chameleon-like, they take their color from their environment. You never can tell what they will do next, because you cannot be sure of the motives that may be in operation at any given time. The life of such people is vacillating and their efforts spasmodic.

There are other people who are dominated by permanent motives, whose life and actions move onward and upward in regular progress. They are the people who will be faithful even unto death. They have counted the cost, and there is no wavering or desire to give up or turn back. It is by patient continuance in well-doing that they hope to gain eternal life and immortal glory.

It is an effort of all sane religious teaching to help young people to form right ideals and induce them to respond to lofty motives. Young

people have all their lives before them, and it is of the utmost importance that the whole life should be in the right direction, following the highest ideals, inspired by the loftiest motives, even when performing the lowliest task.

The motive that actuated Jesus was the same when as a boy He said, "Wist ye not that I must be about my Father's business?" as when He said, "I have finished the work which thou gavest me to do." The motive was the same when He washed the disciples' feet as when He died upon the cross for the sins of the world.

This brings us still closer to our subject, What is the fundamental religious motive? The most important thing concerning a person is his ideal, or view of the world, for what he thinks of the world and the men in the world will determine his action. That is the highest life that is actuated by the highest motive.

This held as true for Jesus as for any of us. His thought of God and man determined His action, as it must determine ours. For Him God was a loving heavenly Father, and out of that thought sprang devout worship and spontaneous service. All His life was enveloped in this thought as the earth is flooded with sunshine. Jesus looked upon all men as brethren, and lived and taught and died as an expression of His fraternal love.

As Christians we must look to Jesus for our ideal, not merely for our outward acts, but for our inward motives. His life shows His ideal, for it reveals what He loved and hated, what He approved and what He condemned. He loathed all sin, and He loved all holiness. He refused to temporize with evil, and He was the champion of all good. He ridiculed sham and hypocrisy, and He praised genuineness and sincerity. His unswervingly high aim is manifest from the day when as a lad He was conscious that He must be about His Father's business to the hour when He could say, "I have finished the work which thou gavest me to do."

Now, what was His ruling motive in all this? He lived with God, and His deference to His Father's will in all things showed where He found inspiration for fidelity to duty and strength for holiness. When asked as to the great command, He gave it as love to God and love to man. On this hangs all the law and the prophets. This is a motive that is always and everywhere good, and for that reason must be permanent. Love is the greatest thing in the world, and will abide when faith has changed to sight and hope has found a sweet fruition.

This, then, must be our great impelling motive. Love to God and love to man as revealed and realized in Jesus Christ. One of these touches upon all our relations to God, and the other upon all our relations with men. These commands cover the whole field of life for time and eternity, and cover them with the same motive. The same motive and spirit is to actuate us in our worship and in our work here as is to actuate us through all eternity.

I wish we could enter into the thought of Jesus upon this all-important matter. Our valuation of God and man, of good and evil, of life and death, of time and eternity, is to be the same as His. Jesus never gave any reasons for loving God, for to Him love was as natural as life; nay, it was life. There was One wise and good above the soul, to which one was to turn as flowers to the sun. The lovableness of God, like the wisdom and power of God, was taken for granted by Him, and formed the basis for His love, as it is the only firm basis for our love. We love Him because He first loved us.

There is danger in separating these two commands. The humanitarian motive is very much to the front in these days. There is a quicker response to human misery and need than ever before. The cry of poverty and distress carries farther and reaches more ears than ever before. Child-welfare, prison-reform, sanitation, temperance reform, are

familiar terms. This is practical philanthropy, in which we all believe. But there is danger that some mistake it for a higher kind of religion, when as a matter of fact it is not a religion at all. However worthy the motive, it is all of the earth earthy. It has no deeper roots in faith in God, and it has no vision and no hope beyond the confines of this little earth, and for that reason has not a compelling motive. The cup of cold water given in the name of the Master does not fail of its reward because it recognizes divine relationship. But a cup of cold water given by a godless man does not have the same reward. Humanitarian effort that is founded upon love to God has a permanent basis that can never be shaken. The heart that is filled with love for God has to be filled with love for men. This also gives us a permanent motive. We have God as our Father, and we love men as our brethren. Faith in God who is from everlasting to everlasting, faith in Him who laid the foundations of the earth and spread out the heavens as a tent to dwell in; faith in Him who spared not His own Son, but delivered Him up for us all, this faith is an impelling motive. It gives balance and stability to our lives.

We must have the mind and heart of Christ if we are to do the work of Christ. Nothing less will answer our purpose. We must have the mind of Christ to reveal to us God and man and truth and destiny. We must have the mind of Christ to show us our work and the best ways of doing it. But we must have the heart of Christ that gives us His unfailing patience and His compassionate touch. It is the love of Christ that constrains us. The constraint of love is upon us, and we find its compulsions sweet.

This is the fundamental religious motive, and it is the motive that has been at the forefront of Christian Endeavor from the very beginning. It is trusting in the Lord Jesus Christ for strength that we make all our promises, and we find it easy to trust because we love Him.

This is a supremely good motive, and it is permanent. It inspires the heart of the growing boy or girl; gives poise to young men and maidens, strength to those who bear heavy burdens in mid-life, and hope to those who travel down into the vale of years. We love Him because He first loved us. Love leads the way, love inspires our hearts, love will crown us at the journey's end.

THE PRESENT POWER OF ENDEAVOR.

BY PROFESSOR ELBERT RUSSELL, Richmond, Ind.

The present power of the Endeavor movement lies chiefly in five things. Three of them belong to the perpetual powers of life—the eternal energies of Christianity, the perpetual idealism and enthusiasm of youth, and the inherent vitality of the church. One of them lies in the purposes and methods of the Christian Endeavor organization; it provides an apprenticeship for religious work. And the other is found in the spirit of the age, which re-enforces and gives opportunity to all the rest.

The original settlement of America was due to mixed motives, but among them none was more powerful than the passion for religious liberty and the hope of a better order of human society. Down to the close of the Revolutionary period the dominant thoughts of the founders of the republic were for liberty, equality, religious freedom, self-government, equal opportunity in the pursuit of happiness, justice, education, and morality. The rights of man were to be secured and guaranteed by a better social and political order than Europe knew. Then the great West claimed the attention of the nation. We became a nation of pioneers, addressing ourselves to the great task of conquering the wilderness and reducing it to an orderly habitation for an empire. For a century its material problems and resources absorbed the energies and occupied the thoughts of the growing nation. The social problems of

the founders were left to wait until roads were opened, forests cleared away, mines opened, homes and cities built, and the products of field and mine ready for use. Art and education, religion and social reform, must needs wait until the fundamental material basis of life was ready. In the meantime we got the reputation abroad of being a crude, materialistic people, dollar-mad, caring only for the lavish material wealth of our virgin continent. To the old unsolved problems of human relations, new problems were added by the growth of slavery in the cotton belt and the growth of uncontrolled wealth by the side of helpless poverty in our misshapen cities and lawless industries.

The last decade of the nineteenth century saw the frontier vanish. The last of the continent was tamed and made habitable. The pioneer became a memory, and a fresh generation found itself freed from the engrossing contest with nature and the wasteful exploitation of seemingly limitless resources, with leisure to address itself to the unfinished task of the founders. Pressing social and religious questions claimed attention. A new generation needed the dynamic of religious enthusiasm and the inspiration of the social gospel of Jesus.

The great power of Endeavor was that it was the means by which the call of the new age reached the younger generation and enlisted them for the spiritual and social tasks of the new age. Men said the church was decadent; youth could be moved only by materialistic motives; religion had lost its power. And lo! the new age swung open the gates of opportunity for high adventure, no longer against the perils of the wilderness, against savage and wild beast, but against special privilege, against political corruption and wealth entrenched in outgrown laws, against preventable disease, and unjust wages, and child-labor, and all the monsters of modern oppression; and the sons and daughters of pioneers hastened to enlist "for Christ and the church." The new movement tapped again the moral heroism, the religious passion, of the youth of the land, and gathered and trained them for the loyal service of church and country and humanity.

It is in this conjunction of the call of an age and the fresh upwelling of moral chivalry that we find the present power of Endeavor, and its promise of world-wide efficiency.

THE HOME, THE CITADEL OF OUR CIVILIZATION.

By REV. A. D. THÄELER, Bethlehem, Penn.

What do we mean by the subject, "The Citadel of Our Civilization"? The dictionary tells us that a citadel is "a fortress in or near a city, intended, in case of a siege, to form a final refuge and point of defence." It is, therefore, a term which speaks of war, of the last and bitterest stages of war, of a struggle which has been unfortunate and marked by defeats, until there must be made a last stand behind the walls of the inner city.

Is the figure of speech appropriate? Or is the suggestion too strong, of desperate battle, of loss of ground, of a necessary re-arrangement of forces? Before answering, inquire how many of the boasted defences of our civilization remain intact to-day. We have had a most rude awakening from our dreams of security and prosperity, a trying disillusionment regarding our progress toward the ideal. Even before the fearful European war burst upon the world we began to be uneasy in our minds, and to realize that each new stage of community life only confronted us with new and startling problems.

Within the memory of many still living by far the larger part of our population was rural, and the farm was the unit of our industry. A change is upon us. The growth of cities, our moden boast and passion,

is now alarming those who study sociology. Our pride is giving place to anxiety. We recognize it as a serious matter when a boy reaches the stage at which his body develops more rapidly than his mentality and his spirituality, the stage which so often comes before one "finds himself." And it is just as serious a matter when a village, almost overnight, becomes a boom town, then an expanding city, finally a metropolis, in which population and boundaries, commerce and manufacture, crowd down the thought of spiritual resources, using the term in the highest sense.

We have the vigor of youth nationally, but that very vigor has threatened to run riot. We have the enthusiasm of enormous ambitions, but those ambitions have not always sought the more enduring and solid things. To be sure, there have always been subtle and cruel forces at work, undermining our religious life, our invisible building, that which we call in general our civilization; but we have finally come to the point where we must recognize that those forces for evil have increased out of all proportion to our ability to combat them on the old ground.

We fancied ourselves safe in our reserve strength, when as a matter of fact we were being steadily pressed back, year by year. Finally came the crash. International law has been swept aside. The leash has been slipped from the dogs of war. Our scientific laboratories are devoted to the discovery of mysterious products that slay whole ranks of men and devastate all that we had formerly been trying to construct. With dreadful, mocking swiftness our talk of world peace has given way to "songs of hate," to charges and countercharges of brutality, lust, and fiendish cruelty. He is reckless indeed who dares to prate of the triumphs of civilization to-day. Not only have the outposts been driven in, but our first lines of defence are breaking down, and we are being pushed back to the place where, if we lose once more, we lose all.

And the deepest humiliation in all is the discovery that it is not the sudden vast swirl of passion, self-interest, hate, and blindness inseparably connected with war. But we are standing aghast before the unmasking of hideous evils that long had been intrenching themselves in the midst of us—the worship of wealth and power, the social cancer, the drink habit, the false philosophy, the virtual denial of God and the supernatural, all accompanied by a certain feverish, nervous strain.

Would that it were too black a picture! Would that we might say that it is the fiction of the pessimist! But the facts are too thoroughly established.

Our own nation has been passing through an acute discussion of its preparedness against outside foes. It is high time that we begin no less to understand the weakness which we have been allowing in our social system. We pray God that we may not have forced upon us a war which we must wage with armies and with battleships. But we are now, and long have been, in a war with invisible enemies. We are not prepared, for we had not realized the crisis.

But are we ready to surrender? God forbid. We may see gigantic evils in our political and municipal life; petty jealousies and suspicions and all manner of divisive interests may hold us apart, and prevent that coalition of moral forces that could sweep every vicious thing out of existence; and we may discover the falsity of many of our cherished notions and ideas. But we are still far from ultimate defeat as long as we can fall back upon the citadel, the home. Here is the fortress of last resort, the primal institution, the impregnable tower of our social faith.

What, then, do we mean by the home? Let us, for answer, be old-fashioned enough to go back to the Garden of Eden. Here was the fundamental institution of marriage. It was God's own ordinance, however much this belief may be mocked at by those who would deal with

it as if there were no such principle whatever in it. We have sufficient negative proof to bring forward in the unhappiness of the divorce court, laboring through our shameful variety of legislation, in the snarl of what we are pleased to term the sex problem, and in the onrushing effects of our moral laxity.

True marriage must remain the foundation of the true home. There must be something deeper than the shallow attachment of boy and girl, than the light fancy of "affinities," than the cold proposition that it is simply a natural expedient to propagate the race. Here must be the deepest, largest, most comprehensive relationship into which two souls may enter. Listen to the admirable words of the Lambeth Conference of the Episcopal Church: "Neither church nor state makes the marriage; therefore neither can annul it. It is made by a man and a woman. The state duly certifies the fact; and the church publicly bears witness to it, pronounces the blessing of God upon it, and guards the sanctity of the bond." Stop short of this conception of marriage, and you stop short of the home.

Now, there are certain things that have grown up among us, and that seriously interfere with the building or the maintenance of an ideal home. On the one hand, the frivolous rushing through marriage as a mere ceremony without careful consideration of its tremendous responsibilities. On the other, worldly-wise financial considerations that ruthlessly sweep away all tenderer elements. Or the connection of coarse horse-play and often most ill-mannered nonsense with the wedding-day. Or the gaudy bad taste which turns the union for life of two souls into the occasion of offensive social display. All these tend to make more difficult, to say nothing more, the establishment of a home in which are to be realized the supreme blessings that may be known on earth.

These things constitute the foolish side. But there is another, a sadder, side. How can a home, where purity, mutual respect, trust, and love must reign, be founded upon a ceremony designed only to cover up shame? If you build a temple that is to be costly and fair, and chastely adorned, it is pitiful inconsistency to construct the portal as a distorted, incongruous piece of architecture. And how can we expect it to be a sanctuary if we heedlessly carry the filth of the streets into its sacred precincts? Again let us emphasize the truth that the strength of the true home will depend upon its foundations.

But we must not make the mistake committed by most novel-writers. However thrilling the romance, the last chapter of the book is almost sure to be the wedding chapter. Is the inference to be that all the romance and chivalry of life end with the sounding of the wedding-bells? Are we to gather that there is abundance of color and music in the days of courtship, but that the days thereafter, in the time of the home-building, are drab, sombre, only a season of fading beauty? Surely not.

It is told of Robert Browning that so happy and bright were the days of all his wedded life it was his annual custom on the anniversary of his marriage to go back to the church and kiss the steps up which his bride had come to plight her troth with him.

Here, then, is the first element that must be imbedded in the home idea and the home life—a great, pure, honest, deep, abiding *love*. Such a love can carry one through the most severe trials.

Sometimes the admonition is given to wait until a home can be guaranteed to be furnished with all the comforts and luxuries that were in the parental house. Certainly there must be a measure of common sense in the preparation for necessities. But the long delay of years is distinctly detrimental to the real home. The happiest days flit by, and that plastic period when each temperament and character can be moulded

to the other. There should not only be peace in the household, but vital *unity*.

Secondly, the world has spent a long time experimenting, but it has never found anything better than the conception of the home which the Bible presents, both in the Old Testament and in the New. There was something different about the Jewish household, even three thousand years ago, for it was a household regulated by divine law. In Phœnicia, in Babylonia, in Egypt, even in Greece and Rome, the blight of impurity in religion lay over even the home. The gods themselves were represented as sensual, selfish, covetous, quarrelsome. They did not represent an attractive ideal, to elevate human thought in any direction, being little more than the magnified distortions of human passions. The religions of the Gentile world were not an influence for stability and purity; consequently they failed in the family and household also.

But it was sublime daring which flung before the world the wonderful idealism which we find in the New Testament. There are two parallels, the love of husband and wife and the espousals of Christ and His church. The former is sanctified by the latter, and the latter is illustrated by the former. And side by side with spiritual instructions were laid down the most simple and practical admonitions relating to the establishment of a hallowed home life among Christian believers. No teacher has more emphatically pointed to and glorified the Christian household than has that great evangelist, Paul, who himself for the sake of his wide-spread work had no home.

As soon as we regard the home as a less sacred institution than Christ and His disciples made it, we jeopard it. Our Lord attended the marriage at Cana in Galilee undoubtedly in order that He might thus early in His ministry hallow it as the foundation of the home. The long "hidden years" were hidden only in so far that they were not busied with a public preaching ministry. They were actually the period in which the Son of God lived amid the ordinary, daily affairs of the Nazareth home, engaged in every sort of routine duty, and setting an example of obedience, of co-operation, of responsibility, which the world has needed perhaps more than anything else. The eternal Son of the Father spent nearly thirty years in a Galilean village, that we might thus learn the marvellous breadth of a life which we are accustomed to consider narrow and the marvellous power of an institution which stands open to every one of us for good.

Various modern movements are recognized as contributing to the safety of the home, but we must carefully remember that they are only contributory. For example, every child has a right to be well born, that is, to have a clean, sound body by inheritance, so that it shall not enter the race of life under the terrible handicap of degeneracy. Therefore eugenics have their due place in our consideration. And so does sanitation indicate safety in the physical life. Our houses should be constructed according to the most enlightened rules for the prevention of lurking diseases. But when we have done all this, the most scientifically eugenic household and the most sanitary structure in the world may be the very opposite of a home. These things are only the framework. The home itself is to be found only in the spirit.

Thirdly, there should be the consciousness of the integrity of the household. To meet the pressure of the outside world, the home must feel that it is a complete world also in itself. The club has its uses; but, if the club tends to divide the allegiance that is due to the home, it is a danger to be avoided. We need more meaning in the evening lamp, with the family gathered together, variously engaged, but all realizing that here is the happiest, safest, most blessed spot on earth.

And so can we see far larger possibilities in the home as the centre of the activities of the growing child—the first gardening efforts, the

early development of the social instinct as the "bunch" from school comes trooping in, the reading of books and magazines, music, and general play. Let a boy or a girl know that home means these, and there are few who will prefer to go afield, or deliberately seek dangerous places and pleasures. It is either the carelessness of the home, or its austerity, that robs it of its proper magnetic power and its sense of preciousness.

There are also inter-relations, the preservation of which alone makes for the highest quality and the greatest efficiency in the home. There is a tremendous difference between a boarding-house and a home. That difference lies in the fact of those inter-relations. We know the house in which the father is little more than the bread-winner, the individual whose sole duty is to go out into the world and find the dollars that keep things going. The pity of it is that this picture is not one confined to the "funny papers." There is all too common a feeling of detachment of the father from the personnel of the household, which foreshadows not only his failure as a father, but also the failure of the household itself as a home. Is there a more sacred obligation and trust laid upon a man than the perpetuation of his own life and the training of a new generation in faith and hope and love? Who, then, can justify himself before God or man if he allows himself to shirk this responsibility or to be ousted from the performance of this highest duty by the pressure of some other supposedly prior interest? Read the ancient book of the law of the Hebrews, and you will find that it was the father at the head of the table who was ordered to teach the family the things which constituted not only religion, but the whole structure of successful life.

And so it is, as well, with the wife and mother. She has her place, her large place, not one for which she must needs contend, but one given her in the whole divine plan; and she is a queenly woman who has learned to rule over her realm with the sceptre of firmness and love. The Bible teaching is, throughout, not that husband and wife, father and mother, are two independent individuals, compelled by circumstances to bear a certain relation to each other, and therefore under the necessity of arranging, as by a treaty, between themselves the terms of their association. But they are a duality, bound and knit together by a common spiritual privilege and responsibility. When this becomes their own creed, it will not be long before the children also will recognize and honor it, and the home shall have begun to exist, because the family has been born.

And further, most important of all, the home thus built is the place in which we discover by earthly analogy the parallel of heavenly truth. No man actually understands much of the truth of the fatherhood of God until he has himself sought to act in a fatherly way with his own children. Nor does a son or daughter appreciate that same truth who does not possess the blessing of a true, noble father on earth. And do we not at times speak of holy Mother Church? That which makes the term one of reality and significance is the devotion of a good mother in the family, protecting, nourishing, guiding. And no less it is the good son or daughter in the visible and earthly home who is also the true child of God, and vice versa. We are not surprised at the surpassingly beautiful life of Jesus in the home at Nazareth, because we know that he was the Son of God. Being that, he could not possibly be anything less than the perfect Son of Mary.

Now that we have touched upon some of the elements that constitute a home patterned after God's own thought and plan, surely we realize that we have been dealing carelessly with it, and casting away our opportunities to make it the strong tower of our life. We turn over, for example, far too readily and lightly the spiritual education of our younger people to the church and the Sunday school. Here is a task large enough

to demand the whole best endeavor of both home and church, but it has been committed almost wholly to a single department of the church. A mistake, already reacting most detrimentally upon the spirituality of the country, is that we have fancied that a Sunday-school session once a week, with twenty or twenty-five minutes given to the study of some portion of the Scripture, is ample for the training of those whom fifty times as long a time in the day-school leaves only at the threshold of a world of practical knowledge. We have been trying to point out that a home which is not spiritually minded is fatally weakened. Yet how can less than one hour a week make any *sufficient* spiritual contribution to the home? Here is an unwarranted surrender. The result is not a sign of failure of the church or of the Sunday school, but of the home itself, and of those who comprise it.

O, to get back to the basis of common sense! If we wish to have homes, strong homes, homes that shall in truth be the citadel of our civilization, then we must build according to the pattern that has been approved.

Two things are here linked together.

The first is family worship. Let me quote you a statement of Dr. J. Wilbur Chapman at the meeting of the Federal Council of the Churches in Philadelphia. He told of a man who had spent twenty-five years in distant missionary service, and who had succeeded to such a degree that on his return to the States *The San Francisco Examiner* gave him a contract to travel up and down the Pacific coast, and to write what had most impressed him after his long absence. At the end of the month he did not write of the wonderful industrial, commercial, and scientific progress that was everywhere manifest. But he declared that *this* had more profoundly impressed him: when he went away, twenty-five years before, there had been family worship in almost every professedly Christian household; now it was one of the rarest things in family life. Was his criticism not all too true? We have made wonderful progress in many directions, and we have built up what we triumphantly call civilization. But we are also uneasily conscious that we have allowed much of it to become hollow and superficial. What we can *do* has far outstripped what we *are*. History teaches us that the development of ancient civilizations was often connected with moral retrogression. Is this the time of our testing?

And secondly, the vital bond between home and church. There are to-day comparatively few churches which still maintain the family-pew system. It had too many things against it to be retained as a system of financing the church. But with the passing of the pew system has gone too much. We have been steadily losing also the sense of the whole family's integrity at worship in God's house. There is surely no other place on earth where all that the home stands for should be so definitely represented as before the Lord in worship. There is general complaint of the absence of younger people from the regular church services. The occasional Children's Day is not enough to maintain a full and steady training in religious matters.

These are pointed out as infirmities of the day, not because the outlook is all dark and hopeless, but because it is always wise to know just where we must begin the reconstruction that a strong defence requires.

Every movement, therefore, which directs attention again to the home and strengthens it should receive our support. Here and there home and school associations link both interests. "Old Home Week," local or State-wide, publicly recognizes and encourages the gravitation of every right-minded man and woman back to the place where birth, early training, and honored parentage have created tender but powerful bonds. Or, again, it may be Thanksgiving Day, that fine old New England insti-

tution that calls together the segments, that the circle may once more be formed, unitedly thanking God for His goodness and sitting around the one table and about the one fireplace. Or it may be only in deference to a genial custom that we wear the white flower on "Mother's Day;" but there is something even in this which touches the frigid heart, that there may again flow the stream of natural affection and warm kindness.

Let us not smile in a superior way at these observances as simply sentimentality. They are distinctly means to a definite end. Beautiful and delightful in themselves, they also rebuild the home, and fill it with new, strong life.

We waste time if we do nothing more than eulogize this fundamental institution. Rather let each of us return to a personal realization of its fullest meaning and a determination that our own shall be such a home. Then it shall be not only our citadel for defence, but the treasure-house of all that is most true, fine, and inspiring.

PRISON SOCIETIES.

By MR. CHARLES F. EVANS, Field-Secretary of the Kentucky Christian Endeavor Union, Lebanon, Ky.

When Christ was upon the earth, He spent much of His time in assisting suffering humanity. No human soul ever slipped so far down the social or moral scale but God's hand was already there, ready to lift the wayward feet back to firmer ground. No home was ever too humble, no jail too dark, no prison too gloomy, for this great God-man to enter in and cheer the darkened soul with the sunlight of His presence; and the great test He will apply to us will be, "How much service have you rendered?"

Do you remember His words, "I was sick and ye visited me; I was in prison, and ye came unto me?"

It is from the very Christ Himself we have the authority for our prison work, and the possibilities of the work are almost beyond conception. It is in this department of our work that we reach the man who as a child was born in the slums of one of our cities, who grew up amid the stench and squalor of the drunkard's home, receiving from the mother only the harsh word and the angry blow, from the father only the drunkard's curse and kick. There remains in his mind no tender memory of standing at the window at even-time, watching for papa to come, of rushing into papa's arms to be smothered with kisses from a heart filled with parental love; no sweet memory of the happy time when he played at mother's knee, or, leaning against the mother heart, he listened to the story at the close of day; for there were no such times for him. There is no such memory for him as our own John R. Clements has pictured in "A Mother's Good-by"—

"A wave of the hand from the cottage door
As her boy turned the roadway's bend;
A wave of the hand as in days of yore—
A wave of the hand, but 'twas vastly more!
A mother's heart, and a mother's prayer
That will follow his footsteps everywhere,
Is the token her boy will read for aye
In the wave of the hand she gave to-day
From the old hillside cottage door."

All the finer sensibilities of his nature were dulled by the contact with the coarser things of life. Life to him was only a game of ge

what you can, and in the playing of that game the stern hand of the law fell upon him, hustling him behind the prison bars for transgressing a law about which he knew nothing.

Within that prison there was a Christian Endeavor society, and to this the man was finally induced to go. There he hears for the first time the wonderful story, read from a wonderful Book, of a still more wonderful Man who is willing to do wonderful things for "whosoever will" allow Him.

Through the Christian Endeavor society and other agencies he is caused to see that this wonderful story is for him, and he is brought to Christ. The Endeavorers are teaching him to read and write, and step by step he is trained to speak and pray in public. He catches a new vision of the great thing called life, and, whether he stays in or goes out of the prison, you will find him doing for others what others have done for him.

It is a fact, backed by prison statistics, that in the State of Kentucky not an active Endeavorer has ever been returned to the prison when once he has been released.

Our societies have their complete organization and their definitely planned work, as do the societies upon the outside. Hundreds of men, through the work done by the Endeavor committees, have been taught how to read and write and the kind of life to live when the prison term is ended. Many of our men have gone from the prison to a life of usefulness upon the outside because of the training received within the prison walls.

The great work which Christian Endeavor is trying to do behind the prison bars, and is actually doing, is to reach the unfortunate men and women, no matter from what walk of life they come, and to help them find a footing upon which they can stand.

With few exceptions the man who goes behind the prison bars as a convict is a man with a limited vision, because of the environments with which he has been surrounded. In most instances his knowledge of the Son of man is limited, and because of the phase of life with which he has come into contact the little knowledge he receives strikes him at an angle, and leaves only a passing impression. He realizes only in a hazy way what the acceptance of Christ means, and not at all what service for Christ means; yet dormant within the heart of that man, as with all human kind, there is the desire to be something and to do something; therefore, recognizing this fact, Christian Endeavor is filling a need and supplying a long-felt want behind the prison bars, by affording a personal touch with the service for Christ through its channel of expression, both of word and deed, directing the energy, which before has been expended in the wrong direction, into a channel whereby it may mean something to the man himself and to those with whom he comes into contact.

If Christian Endeavor had never done anything besides the work it has accomplished behind the prison bars, it would be well worth while; and many there are who will rise up to call the work blessed because of what it has meant to them.

WITH THE SALOON OUT, WHAT SHALL WE PUT IN?

By DANIEL A. POLING, President's Associate and Citizenship Superintendent of the United Society of Christian Endeavor.

My assigned subject to-night might suggest that the saloon fills an essential place in society. Let there be no mistake at this point. The saloon is evil and only evil. It is inherently bad, and in passing will leave no want to be supplied.

But the evil saloon has been able to take advantage of the serious neglects of society as concerning the social needs of the people. Sometimes, garbed as a social necessity, the saloon has thrust itself with all of its attendant vileness into community life.

We have reached in the war for national prohibition the constructive stages of the fight. To-day our sins of omission in social welfare are very apparent, and there are everywhere healthy indications of an honest and concerted effort on the part of the church and uplift organizations generally to minister to the social needs of the people. This is especially true in the great congested districts of the country.

Mistaken Economic Arguments.

But before considering more closely the constructive social programme to which Christian Endeavor purposes lending itself in connection with its campaign for a saloonless nation by 1920 let us answer briefly a few of the false economic arguments advanced against prohibition.

Liquor men have always insisted that prohibition brings industrial disaster upon a community and State, throwing thousands of men out of work, creating a financial depression, and destroying business.

Prohibition Brings Prosperity.

Prohibition in actual operation is the convincing denial of these contentions. With eighteen prohibition States, with hundreds of prohibition cities and counties, and with more than sixty million people living in territory where the saloon has been declared an outlaw, the United States has not yet seen a financial panic or a labor crisis that could be even remotely traced to prohibition. Quite the opposite of the prophesied has occurred.

For every man thrown *out* of work as the result of prohibition at least five men are thrown *into* work. Many other men whose efficiency has been impaired, whose earning power has been decreased, if not cut off entirely as the result of their drinking-habits, are given opportunity and encouragement to reform.

Of course men are deprived of their former occupation when saloons, breweries, and distilleries are closed. But men are also deprived of their former tasks when gambling-hells are shut down, when brothels are suppressed, when counterfeiting-dens are raided. No man has a right to a task that brings him a wage at the expense of society. No worker should be allowed to profit from an institution that succeeds by decreasing the earning power of his neighbor.

More honest workmen lose their jobs as the result of the open saloon than would be thrown out of employment were saloons to be closed.

The liquor traffic employs only about one per cent of the total number of workers in the manufacturing industries of the United States.

An Absurd Assumption.

The argument that prohibition will create a labor panic is based upon the absurd assumption that, if the liquor-dealers fail to get the money now flowing into their tills, that if their business is destroyed through prohibition, this money will be lost or hoarded; that, if the liquor traffic does not get the money now spent for liquor, no other institution will get it.

Destroy the liquor traffic, and the money now worse than stolen by it, and for which it gives no honest return, will go at once toward strengthening the industries that supply society with necessary and useful things.

At least seventy per cent of the money annually received by the liquor traffic in the United States ought to be and would be spent for the necessities and comforts of life. Under prohibition money formerly spent for liquor buys shoes, stoves, coal, lumber, clothing, etc. These commodities cannot be purchased without the result that the money expended in the transaction strengthens the institutions responsible for their creation or production. Enlarged shoe-factories, new cotton-mills, increased activity in mining, and more sawmills mean more men employed and higher salaries drawn.

"The textile industry employs seven and one-half times as many workers for every million dollars invested as does the liquor industry; the iron industry, nearly four times as many; lumber, seven and one-half times as many; leather, six times as many; and paper, five times as many workers."

The distillery interests of the country give to labor out of the total money spent for current running expenses, exclusive of money spent for raw material, 1.9 per cent; the brewery interests give to labor out of this same total less than 22 per cent; the average for all other industries is 54.4 per cent, while some industries give as much as 88 per cent of this total to labor.

Let no one labor under the delusion that there is an overproduction of necessities to-day. Relieve the drink bill of the United States, and the more than two billions and a quarter now wasted will quickly disappear in the trades, mills, and fields of the country; and very soon thereafter it will reappear in bodies better clothed and better fed and in minds better trained.

The Liquor Traffic Reads the Signs of the Times.

Brewers and distilleries are adjusting themselves to the inevitable. Rum-factories are silently becoming fruit-evaporating plants, ice-factories, soft-drink factories, and cold-storage plants. The claims for compensation entered by the "trade" would be taken more seriously, were it possible to establish the facts, or even approximate them, in connection with the losses claimed by liquor-dealers.

But prohibition destroys no buildings or lands, and the remodelling necessary to prepare brewerjes and distilleries for honest business has been proved to be comparatively inexpensive.

And in the court of justice, since justice is invoked by the saloon, who is to reimburse, who is to compensate, the tragic victims of the liquor traffic?

The Saloon as a Social Centre Unmasked.

The saloon as a so-called social centre has been unmasked. Formerly many labor-unions employed halls furnished ostensibly free of charge by the saloon-keeper, or, more often, by the brewer for whom the saloon-keeper is generally merely the agent. The saloon-keeper was an entirely unselfish philanthropist, of course, for the code under which the arrangements were made bound the members of any organization enjoying a particular saloon's hospitality to support that saloon and to bring to it the support of the organization's friends.

But to-day labor-unions are not looking with favor upon the saloon philanthropist. Many labor-unions are committed by official action to national prohibition.

Even in what was formerly his own "set" the liquor-dealer has lost social caste, and his deeply-to-be-pitied family is ostracised. The mills of the gods grind slowly, but they grind.

What Shall We Put In?

What then shall we put, not into the place of the saloon, but what shall we put into society that society has never had and without which society has suffered?

And let us understand at once that everything specifically attempted, that every definite movement launched, must have at the heart of it the Christian spirit of *brotherhood*. We must concede, at the very beginning of all our social-service activities, the obligation of society, divinely enjoined, to help others bear their burdens, to show the poor, the tempted, the weak, and friendless, how better to carry their heavy loads.

Churches as Employment Bureaus.

Every church ought to be a free employment bureau, or at least directly in touch with such a bureau. Such contact can be maintained through the local Christian Endeavor society. The fairest, truest, most helpful friend of the laboring man must be the church of God. The saloon has captured the laboring man by cashing his pay checks, by giving him assembly-rooms overhead and a lounging-room furnished with dirty playing-cards and an evil smell, in front of the bar; *but it has given him these*. And with his working-clothes unchanged, because he was dead tired and did not have time, anyhow, the laborer has felt free to come and go in the saloon when he was very sure that he would feel out of place in any other institution of the community.

There is in every city of the land a crying need for lounging-rooms with newspapers, baths, and cheap lunches, lounging-rooms so administered and so furnished as to make the humblest man feel at home.

Every church ought to be supporting, or contributing toward the support of, a community nurse, and a community playground. A playground equipped with games and swings, slides and wading-pools, can be inexpensively maintained.

Every church through its Christian Endeavor society and Sunday school ought to be maintaining open-air picnics for tired mothers and fretful babies all through the summer. The expense is the price of street-car fares to parks or into the country and the cost of lunches. What more delightful way can be found for young people to spend at least part of their summer vacation?

The Coffee-House.

The two special contributions that Christian Endeavor desires to make to the constructive temperance and social-betterment programme of the church are the coffee-house and the comfort-station.

The coffee-house for many years successfully maintained in Great Britain was introduced in the United States by Mr. Edwin Fox, a California Christian Endeavorer, who opened his first coffee-house in San Diego, Cal., in 1896. Since that time more than a dozen cities of California and Oregon have demonstrated that the coffee-house can be conducted without financial loss and as a real servant of society.

In the coffee-house for five cents a man can purchase coffee, tea, or milk and a sandwich, or a meal if he desires it. A lounging-room with games, magazines, and papers is provided. Both rooms are available. The room itself, while clean and inviting, is not at all pretentious in its appointments, and no man, however poorly clad, feels out of place in it. The coffee-house does not compete with the gentleman's club, nor does it enter the field of the Young Men's Christian Association. But it does have everything that the saloon ever had that was worthy, and much more. It does not have the intoxicating cup and the inherent vileness of the saloon.

The coffee-house is not a charitable institution; the man who fre-

quents it pays his way and retains his self-respect. However, an employment bureau is always maintained, and men in need financially are helped. A special department is generally conducted for women.

The Comfort-Station.

The comfort-station is exactly what its name suggests, a room or small building centrally located, sometimes under a street, with entrances from the sidewalk, or at the corner of a breathing-place or park. It is provided with drinking-water, washbowls, towels, soap, and other sanitary conveniences. Such stations are and have been for years imperatively needed in every community of the county, in small towns as well as in cities.

It is the purpose of the citizenship department of the United Society of Christian Endeavor to prepare itself at once to furnish complete information and plans to Christian Endeavor unions deciding to promote campaigns for the purpose of opening coffee-houses or comfort-stations.

Conclusion.

The saloon is the selfish enemy of the laboring man, and he is coming more and more so to regard it. The saloon has never been anything else than the working man's slugger and villanous assailant.

But the saloon has found its opportunity in society's failures. Christian Endeavor must do more than help accomplish "a saloonless nation by 1920." Christian Endeavor must show to the workers and to the unfortunate of this continent the friendly, helpful hand of the Kingdom as they have never seen it before.

THE SABBATH NECESSARY TO CIVILIZATION.

By BISHOP U. F. SWENGEL, Harrisburg, Penn.

The Sabbath is an institution having different purposes.

It commemorates the completion of the work of creation. On the seventh day God rested from His work. That Sabbath is not yet ended.

The religious Sabbath, requiring one-seventh of time for worship and rest was made for man.

This Sabbath was made a sign between the Creator and man. (Ezek. 20:12). The removal or profanation of this Sabbath as a sign brought trouble and condemnation. It was a proof of degeneracy and rebellion against God. No one could be either a true religionist or a true patriot in the Jewish nation if he refused or neglected properly to observe the day.

A false conception of the day led to foolish, vain, and wicked traditions concerning it, traditions which would have hindered the author and Lord of the Sabbath from working some of His most excellent miracles of healing on that day.

The origin of the Sabbath could not have been with men. The Romans were masters in jurisprudence; but it could not have come from them, as it was instituted at least 750 years before Rome was founded. The Greeks, sometimes called the wisest of nations, could not have instituted it, as it existed one thousand years before Socrates was born.

It is sometimes thought to be a Jewish institution, but God rested from His labors at least two thousand years before He called Abraham to become the father of the Hebrew race. Its origin was clearly not with man, because its fundamental law of rest was written from the beginning into the very nature of man and of things created. Even inanimate things are better for a Sabbath day's rest, as those who have had opportunity to know have attested.

The new Sabbath, or the establishment of the rest-day on the first in-

stead of the seventh day, was observed in honor of the completion of the work of Christ, our divine Lord and Saviour, as the old Sabbath was kept in honor of Christ the Creator.

This change was made by the only authority capable of making it. It seems to have been accepted in the earlier Christian centuries by the Christian church without dispute or hesitation.

Christ chose the first day for His resurrection from death. On that day He showed Himself alive five times. His second appearance was on the first day, when, as on the evening of the resurrection-day, His disciples were gathered together. He chose to fulfil the Father's promise of the coming of the Holy Spirit on the first day. John the apostle and revelator, to whom Christ revealed great and wonderful things, was in the Spirit in a special manner on the Lord's Day. Paul ordered that the collections should be laid by on the Lord's Day.

Pliny, A. D. 112, informed Emperor Trajan that it was the custom then to observe the first day. The "Teaching of the Twelve Apostles," a pamphlet of a very early day, recognized the first day. Justin Martyr, A. D. 138, recognizes it. There seemed to be unanimity about using the first day as the day of worship. So does Irenæus, A. D. 178, recognize it.

Of the need of this day of rest the civilized world has taken note. It is necessary for man's physical good. Never-ending labor ruins health. It makes workers feel prematurely old. It incapacitates laborers for their best service. Sabbath labor excludes from divine worship, which impresses a sense of responsibility. It separates the laborer from his family all the time. "Ceaseless toil is slow murder." A. E. Waffle in his prize essay on the Lord's Day quotes from Dr. Lowe, an eminent physician: "Sunday labor has a most disastrous effect on workmen. In their homes slovenliness and discord reign. The life of the wine-shop has supplanted the family life." Again says Waffle, "In Germany, in France, and in other countries where Sunday is a holiday, the poor have no day of rest."

The justice of enforcing the observance of Sunday is manifest. If a man needs Sunday rest, he ought to have it. If his family needs his presence, he ought to be there. If one man's pleasure requires the work of another, justice demands the release of the toiler, as he is as truly entitled to rest as the other is to his pleasure. The one may be wealthy and the other poor, but "a man's a man for a' that." "Twice is he armed that hath his quarrel just."

Sabbath-observance pays. Rev. John A. Reiley, while endeavoring to raise funds to acquire an education, hired two boats on the Mauch Chunk and Morris Canal for carrying coal to New York City. His boats men, and teams rested on Sundays. He made two entire trips more than his Sabbath-breaking competitors, and made more money. Col. H. W. Payne, civil engineer, tells of travelling across the Western plains before there were railroads. The company of which he was a member stopped on the Sabbath for rest. One hundred and ninety-seven teams passed his party on the first Sabbath. In two days they had passed more teams than had passed them on Sunday, and all the week through they added to the number. The Sabbath-breakers lost many of their cattle and horses in crossing the last desert, while the rest were disabled because of being in poor condition. The live stock of those who rested on Sunday arrived in good condition, and sold at good prices.

In New Hampshire many years ago there were two communities side by side. One, consisting of five families, kept the Sabbath. The other, consisting of six families, profaned it, and jeered at the Sabbath-keepers as being puritanical. The only apparent difference at first was that the five families who abstained from labor and amusements lived farther from church than the others. The six families broke the Sabbath, worked

on Sunday, flocked to amusements and outdoor sports, fished, attended ball-games, hunted, and rode about, but did not go to church.

Before the third generation had passed a great contrast was evident. In the five Sabbath-keeping families there were peace and prosperity. Only two of all became grossly immoral. Most of them became members of the church, and were faithful. Several of them became church officers; some ministers of the gospel; one, a missionary to China. There were no divorces or separations between husbands and wives. A colony went from them to the West, where they practised the principles of the original community in New Hampshire.

The six Sabbath-breaking families had quite a different history. Five of them were broken up by the separation of husbands and wives. The father of the other family became a thief, and ran away. Eight or nine parents became drunkards, one a suicide, and all came to poverty. At different times four or five of them were in State prison. Of the forty descendants, twenty were notorious drunkards, jockeys, or gamblers. One was killed in a duel. Some went to sea or the army, and were never heard from. Some died in almshouses. Of all, only one became a Christian, after spending a youth in wickedness or dissipation.

The purpose of the day does not seem apparent to all. In 1784 Spain abolished bull-fights except for pious and patriotic purposes.

"Let Sunday once come to be used by the nation generally for amusements, and the collar of work will be fastened as tightly around the necks of the working men as on any other day," says S. D. Waddy.

Said Earl Shafesbury, in an address to working men, "I believe that the Sabbath day was given for the highest purpose, for the refreshing of the spirit, the recruiting of the body, and the worship of God. Do not let that one day in seven be taken from you. . . . I have seen work in every form, and am sure of this, that of all earthly things there is no privilege so valuable to working men as that of the Sabbath. Never let any man wrest it from you. I am certain that among all the political liberties that could be enjoyed, and among all the promises that could be held out of improvement in the moral, social, and financial condition of working men there is nothing equal to the reverential and constant observance of the sanctity of that great and beneficent gift to men, the Lord's Day."

At least three things are evident from the preceding statements. 1. Keeping the Sabbath is practical. 2. It pays. 3. Appropriating the Sabbath to secular purposes is harmful, degrading, ruinous.

The Sabbath platform is supported by three strong pillars, divine decree, man's need, national safety. The downward steps from this platform are a holiday, a work-day, a devil's day, a despot's day.

Shall we judge this day, so necessary to a true civilization, by its friends? Then look at the list. All right-thinking people; laboring men who know its value; those who seek the highest good of men; fair-minded judges of courts; some of the leading legal minds of the world like Sir William Blackstone; true scientists; leading medical men like Dr. Haegler, whose chart shows the need of the weekly rest-day; and statesmen like Bismarck, who said: "This Sunday work must be stopped. I do not want God robbed on my estate."

Shall we judge the Sabbath by its foes? Let us name the liquor traffic; the business monopolist who considers only what seems to him to be to his financial advantage; the blatant "personal-liberty" advocate who considers only his selfish indulgence; hypocritical faultfinders, who like those in the day of Christ would hinder Him from rescuing a victim of eighteen years; sickness; the advocates of the Continental Sabbath; the archfoe of humal weal.

It would be interesting to consider civil laws and constitutions in favor of maintaining this rest-day so necessary to man's highest good and civilization. The Constitution of the United States of America gives the President ten days, not counting Sunday, for signing or vetoing bills. This protects the highest official of our land against labor on the Sabbath.

The Supreme Court of the State of Pennsylvania declared in 1888 that "the weekly day of rest is, from a mere physical and political standpoint, of infinitely greater value than is ordinarily supposed, since it not only affords a healthy relaxation to persons in every position of life, but throws a stronger barrier in the way of degradation and oppression of the laboring classes, who of all others need this ever-recurring day of rest and relief from weekly toil. It is therefore neither harsh nor unjust that a man should be required to obey these statutes which have been wisely ordained for the protection of the Sabbath."

As Wells says, "The religious Sabbath well kept is best for man's earthly life, for his future life, for his character, for his usefulness, for his home, and for his country."

TENTH-LEGION STEWARDSHIP.

BY REV. THOMAS ASHBURN, Knoxville, Tenn.

"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein."

By right of creation and preservation all things belong to God. Man is also God's property by right of redemption. "Ye are not your own, for ye were bought with a price."

Man's relation to the world and to his own possibilities is not that of owner, but that of steward or trustee.

All that man is or can possess belongs to the Lord, and man has no rights except those of a steward. As a steward man is not only to recognize God's right of ownership, but also His right to direct the use of all.

God the owner gives specific direction in many things to His stewards. While all of man's possessions are to be used for the good of society, yet a specific amount is to be given for the promotion of God's spiritual kingdom. In turning prosperity over to man to be managed for the Owner, He requires one-tenth unconditionally to be given back into the Lord's treasury.

Tithing is a part of stewardship, but by no means all. It is one of the departments of the faithful trustee. Tithing is an expression of our stewardship in giving. We tithe in recognition of God's ownership of the whole, just as a tenant pays rent in recognition of the landlord's ownership of, or rights in, the house or farm. Paying rent entitles the tenant to use the house or farm, but it does not constitute him the owner of it.

Tithing has been practised from the earliest history of the human family. The sacred historian Grotius says that from the most ancient ages a tenth has been regarded as the portion due to God, and that the evidences of this fact are to be found in both Greek and Latin histories. It is reasonable to suppose that the custom of paying tithes, so general among different and distinct nations, must have had some divine direction for it, and that it was handed down from Adam to Noah and from him to his posterity, until by the dispersion of Babel it spread over all the world. The Arabians by law required every merchant to offer a tenth of his frankincense to the priests for their god. The Phoenicians, following the example of Abraham, devoted a tenth of their spoils of war to holy purposes. Pliny tells us that the Ethiopians paid tithes of cinnamon to their gods, and it was unlawful for their

merchants to buy or sell any of their goods until their priests had taken out the tenth for their god.

The councils of the early church all proclaimed to Christians the obligation of paying the tithe, resting the authority on the word of God.

The custom of the tithe was not given to the Jews as a new law, but simply as a law already in existence.

The heathen nations to-day recognize the obligation of the tithe. The Bible teaches clearly the obligation of man's giving God one-tenth of his income for the spread of His kingdom. In Lev. 27:30 it is declared that all of the tithe is the Lord's. In Matt. 23:23 Christ tells them that they ought to give the tithe.

The world is just beginning to wake up to the privilege of tithing. We are learning that it removes the element of uncertainty from giving. Tithing fixes a man's giving as a rule, both as to the amount and as to the fact of his giving.

His giving becomes more a matter of principle, and not so much of impulse. It has a healthy influence on one's personal expenditures. Tithers do not spend a large share of their income first, and then give something out of what is left. They usually lay aside the Lord's tenth from first income. Then their expenditures are adjusted so as to be able to do this. The conscientious tither will make sacrifices in order that the Lord's portion may not be withheld or cut down.

Tithing aids the spiritual growth of the individual by increasing loyalty to Christ.

Tithing is a very important step in consecration. When this step is taken, others follow much more easily.

If all of the professed Christians would but tithe and thus give the Lord that which belongs to Him, all financial problems in church life would be solved.

There is no system of giving that has ever been proposed that produces greater and better results than that which teaches that God is the owner of all things, that we are stewards of all that comes into our hands, and that one-tenth is the minimum that we should lay aside for the advancement of God's kingdom in the world.

WORLD PEACE.

By REV. JOHN W. DAY, Columbus, O., President of the Ohio State Christian Endeavor Union.

The message of Jesus Christ to the world was a message of peace, His kingdom a kingdom of peace, not established by tyranny, by burning cities, wrecking homes, and breaking hearts; but by casting out bitterness and hate. A few years ago I stood on Michigan Avenue, in Chicago, as thousands of the members of the Grand Army of the Republic marched by. The empty sleeves, the missing limbs, the scars, and marks all told their silent stories of the fearful havoc of war. Then I thought of the fourteen millions of lives lost in the last century upon the battle-field, of the billions of dollars worse than wasted, of the thousands of mothers mourning for sons offered upon the altars of national hatred, of wives left to toil in earth's fields all alone, of fatherless children and broken homes, of men taken from professional, business, and social walks of life. I wondered whether the song of the angels in the night of the nativity had been forgotten and whether the message of peace proclaimed by Jesus Christ was mythical.

Turning from that scene and the more modern battle-fields of carnage to the God of peace, who we know is building a kingdom of peace upon a foundation so secure and certain that the gates of hell shall not prevail against it, I take courage, and am more firmly fixed in

the belief that it is the duty of every young man and young woman at this crucial period in the world's life to pledge their powers to the God of peace to do everything one life can for the establishment of peace in all the world.

I. World peace is possible. In our own country we see the fulfillment of the prophecy of a world peace. We have in our citizenship representatives from every nation in all the earth, living, contentedly and happy, respecting the rights and privileges of all others, doing business with one another, oftentimes loving and intermarrying; the Greek, Italian, German, Frenchman, Russian, Polander, etc., with common interests and aims, bartering and trading to the interest and profit of all. My country has in the providence of God become the melting-pot, fusing diverse interests and ambitions into one great consolidated power. When we think of a national boundary line three thousand miles long without a fort or armed guard, and the prevailing spirit of reciprocity, my country with scarcely a realization of it has become the great object-lesson to the nations of the world, proclaiming peace, and stands as a living proof that international peace is possible.

II. World peace is probable. I realize that more than four millions of men of many nations are facing one another along a thousand miles of battle line, and thousands are slain daily; and yet I say, world peace is possible. If we could look into the hearts of the men and women of those nations at war, we should discover a growing horror of war never before realized. In churches and other places of meeting anxious souls are congregating to pray for peace.

It may be that the new internationalism must come from the fiery crucible of this international suffering.

The obligation of the father is to every member of the household, whatever be the individual temperament or disposition. My obligation to my city extends to every dark and pestilential alley, as well as to the most beautiful avenue.

Likewise my responsibility is to every part and condition of my country. But my duty as a world citizen is not circumscribed by the boundary lines of country; it enters every country, clime, and condition.

If Christian Endeavor is anything, it is a cosmopolitanism that reaches out the hand of Christian fellowship to every land and says, "My brother."

A true twentieth-century patriotism cannot hate another, for hatred is counterfeit Christianity.

Paul "breathing out threatenings" against the men of the new faith was a sordid, unchristian provincialist.

But Paul becoming all things to all men that some might be saved was the true Christ-like cosmopolitan. This is the spirit that will bring world peace.

III. World peace will not be by brute force. Brute force is barbarism. A high civilization may lapse into barbarism by brute force and warfare, but will never be exalted by it.

The fighter has always been the loser. Savagery has no rallying-point.

Lions do not go in herds. They are losing their battle for existence, while the lamb is multiplying. The lion spirit will lose. The lamb spirit will conquer. The power of the laboratory is cohesion, molecule being drawn to molecule and atom to atom.

No great soldier ever built a permanent empire or state. Right is might, but might is not right. War is brutal, therefore weakness. The nation or individual that takes up the sword shall perish by the sword; that is the law of God, and cannot be annulled by man. No world peace can come by warfare, for it can come only by and through the Prince of Peace.

IV. World peace will come through Jesus Christ. "The meek shall inherit the earth," is the eternal law of the kingdom of heaven. Strong men and great leaders have been meek. What a leader of men was Abraham Lincoln! and yet so meek; the rule of his life was to pluck up a thorn and plant a flower where a flower would grow.

World peace will not come by some new and unusual cataclysm overturning the warring, hating nations, but by powers and forces operative in the world to-day, plucking out the thorns of hatred and planting the flower of Christ's great peace. The noise of commerce has drowned the angels' song of peace so the world cannot hear.

The buying and selling in the market-place has so fixed the eyes of men upon the earth that they do not see the angelic vision the shepherds of old saw when the Prince of Peace was born.

The grasping greed of selfishness has lost the image of Him who saved others by losing Himself.

The old nationalism has no interest beyond the boundary of one's own country and state, because it does not recognize our Elder Brother as the brother of the ends of the earth.

Christian Endeavorers, will you not in the name of the Christ of peace compel the wheels of commerce to stop long enough for men to hear again the angels' song of peace on earth?

Go to the market-place and tell men to lift their eyes from their barter and trade long enough to look at Him who said, "My peace I give unto you; not as the world giveth give I unto you."

Tell men who in their self-interest are forgetting the rights of others of Him who, forgetting self, remembered human need and redeemed the world. Help to destroy the old nationalism with its boundary lines of prejudice and hatred, and promote the new internationalism, which will eliminate all boundary lines, love all kindreds and tribes as brothers, and exalt the Prince of Peace and the God of peace. World peace is in Him and through Him.

I believe in the providence of God it is for the young manhood and womanhood in this great Christian Endeavor host to lead the armies of peace into this great world peace.

THE UNCHURCHED, AND HOW TO REACH THEM.

BY REV. J. BRUCE HUNTER, Brampton, Ont.

The church of God stands for the higher life of man and for the things that pertain to his immortal soul. On the purely human side, because of the moral tribute to the community, the church is worthy of the supreme support of all who believe in righteousness and justice. As a purely human programme she is entitled to the hearty good will of all peoples. For every noble undertaking, for every struggling group of worthy workers, for every man, woman, and child, the church can furnish many things of inestimable value. She is constantly furnishing emancipation from the slavery of daily avocations, for who is not more or less the slave to some business, profession, pleasure-seeking, sorrow, or sin? The doors of the church are open to give respite, the very best of recreation, a change of occupation, a break in life's daily monotony, a release from the thralldom of care, the ceaseless grind, the bombardment of evil suggestion. The church offers illumination upon our pathway and upon our task. Of all the lights we need, surely most we long for, if we are serious, the gleams that show us our duty and the soul's high interests.

On the divine side the church is an institution which has as its mighty message the gospel of Christ, which is "the power of God unto salvation to every one that believes." She is the persistent friend of

the individual and the family, the truest champion of the city and the nation, advocating and striving for that which will elevate and struggling against that which will degrade.

The church is a messenger of comfort to the weak, the sick, the distressed, and the sorrowing; the herald of a deathless hope that beyond the grave there is a larger life; the proclaimer of an assurance of immortality which is the guardian of the treasures of the Christian religion through whose voices all the benefits that are in Christ are to be conserved and handed down to coming generations. One of our divines has well said: "History proves that the continuance of Christianity is dependent upon the church. The principles of Jesus do not enthrone themselves in human society without the assistance of the church. The principles of Jesus take root when they are planted and watered by the church. Whenever the church prospers, society improves; whenever the church languishes, society degenerates. There is no hope for the triumph of the Christian religion outside the church."

However, dynamic and influential as the church of God is, the painful fact remains that a marked percentage of the world's population does not appreciate her value and place in society, and, while enjoying the unparalleled benefits she bestows upon humanity, renders no practical service for, or even recognition of, the multitudinous comforts received.

The non-churchgoing public has been a problem with which all Christian workers have battled. Many have been the appeals, verbal and otherwise, made to those who have not appreciated manifestly the elevating influence of the church. But this lack of performance is not due to the non-churchgoers entirely. Do we not slander people when we say that they are hostile to religion, that they do not want God, that they are averse to the reasonable programme of the church? To my mind it is not reasonable so to conclude, and we ought not to hear men and women so libelled. They do want God; they do want to be saved through Jesus Christ, the world's only Saviour; they are striving every day to satisfy the "divine discontent."

There is another side to all this problem, and in this we may find a possible solution. Is it not true that in many instances the church has remained unchanged in her method, regardless of the ever-changing conditions without? Is it not a fact that to a marked degree the church possesses a character and deportment of a very high order dwelling in one realm, while the non-churchgoer belongs to an entirely different sphere, and there is no point of contact? In this sense has not the church drifted away from these people and become isolated because of the gulf between? Thus the one great prayer that should be made for the world is not only for the non-churchgoing people, but also for the non-going church.

1. *Adequate Organization.*

The fundamental problem of every living organism is to sustain a vital correspondence with its environment. If the latter changes, the former must quickly adjust itself to such change, or suffer decay and death. The capacity for adaptation to environment is the determining factor in the struggle for existence. Writers on modern science tell us that the geologic records disclose the fact that great and sudden changes have taken place in the past in the fauna and the flora of certain sections of the globe. Prevalent forms of vegetable and animal life, they tell us, become rare or extinct, while other forms, previously rare, quickly multiplied, filling up the seas or possessing the earth.

These wide-spread results, it is explained, were due to radical changes in the external conditions of life. Those forms of vegetable and animal life which were unable to adapt themselves successfully to the changed conditions soon disappeared, while others with greater powers of adapta-

tion marched forward to command the situation. Adaptation to environment must be secured if survival is to be ensured. This law applies to all higher forms of life and to human institutions, and the Christian church in particular.

We must bear in mind that we are facing in our day a new world. We are in the midst of a civilization characterized by materialism. Our age is rich and luxurious. Wealth has increased by leaps and bounds during the past three-quarters of a century. Certainly it is not too much to say that never before were the fires of material prosperity burning so brightly as now, and never before in the history of the world was the quest for wealth so universal, so eager, so intense, so absorbing as now.

The dangers of materialism, however, lie not in this increasing wealth, but in the fact that there has not been a corresponding increase in the intellectual and spiritual development. Our growth in morals has not kept pace with our growth in money. Materialism has overleaped spirituality. A parity has not been maintained between the values which are seen and the values which are unseen. All this means that there has been a disproportionate development of material civilization. Wealth is a great good when it contributes to the enlargement or enrichment of life, but, when life is looked upon mainly as an instrument for the enlargement of wealth, then we are touched with the blight of materialism.

Therefore, in view of these facts, the church must readjust herself and meet the present conditions with an equipment perfectly adequate to acquire the supremacy. Our life grows tense and taxing, creating a need for wholesome, healthful diversion, entertainment, and amusement. True, there are amusements galore, but I ask you in all seriousness as to the character of such amusements. Do they increase in sanity and wholesomeness in proportion to the increasing numbers of men and women who are devoting their time to the histrionic and allied arts?

The church must more and more become not only the house of God, but also the house of man, whither he may ever come and find respite for every phase of his restless being. The church, in order to grapple with this problem, must open her doors seven days in the week, and give every attention to the instilling of spiritual truth through the medium of the body, the mind, and the soul. Gone the day when the church can accomplish her work by remaining open two or three hours on the Sabbath. Through the institutional aspect the church must form the link holding together and making one the people on the outside and the spiritual ideals on the inside. In this way also the church with her numerous tentacles and Laocoon grasp will continue to possess her boys and girls of teen age by supplying freely the things pertaining to exuberant youth and the hunger of the child life.

2. The compassion and sympathy of Christ must become flesh and dwell among men.

When Jesus was upon the earth, "the common people heard Him gladly," not because of His fine rhetoric, splendid as this was, nor even in wonder at His wonderful story, but because of the spirit of compassion and sympathy for them in their various needs. If you want to make the Gospels ineffective, remove the story of blind Bartimæus, or Lazarus and his sisters, of Jairus and his daughter, of the nobleman and his son, and of the widow of Nain. Leave these stories out, and the Gospels are gone. Remove this spirit from the church; and she becomes helpless, sterile, and weak.

John Wesley knew this, and he practised the compassion of Jesus; and that is the reason why Wesley became the best-beloved man in all England. Like the Master, he went about doing good, and in much the same way. You cannot account for Wesley by saying he was a great

preacher, or a great evangelist, or a great organizer, or a great theologian. You have not learned Wesley until you have discovered his passion for humanity, a passion that blazed and burned until the end. He had the golden touch; his messages were full of hope; and his problems were the problems of the common people.

Thus the sympathetic touch of the Christian worker is the grand argument for Christianity. The world is not persuaded by logic, by learning, by literature, but by life. The multitude believes in what it can see, the eloquence of conduct, the logic of facts, the feeling and power of deeds.

I am fully persuaded that there are more people in this old world of ours hungering for expressions of sympathy and cheer, hungering for encouraging words, a handshake, a smile, a bouquet of flowers, a letter, than there are people hungering for the bread that sustains their physical bodies. Life is hard for all to-day, harder than it used to be. More persistent and determined effort is required for moral living in this new civilization than was demanded by the old. To live as good lives as the fathers lived the sons must be stronger men than the fathers were. The ethical motives which were quite sufficient to steady a man in the management of a single partnership of a century ago are altogether inadequate to sustain him in the direction of a complicated trust of to-day. The temptations of modern life have become so powerful that we need omnipotence to resist them. Temptation often overcomes integrity.

In the midst of this testing men need to know two things:

First, that God loves them and is interested in the minutest detail of life. Gipsy Smith in this very city told of an experience he had in his youth. His father bought a setting of eggs of a very high order, and placed them under a hen. The boy, by way of experiment, placed an ordinary egg under her also. In due time the chicks were hatched. Gipsy said he observed this fact, that the mother hen scratched just as hard for the mongrel chick as she did for the thoroughbreds. Men need to know that, as a hen gathereth her brood under her wings, so the great Father God yearns for the well-being of His children.

Second, that man loves them; and in this fact they will understand the love of God. They will be made ready to believe in and trust our Father just in proportion as they come to know the love and goodness of His children. The gracious compassion of that God whom no man hath seen at any time must be revealed through the medium of consecrated flesh and blood. Let us not forget that unless our churches take on new life, and professing Christians enter upon a new and ever-deepening spiritual life, the world will never be evangelized, saying nothing about this generation.

3. *The church must have an abiding consciousness of the presence of the living Christ.*

This is an experience that the world outside of the church cannot understand. Many a nominal church-member has not grasped the significance of this fact. It is in this knowledge that the church differs from every other human society. It resembles other societies in many ways. It may count its wealth and numbers as other organizations do; it may boast of its prestige, its history, and the wisdom of its teachings; but, if it stops with these outward and visible factors, it may be a very gracious and influential society, but it is not a church of Christ. This is the reason why so-called churches are sometimes sterile and weak, though possessed of wealth, culture, and social standing. It is the presence of the living Christ that gives power.

Let the church stand on this foundation and be possessed with that

conviction, and then, and only then, shall we have the power potential to meet and solve the problem before us. What a task we have before us! But what a faith! We see the grim facts of sin and evil. We note the influence of environment and heredity. We see the greed of the social order. But we see, too, the movement of the Spirit of Christ, and we believe that we have the power to recreate the social order in the terms of the Sermon on the Mount. The true Christ-inspired church calls no man hopeless or totally depraved. We have the power to reach and save the lost. We refuse to despair concerning any lost son of the Father of our Lord and Saviour Jesus Christ. Nothing short of this inspired faith in the ultimate supremacy of the infinite Love can give men the courage to live and die in a lifelong warfare for the Kingdom. The realized presence of the Son of God is our hope.

With this conviction will come a new estimate of values. There must somehow come a new and higher appreciation of unseen values. We must clothe with a new worth certain invisible and intangible realities. The enlargement of soul is always more important than the enlargement of salary. The profoundest truth of our human nature is that we do not live in and through things. True, we live by means of things; we must have food and clothing; we use things for profit and convenience; but we live in and through possessions and values which are unseen and eternal. We live in and through faith, hope, and love, devotion and sacrifice. These are the words which make history meaningful. Drop these words from our vocabulary and the qualities for which they stand from our souls, and no history will be written. The greatest struggles of the race have been not for land, but for liberty; not for possessions, but for principles; not for commerce, but for convictions.

The great songs have been sung, the great pictures have been spread upon the canvas, the great temples have been upreared, the great movements have been ushered in, not for money, not for any economic consideration, but because certain spiritual ideals, for the time, were in the ascendancy.

Therefore in the realm of our method the law and the will of Jesus must be supreme. Any one who will follow the message of Jesus and the life of Christ will find himself committed to the task of Christ. It was by the cross that Jesus won the world. We have been often reminded that He organized no army, wrote no book; that He obtained no political power. He simply went out and died for men.

That is the spirit that must enter into your life and mine. If our long history has proved anything, it is this, that the crucified Christ can do nothing without a crucified church. "We cease to bless when we cease to bleed."

The Son of God is sifting out the hearts of men and women at this very hour before the judgment-seat of His own great mission and personality. He wants to know whether you and I are prepared to obey His call, to take up the task and follow Him, though that task smite us in our social life, though it may put down in the dust our hard and stubborn will and lofty pride that we have lifted up against the great thought and spirit of our Lord Jesus Christ. Are we prepared for this? Listen:

"There's a work of God half done;
There's the kingdom of His Son;
There's the triumph just begun;
Put it through.

"To you the task is given;
By you the bolt is driven;
By the very God of heaven,
Put it through."

HOW STATE, DISTRICT, COUNTY, AND LOCAL UNIONS CAN CO-OPERATE MORE EFFECTIVELY.

BY MR. CLARENCE C. HAMILTON, Field-Secretary of the Ohio Christian Endeavor Union, Columbus, O.

On the way to the International Convention held in St. Paul in 1909 Dr. Francis E. Clark stopped off at Kenton, O., to attend the State convention in session at that time. He talked to the Ohio Endeavorers about the Increase Campaign that he expected to propose at St. Paul, and asked that Ohio make an effort to do her full share in the organization of ten thousand new societies and the enlistment of one million new members, and then a large number went on to that great international gathering, and again voiced, in company with thousands of others, their enthusiastic interest in the proposition.

All of you are more or less familiar with the story, and remember how the slogan was sounded throughout the nation, and then how at the end of two years of special effort we rallied on the Million Dollar Pier at Atlantic City, and found that the goal had been reached and that Christian Endeavor as an organization had accomplished that which would be recorded throughout all time as an unprecedented achievement.

The attainments of 1909 to 1911 caused to be sounded at the Atlantic City Convention as the key-note for the next two years that magic word "efficient." We are reminded how that campaign for intensive work swept westward across the continent, everywhere blessing those who came under its influence. We followed its course across the mountains and the plains, and assembled on the Pacific coast at Los Angeles in 1913. Inspiring indeed were the reports there given of the operation of these new plans.

At the close of that great Convention that great host of enthusiastic, consecrated young people hastened to their homes throughout the continent with a new song in their hearts, and bearing printed on a circular card suspended on a red string from their Los Angeles badge the double slogan "Increase and Efficiency," words that have challenged their very best during the two years just closed. We have already heard sufficient to assure us that a marked advance along all lines has been made. We rejoice because of this.

However, I am saddened by the thought that it was only in those States where the campaigns were systematically prompted by organized effort that the Endeavorers benefited by the influence of those plans.

The natural conclusion is that, even though the United Society plan, it is of no avail unless throughout the several States a plan of work is carried out that enlists the interest of the Endeavorers and directs their efforts along the lines suggested. This can be done only by the co-operation of all organizations in the State.

Since we recognize the imperative necessity of united effort it is very important that we ask ourselves the question, "How can the State, district, county, and local unions co-operate more effectively?"

We will now put on a campaign in your State. At least you are going to follow me as though it were your State. Of course we will assume that to be successful the plan must first be practical, practical enough to be worth while. Second, the plan must be definite, definite as to results desired. Third, the plan must be detailed, detailed as to method of work and plan of organization. We must assume that at the head of the various departments in your State organization are leaders who are experts in their particular line, and workers who have proved successful in society and union work.

I believe that the plan that we can best use as an illustration is the "Help-Our-Church" campaign. Every Endeavorer here to-day and the

millions who, unable to be here, are at home praying for God's blessing upon this Convention, owe a debt of gratitude to the leaders in the work of the Illinois Christian Endeavor union, who gave us this plan, and to the splendid Endeavorers throughout the State, who so well demonstrated its value. Its possibilities catch at my imagination as no other plan that presents itself to me at this time. Then, too, it stands the test that we said it must stand; for it is practical, definite, and detailed.

You will remember that the "Help-Our-Church" campaign is to run for two months, and calls for emphasis on four lines of society activity; church-attendance, denominational study, Sunday-school evangelism, and increased financial support of denominational missions.

The plan and standards are as follows:

1. Church-Attendance.
 - a. Evening Service.
 - 100 per cent of the society membership at each Sunday-evening service for the two months.
 - Society sitting in a body.
 - Systematic effort to bring outsiders to Sunday-evening service by personal invitations. Each member to speak, write, or telephone an invitation to at least one person a week. Lookout committee responsible.
 - b. Midweek Prayer Service.
 - Organized campaign for attendance and participation.
 - Society prayer-meeting committee to be responsible for notifying members in advance as to the topic and urging their participation.
2. Denominational Education.
 - a. A series of short talks at the society prayer meetings on the different boards of the denominations. The president responsible.
 - b. Correspondence with denominational secretaries to find out what is expected of the society, results to be reported to society. The secretary responsible.
 - c. A mission-study class, with particular emphasis on denominational work. The missionary committee responsible.
3. Sunday-School Evangelism.
 - Each teacher to speak individually at least once to each member of his class, urging the acceptance of Jesus Christ as a personal Saviour.
4. Increased Financial Support of the Denomination.
 - a. Enrolment of members in the Tenth Legion.
 - b. Presentation of the needs of denominational missionary work by the pastor or a denominational leader.
 - c. An "every-member canvass" for missions.
 - Missionary committee, treasurer, and finance committee responsible.

Having the plan, the next step is publicity. We will hold your State convention next week, at which time we will launch the campaign, imbu- ing State officers, superintendents, denominational trustees, and dele- gates with the idea that it is to be the biggest and the most important campaign ever carried on in your State. The campaign will begin October 15 and close Wednesday night, December 15.

Your State paper will carry the front-page announcement of the plans. If you are not at present publishing a State paper, we will send out a multigraph bulletin every two weeks to all the union officers in the State. A series of articles that have been revised by a representative of the Associated Press will be printed and sent, September first, to all the important newspapers in the State, one article to appear each week, until the campaign opens six weeks later. An attractive poster is mailed to every society in the State.

You had at the convention the trustees for the twenty-five denominations represented in your work. Catching the spirit of the thing and wanting their churches to profit by the special denominational emphasis, they send out a letter to every pastor of every denomination in the State, asking his help in giving the matter publicity.

The State missionary superintendent has so interested the various mission boards that each is flooding its own churches with literature calling attention to the recent books that have been prepared for a study of the boards of the church, home and foreign mission work, the history of the denominations, and biographical sketches of its great men. The State superintendent of the Tenth Legion and finance, seeing his opportunity, has also been in touch with the denominational headquarters, and another flood of literature on stewardship has passed over the State. All of this literature makes reference to the approaching campaign.

During this time there will appear in the religious papers circulating in your State commendatory articles about the campaign, urging all young people to see that their society shares in its fruits.

So much for general publicity. The next is "Push," and I feel that the best way to push a plan is by personal contact. On Labor Day, September 6, the publicity campaign, having already been started in the secular and religious press, we will hold a get-together meeting for all the district, county, and city union officers and superintendents. The object of this meeting will be to promote a more intimate contact between the State leaders and the workers, and to bring to all a larger realization of the value of this contact. These workers will leave the conference with a greater appreciation of Christian Endeavor and its fraternal spirit. It is fitting that we impress upon them the achievements of the past thirty-four years of organized work for and by the young people, emphasizing how it has given the world vision and made the Endeavorer of one coast the fellow workman of his brother on the other coast, and both co-workers with the Endeavorer across the seas. We will dwell upon the unselfish service that Christian Endeavor has rendered. Our aim shall be to broaden and strengthen these ties of fraternalism and to awaken in these leaders a feeling of greater comradeship and obligation to their brother Endeavorers, and to cause them to desire to promote, by every device that ingenuity can suggest, a closer intimacy among the members. This must be done.

If the State gatherings did no more than permit Endeavorers to meet and to know one another and to fraternize socially, they would abundantly justify their existence. You say Christian Endeavor is more than an ordinary fraternal organization. Most certainly it is, and that makes the fraternal emphasis mean all the more. Christ, our elder Brother, is the supreme head of this fraternal organization, this world-wide brotherhood.

After emphasis in this way the "Help-Our-Church" campaign is again presented as it was at the State convention, and further details of the plan are outlined, the State missionary superintendent emphasizing her part, the State superintendent of the Tenth Legion and finance, as well as the State superintendent of press, emphasizing his part, and so on down the line.

At the close of this Labor Day the hearty hand-shake at parting, together with the spoken resolves, assures us of loyal support. On their arrival home these officers arrange for a county get-together meeting, and carry out the same plan for the officers of the individual societies as the State had followed for the union officers.

The State has been divided into twenty-five districts for the denominational trustees; and after the week of September 12-18 has been given over to publicity, carried on by the local and county union officers, these trustees on Tuesday, Wednesday, Thursday, and Friday nights of the following week, in the large centres of their respective districts hold great inspirational mass-meetings, presenting at the close of each service the campaign that is soon to begin. Of course during these days the field-secretary is going up and down through the State, hitting the high spots, and kindling the fires of enthusiasm that will in a short time spread over the whole State.

During the next two weeks the county and local union officers, keenly alive to their responsibilities, and realizing their opportunity to extend their influence, are going out among their societies, fraternizing with the leaders and adding detail after detail to the plan. The regular monthly business meeting and social of every society in the State is held on Friday night, the 15th, the first night of the campaign; and the campaign is begun in good style.

We were at this time only to put on the campaign; so we shall not have time to follow its workings in detail. I wish I could picture to you the whole campaign; how throughout the whole organization, including the individual society, every department was organized with a live worker at its head, co-operating with the next higher organization; how the newspapers told the story time and time again. When you really *do* things, friends, the papers are glad to tell of it. Then, too, how the Endeavorers marched into church in a body Sunday night after Sunday night; how the midweek prayer meeting changed in tone; how whole evenings were spent telephoning invitations to the church services; how door-knob hangers were used; how the official boards gave talks at the Christian Endeavor meetings; how the denominational boards were studied; how Sunday-school evangelism so challenged the Sunday-school workers that a "Decision Day" was announced, when thousands of boys and girls accepted Jesus Christ as their personal Saviour; how a new vision in regard to finances came to many—in fact, how the whole church was greatly stirred, but it would take too long.

On the last night of the campaign, Wednesday, December 15, in churches all over the State, the prayer service was announced to be a special praise service. The churches were crowded because of the unusual programme. A graduation exercise was held for the mission-study class; a statement was made by the Endeavorers of new work undertaken for the denominational boards. All who had made decisions in the Sunday school were present in a body; the pastor made a statement of his joy and gladness because of the blessings that had come to the whole church during the campaign; a great number of new tithers and Comrades of the Quiet Hour were reported. It was then announced that on the following Sunday a large number, including the Sunday-school scholars before mentioned, would unite with the church.

Of course the "Help-Our-Church" campaign was a tremendous success. It prepared the way for other campaigns, and showed the Endeavorers what could be done by co-operation.

In closing, I mention briefly one other thing that was absolutely essential to the success of our efforts. The first was plan; the second, publicity; the third, push (through personal contact); and the fourth is prayer.

How often we must make admission of failure to use that source

of strength! Every plan must be prayed through. I look upon the general plan of Christian Endeavor as a great plan of God's, and feel that we are simply helping Him to carry out His plan; verily, I believe that the programme of Christian Endeavor as we have it to-day is God's plan for the youth of the land, that they may be trained to become more useful in His service and be brought face to face with His plan for their lives. Even with all our organization work we must necessarily constantly keep in mind the fact that we are not organized simply to maintain an organization, but to advance the cause of Christ's kingdom.

Dr. Campbell Morgan said last winter that he considered the sweetest words in the "old Book" that expression, "the sword of the Lord and of Gideon," linking the two up together to carry out God's plan. In a like manner in our work in Christian Endeavor we are linked up with God. Endeavorers, dignify your position in every possible way, for you *are* "partners with God."

THE RELIGIOUS MOTIVE FUNDAMENTAL IN YOUNG PEOPLE'S WORK.

BY REV. FLOYD W. TOMKINS, Philadelphia, Penn.

There must be a motive, and it must be a religious motive. Any other reason for working is secondary. All work which leaves out God is doomed to failure.

1. Love is the first foundation-stone. I work because, first, I love God, second, I love men, third, I love my work.

2. There must be a vision, that I may not beat the air in vain endeavor. I must see the world as it will be at last when God's plan is fulfilled.

3. I must count my Christ as working with me. We are "workers together with God," and that means that He who is with me always works with me in all He asks me to do.

4. My service must take of my vitality, my virtue. If I keep back part of my strength, seeking to save myself, I am guilty of the sin of Ananias, who kept back part of the price.

5. My faith must be mighty. I must hold to the gospel truth, to the Bible, to prayer and church worship; and I must know that my service, however feeble, will be taken by God as sincere and brought to completion.

6. There must be full consecration. Body, mind, soul, must be given freely, fully, in doing my Master's will. "Whose I am and whom I serve." This must be the Christian's life-vow.

AMOS, WHO DARED TO DO HIS BEST.

BY AMOS R. WELLS, Managing Editor of *The Christian Endeavor World*.

I am obtaining for *The Christian Endeavor World* a series of articles on the great men and women of the Bible by men and women named after them. For instance, Dr. David J. Burrell has written about David, Dr. Nehemiah Boynton about Nehemiah, Miss Elizabeth Gordon about Elizabeth. Daniel A. Poling will write about Daniel—surely a felicitous combination. Now I am named after the prophet Amos, as were my father and grandfather before me, so that I very properly reserved for myself the privilege of writing about that grand old Hebrew. But Amos was a genuine and a typical Christian Endeavorer, and his life has so

many points of inspiration for the men and women of to-day that I wanted to give its message to this audience of wide-awake Christian Endeavorers before printing it in my paper; indeed, it was written with this audience primarily in mind.

When I was a boy, so foolish was I and ignorant that I was ashamed to be called Amos. I preferred my dainty middle name of Russel, and as Russel therefore I am known to my family and old acquaintances. Several of the other writers of that series of articles, like the Nehemiah and David, confess to the same experience. But when I learned the kind of man Amos was, I was indeed proud to bear his name, and now I am humiliated when I think how unworthy I am to bear it.

We have not done well in departing from the good old custom of naming boys and girls after the great men and women of the Bible. We have, to be sure, a host of Marys and Elizabeths, fewer Ruths and Esthers, but far too few Abigails, Lydias, Dorcas, Loises, and Eunices. We have many Johns and Thomases, fewer Pauls and Peters, and far too few Joshuas and Josiahs and Ezras and Nathaniels. When it is so easy to give a boy or a girl a life-long inspiration in a noble name, it is a shame to bestow a name that is trifling or meaningless; and the same is true of a town, a church, a denomination, a political party, or any social organization.

I am glad for many reasons that I am named Amos. One is because Amos came from a little town, from Tekoa, far in the southern part of Palestine, hidden away among the Judean hills, overlooking the tumbled, rocky wilderness that slopes down to the Dead Sea. It is remarkable how many of the great, independent, original thinkers come out of the lonely hills, out of the tiny, barren villages. Reckon up the notable writers, orators, statesmen, inventors, the great creative spirits, of this or any land; and you will not find many of them born in the cities, though they may gravitate thither, as Amos did. They will be boys of the farm, of the quiet, peaceful, thoughtful uplands. Spirit and body will be strong and pure with country life. The city is like the sea, constantly fed by the fresh streams from the hills, but ever growing saltier and more impure. It is said of Tom Corwin that he would stay out on his farm for weeks at a time, meditating some important public theme; then, with his brain teeming with new thought and forceful imagery, he would drive to town on a market-day and deliver a speech that would set the whole county and State a-quiver. This done, he would retire to his quiet farm again to fill up his reservoirs. Thus it is with any real thinker, who does not content himself with merely passing along the thoughts of other men. Let us be grateful if our lot is cast in an obscure village, and never dream of being discontented. It is our springboard from which we may leap into power and usefulness, perhaps into fame. And if we live in a great city, nevertheless we must provide ourselves with the spiritual equivalent of Tekoa, retiring often from things of sense, from the lust of the flesh and the pride of life, and spending quiet hours alone with God. Such hours will be our mounts of transfiguration, from which we shall descend with miraculous power to the crowded, needy plain. Without them we shall do no prophetic work, no work of courage, helpfulness, and grace.

A second reason why I am glad that I am named Amos is because the old Hebrew was a man of common life, a man of the people, a working man. He was a shepherd and farmer, and humble in both occupations. He tended a sort of stunted sheep, and his business as a farmer was to puncture the fruit of the sycamore or fig-mulberry. He was not a gentleman farmer or a princely rancher, but a "poor white," such as Lincoln was. He knew what it meant to have calloused hands and blistered feet and an aching back. His day's work brought him scanty pay, and

he never had a bank-account. Though he lived frugally, we may be sure he kept out of debt, and was Honest Amos as Lincoln was Honest Abe. He knew the thoughts and experiences of the people because he was of them, and did not need to learn them by imagination, as do so many poets, or by investigation, as do so many philosophers and statesmen. That is an inestimable advantage, if one hopes to influence the people and be really a power in the world. Let no one who is born into a lowly lot and an obscure family be anything but grateful. His is by nature the sympathetic touch which makes him all men's brother, that touch which the so-called upper classes often seek through a lifetime and seek in vain. It is not without infinite meaning that Buddha was a prince and our Saviour a carpenter's son.

A third reason why I am glad my name is Amos is because this man of the humble village, this common workman, did not confine his thought and interest to his little village and lowly task. Amos reached out from Tekoa to the etreme of the world as he knew it, even to Damascus in the north. His knowledge took in the tribes to the east and west of Palestine, Edom to the south, and both the northern and southern kingdoms. He learned about the iniquities of the rich and the sufferings of the poor in all this wide territory. How he learned it all we are not told. He had no newspaper to bring him the world's news before breakfast. He had no village library to give him a digest of the world's history. He must depend upon chance conversations with travellers, and such crumbs of knowledge as he could pick up here and there. But as Carey at his cobbler's bench had a map of the world tacked up beside it, and while he mended shoes kept the feet of his mind ranging far over the mission lands of the future, so Amos while he trudged after his short-legged sheep took journeys of the spirit over hundreds of leagues, and when he climbed his sycamore-trees climbed into a watch-tower below which kingdoms lay outstretched, open to his spiritual vision. If a man has a missionary soul, he will inevitably go as a missionary, though he stay at home. If a man has statesmanlike vision and scope, he will be a statesman, though he never hold office. A man is his own opportunity. Character is commission. His heroism is all the province a hero needs. And so Amos did not feel at all limited by the narrow district of Tekoa and his yet more narrow tasks. He mind went off crusading, though his body remained in Tekoa. He would have had utmost contempt for us of to-day if, with our unmatched information, with China, India, Africa, and Europe brought as near us as Beth-el was to him, our interests yet remain circumscribed and our minds provincial. "Widen out!" Amos would cry. "Think forth! Become a brother to the Japanese and the Kaffir. Conquer wrongs in the Sudan and establish righteousness in Patagonia. The world is one, and you are one with the world, and every soul may be the centre of a universe of love."

I come now to the main reason why I admire Amos and am proud to be his namesake. It was vastly to his credit that, born in an obscure town, born to a lowly lot, he yet cultivated a knowledge of and felt an interest in the most distant man. But if he had stopped there, the Old Testament would never have spared a line for him, and neither I nor any one else would have been named after him. One of the emptiest things in the world is knowledge that stops short of appropriate deeds. To know a truth calls for the practice of the truth, and the telling of that truth to others. To know a wrong calls for the publication of the wrong, and for deeds, however feeble, the strongest deeds one can do, to remedy the wrong. To hear of a noble act calls for praise and emulation. "A little knowledge is a dangerous thing," we say. Any knowledge is a dangerous thing, little or much, if it remains mere knowledge. "You shall know

the truth," said Christ; but He went on: "and the truth shall make you free." And, He might have added, your freedom shall make others free, or it will not endure for you.

So Amos is praiseworthy because with his interest widened to take in the wrongs and sorrows of Damascus and Tyre in the far north, he himself went as far north as he could, and did what he could to remedy the same wrongs there. He did not go very far, measured by the standards of our limited express-trains, but it was a goodly adventure for those days and for a shepherd-farmer. He went only twenty miles, but he left his own kingdom of Judah, and crossed into the rival kingdom of Israel. He visited the famous city of Beth-el, the city where Jacob had his dream of the golden stairway, and one of the cities where Jeroboam the First, prevented by political reasons from worshipping in Jerusalem, had set up his idols and called upon the Israelites to worship them in place of Jehovah. It was still, and ever increasingly, a place of haughty and debasing idolatries, a city swarming with proud priests, ruled by corrupt officials, swayed by corrupt judges, a den of oppression, glittering with luxury, and foul with drunkenness and licentiousness.

It was in this hotbed of vice that Amos, the obscure farmer from Tekoa, dared to lift a voice of condemnation, and to utter a solemn warning. We do not know what errand brought him there. Perhaps he went to sell a flock of sheep, walking before them all the way. Perhaps he had no errand but to speak his mind and utter a word for righteousness and for God. That, we are sure, he would feel to be errand enough, and he would not make it an adjunct to any other business. But after his task was done, if he had a task, he did not wander curiously about the crowded streets, enjoying the novel sights with other visiting farmers, and laying in a stock of stories wherewith to regale the folks at Tekoa on his return. If he saw the sights, it was not with gaping curiosity. He did not wink at the vile women, and hobnob with the abandoned priests, and envy the flaunting splendors of the bedizened courtiers as they whirled past him. The evils he saw he beheld with stern, sad eyes, his heart growing ever hotter. Hour after hour his indignation mounted, as he contrasted the luxury of the unjust rich with the misery of the oppressed, and as he saw the open wickedness on every hand. And then, at last, he spoke.

How he spoke, and where, we are not told. When he came to write his message, he was not concerned with himself. Men whose autobiographies we most desire never write them. But we may be sure that he spoke where most men would hear him, perhaps in the market-place, and certainly in the open air. He did not invite a company of sympathizers to meet him in a neat little parlor, and form a neat little Society for the Reform of Beth-el, with a president and secretary and a neat little constitution and by-laws, with five dollars for annual dues. He stood up like a man, and he spoke out like a man, with a voice wanted to call his sheep through the howlings of a tempest, a big, booming voice that sounded through the silken curtains of the bazars, and speedily hushed the varied clamor of the street.

And then, when Amos spoke—and this is another thing I like in him—he used his own natural words. He did not try to talk like a philosopher or a lawyer or a skilled orator. He did not pretend that he was a university man and had studied in Egypt. He did not quote poetry and use high-flown figures of speech and involved rhetoric. He talked simply, straightforwardly, out of his own life and thought. He used homely, familiar comparisons—the shepherds mourn over the sins of the people; the Lord has threshed Gilead with an iron flail; the Lord has destroyed the Amorite, fruit above and roots beneath; the sins of the Israelites press down the heart of God, as a cart is pressed that is full of sheaves;

the Lord's anger is like the roaring of a lion after the sheep; the Israelites that are left after their punishment shall be like the piece of an ear, which is all of a sheep that the shepherd takes out of the mouth of a lion; those that despise the day of the Lord are like a man who leans his hand against the wall of his house, and a lurking serpent bites him; the unjust judges are like a man trying to plough rock with oxen; the kingdom is like a basket of fruit, soon rotting, and to be cast aside. That is the way Amos talked in the market-place of Beth-el, and that is the way the Lord's people should always talk, plain, simple, strong speech, and unafraid. To put such words into our mouths is the purpose of our Bible-reading and our Christian Endeavor prayer meetings. We are not to take anxious thought what we shall say. The Lord has promised to give us in that hour what we shall say if we, like Amos, have prepared for that hour by thorough information and hard thinking. The main thing is to feel some mighty truth, to feel it burning; the burning words will leap upon our tongues; we shall not need a dictionary or a book of synonyms.

And yet, for all his homeliness and simplicity, to what heights of splendid utterance did Amos rise! "Seek the Lord," he cried. "Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el. Ye who turn judgment to wormwood, and leave off righteousness in the earth, seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is his name." Oh, eloquence is a great gift, most earnestly to be sought by all Christians. It is the gift of persuasion and of leading, the gift of influence and power. But eloquence is a gift bestowed never upon him that seeks it, and always upon him that seeks it not, but seeks righteousness and brotherhood and the will of God. Seek first the kingdom of God, and eloquence will be added unto you. You will move men as you yourself are moved, and there is no other way.

Now was all this without risk to Amos? Of course it was not. "Woe unto you," said Christ, "when all men speak well of you." We seem very ready, and even eager, to incur this woe, but Amos was not. He called a spade a spade, and he mentioned all the kinds of spades. He pointed his finger as he spoke, and many a fine gentleman shrank back with an ugly scowl, and went off after the police. He did not inveigh only against the unpopular sins, but fulminated against those most in vogue, most profitable, most delightful, patronized by the wealthiest and most powerful. The priests ruled in Beth-el, and Amos poured lava on the priests. King Jeroboam the Second was in Samaria not far away, and Amos thundered at his infamous court so loudly that Ebal and Gerizim fairly echoed his charges. "Woe to them that are at ease in Zion," cried Amos, "and trust in the mountain of Samaria. Woe to them that lie upon beds of ivory, and drink wine in bowls, and anoint themselves with delicate ointments, but are not grieved for the affliction of the people. Hear this word, ye king of Bashan, which oppress the poor, which crush the needy. The Lord God hath sworn by his holiness that he will take you away with hooks, and your posterity with fishhooks. Prepare to meet thy God, O Israel."

That was strong talk, right to the point. Amos puts a whiff of autobiography into his written prophecy. He tells us that the chief priest of Beth-el sent up to Samaria a complaint to King Jeroboam the Second. He brought against Amos the same charge that the Jews brought against Jesus, that of sedition. Amos does not say a word about the result. He tells us also that this same high priest threatened him personally, and

bade him leave Beth-el, and go back to Judah and prophesy there, if he chose. Amos tells us of his stout reply, which was a terrible prophecy of woe to come upon the high priest and all his house; but he is provokingly silent regarding himself. We know that Amos got back again to Tekoa, for how otherwise would he have written out his prophecy? But through what dangers he passed, and whether he ever went back to Bethel, and whether his boldness was the death of him at last, we do not know and shall not know till we get to heaven. "Never mind," says Amos. "Don't bother about me; think only of my message. And don't worry about yourself, either; think only about the words God has given you to speak for Him, and the task He has set you to perform."

This leads me to my last reason for gratitude that I am named after Amos, and this reason involves every one of you, though not one of you, perhaps, bears his name. For to every one equally comes the inspiring message of his life, and in no age, I think, is it more needed than in this age in which we live. For the world is still a Beth-el. Beth-el means House of God, but we have made it a den of thieves. There is too much truth in the common charge that the rich are growing richer and the poor ever poorer. There is too much truth in the charge that modern industry is merely a form of pitiless war, tending to an ever-narrowing despotism. There is too much truth in the charge that our so-called democracy is still far from a government by and of and for the people. Still the spirit of war and militarism is in the saddle, driving whole nations to murder and to death. Still the saloon power is regnant over half the land and over other lands, killing bodies for time and souls for eternity. Still infidelity masks in many specious garbs, and lust breeds its vermin in the dark, and lies are proclaimed from the high places of the earth, and vanity flaunts its ribbons, and greed stretches its talons, and the devil sets his traps the more securely because men have ceased to believe in him. I am no pessimist; the world is growing better; but still there is need of Amoses, and you and I should imitate the herdman of Tekoa.

We are poor? Yes, but so was he. We are obscure? So was he. We are unlearned? He also was unlearned. We are not influential? Neither was he. We can accomplish nothing? Probably he also thought that he could accomplish nothing. Very likely he did accomplish nothing that he could see during his lifetime. Never mind. All this is far beside the mark.

For we have knowledge of these evils, some knowledge, very real knowledge, though we are not experts or scholars. We love God, we hate sin, we pity the poor and the oppressed. We have brains in our heads, though they are not big brains. We have voices, though they are not the voices of Demosthenes and Webster. We have influence, though it does not reach beyond our street. And we can use our brains and voices and influence, though men laugh at us, and go their way, and nothing seems to come of it. God will not laugh at us, God will go our way, and something will come of it.

Amos was a man who dared to do his best. It is easy to do one's best when one is a great man, when one's best is a big best, when notable results are sure to come from it, when we get into the papers, and books are written about us, and our name is mentioned for the presidency. It is not so easy to do one's best when it is a very little best, a ridiculous best or at least a ridiculed best, when we get into the papers only to be sneered at, and even our friends quietly advise us to use common sense. And since it is so much harder for us to do our little best than for big men to do their big best, our reward will perhaps be greater when the final rewards are meted out. Anyway, we shall have the satisfaction of training in the company of Amos; and we shall have the satisfaction of marching with the Lord Jesus Christ.

For what did our Saviour do but seemingly fail as Amos failed? He also went up to His Beth-el, His House of God. He drove the money-changers from the temple. He cried woe upon the scribes, Pharisees, hypocrites, who devoured widows' houses. The high priest condemned Him also, and haled Him before the civic power charged with sedition. They succeeded, they were victorious, and Israel's greatest prophet hung upon the cross. About Him gathered His pitiful following, a few women, a handful of frightened fishermen. It was apparently the most tragic failure in human history.

Ah, from the failures in human history the divine history derives its supreme successes! The cross becomes the crown, the grave becomes the life of the world. And as our glorified Redeemer ascended from Olivet I like to think that among the shining host that received Him stood Amos of Tekoa, whose endeavor in its small human way was a foreglimpse of the matchless, divine, and perfect endeavor. Some day shall we also stand by His side, praising the King of kings and Lord of lords? Only as we also glorify our home towns, as we also illumine our common tasks, as we also reach out as far as we can help, and as we also venture to face iniquity, and promote the right, and dare, in the love of God and man, to do our best.

THE TENTH LEGION.

By MR. H. N. LATHROP, Clerk of Corporation, United Society of Christian Endeavor.

The Tenth Legion is now nineteen years old, and every mature Endeavorer understands its pledge to be a personal, individual, and voluntary resolution; and the part the United Society of Christian Endeavor plays in it is simply recording the resolution you have made with your God.

It is not enough to be a systematic giver; it is not enough to be a proportionate giver. The tenth (tithe) is the only right thing for a consecrated Endeavorer to return to his most generous Master. The ten-tenths you receive all comes from God; and, if you give back one-tenth, it is only paying what you owe.

But the cash tithes are not all that is required from you. If you have a talent in singing, preaching, Sunday-school teaching, committee work, promotion of civic righteousness, or any other line of Christian activity, give at least a tithe, one-tenth, of your time. Do not call your obligation met by simply giving one-tenth of your cash; give with it a large measure of your personality; tithe your time as well as your treasure.

How shall we do it? Keep an account-book with God. If you get eight dollars a week, that means eighty cents for Him. If you get fifteen dollars a week, that means one dollar and a half for Him. If you get fifty dollars a week, that means five dollars for Him. It is as easy as A B C if you are on a salary; and it can be made very simple if you are in business, and have no regular weekly income. Simply deduct your business expense from your gross receipts, and then tithe the balance.

Put it into the bank, God's bank, the church. Put in your personality, your membership, your influence, your prayers, your testimony, your money.

There is no way to measure God's multiplication table by your earthly rule of three; but whatever you are, or hope to be, in character, ability, resources, put it into the bank.

EFFICIENCY.

BY REV. EDGAR T. FARRILL, Milwaukee, Wis., Field-Secretary of the Wisconsin Christian Endeavor Union.

The Christian Endeavor Efficiency Campaign is the most important and practically useful plan yet put forward by the United Society of Christian Endeavor for the fullest development of young people in vigorous Christian life and most efficient Christian service.

Lyman Abbott in *The Outlook* and other editors in metropolitan journals commend it in highest terms.

One hundred per cent can be reached honestly.

The Wisconsin Christian Endeavor union has two one-hundred-per-cent societies, and two more are near the goal.

One hundred per cent can be maintained.

The Wisconsin Christian Endeavor union's first one-hundred-per-cent society has held the position for two years and two months.

Its second one-hundred-per-cent society has sustained that proud distinction for one year and two months. Moreover, this society has a one-hundred-per-cent Junior Endeavor society. Another Junior Endeavor society has just touched the mark, and a third Junior society is steadily climbing toward it, with a few points more to gain.

The Efficiency Campaign is adaptable to every kind of Christian Endeavor society.

I have before me, in mind, now, twenty-four Endeavor societies each different from the others in size, condition, and kind of community environment—the scattered farmer-folk, the more or less compact village, the city with all its varied complexity of social life, its clubs, societies, and multitude of varied attractions; and in each case the society has been transformed from a lingering-death sort of society to the liveliest kind of a practically successful Christian Endeavor proposition. I have never seen a Christian Endeavor society which has earnestly, patiently, faithfully, courageously, and persistently *worked* this plan that has not become successful, prosperous, and powerful to the joy and gratitude of church, pastor, and in fact of all who came in contact with it.

Two things are vitally essential.

One is a thorough mastery of the details of the scheme by some one person in the society who shall make these details plain to officers and members of that society. This person shall be the society's superintendent of Efficiency. This superintendent shall be the wise, tactful, patient, inspiring force behind every committee chairman, behind every part of the work, behind each member of the society.

The second thing is care to take up at the outset only just so much of those things required which the society is not doing as may be grasped and handled easily. Do not attempt too much at the outset.

The Efficiency Campaign is well worth working, even though a society may not reach the one hundred per cent. Eighty per cent of advance, of improvement, is better than no per cent. Any per cent of betterment is better than no per cent.

The Efficiency plan is worth working because it trains to a high degree in team-work, which in the great game of life is as absolutely essential as in any of the great games on the athletic field.

The Efficiency Campaign is worth working for the exceedingly important reason that one has at his immediate command, yes, in his immediate possession, the invaluable results of the most splendid efforts of a generation of wise and consecrated lives trying out the principles and the spirit of Christian Endeavor under all sorts of conditions and circumstances. But, listen! One has the privilege of the use of the brains of experts of world-wide experience.

One day last summer, a boy, student in one of our colleges and member of the 'varsity nine, was playing ball with his father while home for the summer vacation. Suddenly the boy exclaimed, "Dad, do you remember the day when we were camping out, the day when I broke my arm, and you set the bones and placed the splints you cut in the woods?"

"Indeed I do," replied the father; "but what put you in mind of that? I would just like to know."

"Well, I'll tell you. A few weeks ago, we played the game which decided the championship in the series of our intercollegiate games this season. I came to the bat at a time when I must make a homerun or the game would be lost to our nine. I picked up the bat when like a flash of lightning came the thought, Will the bones hold? The ball came spinning on. I swatted it with all my might. First base. Second base. Third base, and as I struck homeplate I said, 'Thank dad for the splints.'"

The efficiency is so far mechanical, artificial, that, like the splints, it holds the weak parts of one's personality in place until the law of growth asserts itself and one may go out and both give and take the hard blows in life's grand game, and win out for one's self and for those who are dependent upon one.

The pastors of our churches need to encourage the adoption of the Efficiency Campaign and to promote its best use.

The pastors can not afford to neglect this opportunity to urge their young people to push to the limit honest efforts to win at every point in the Campaign. There is no other one thing that has in it so large promise and such positive assurance of the realization in their parishes of that manner of trained and worth-while kind of young manhood and womanhood which incarnates the Christ and exemplifies in every-day affairs His kind of service.

THE INCREASE AND EFFICIENCY PLAN, AND HOW TO WORK IT.

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BY REV. HARLAN L. FEEMAN.

A mother said to her boy, who had belligerent inclinations when provoked, "Son, I want you to make it a rule, when you are tempted to fight, to count one hundred before you strike a blow." Not long after this she found him sitting upon another boy, and she reminded him of her instruction. He said, "Yes, ma, I remember; but I thought I would sit on him so he'd be here when I was through countin'." This youthful American was too much of a militarist, of course, but he had caught the modern spirit of efficiency. He may never have heard of Harrington, Emerson, and the rest of the efficiency experts, but he knew the importance of saving motions, saving time, saving energy and opportunity.

Christian Endeavor is *sui generis* in efficiency. Its rise and development came out of this idea, for it was a movement to save the waste of adolescent energy that was going on, and to utilize it for Christian purposes. So it is not only in keeping with the spirit of the age that Christian Endeavor have an efficiency programme, but in harmony with its own history and spirit. We have such a programme, and it is sensible, scientific, and comprehensive.

Our programme consists of three main parts in each of which the standard is one hundred per cent, providing for over sixty definite points of contact with Christian work.

Part First of the programme bears on the perfecting of the local society organization. The local church is the power-house of the whole Christian organization; and the more you perfect your engine, the greater

the units of work for the energy consumed. It is no sin for a church or Christian Endeavor society to strive for perfection of organization. Common sense and experience tell us that with a vision of the task, the more thorough the organization, the better it is done. The sin springs up when we make the perfection of organization the end of our effort, whereas it is only the beginning. What marvellous results Christian Endeavor would attain in its committee work if societies everywhere went to work earnestly on this programme! Suppose every executive committee assigned definite work to each committee at each executive meeting; suppose every lookout committee made a thorough annual canvas of the Sunday school and community for new members; suppose every prayer-meeting committee met with the four leaders for each month to plan the prayer meetings; suppose every society adopted the budget plan of finance and kept a systematic record of its accounts, what inspiring results would be obtained! These are only five of nearly fifty practical and urgent points of efficiency for perfecting the local organization.

Part Second of our programme of standards bears upon the training of the individual. Our factory experts have discovered that efficiency in machinery is not enough for best results. An efficient man at each machine is indispensable. Much more is this the case with the Christian task where personality is supreme, and where the goal of the whole effort is to produce just this fine product. Here the one hundred per cent is distributed over a range of ten Christian duties and activities, such as church-membership, private and public devotion, personal work, and Christian giving, by which a human life is shaped into an efficient Christianized individual.

Part Third of our programme of efficiency provides for service. Yes, service, that word which has been breathing out the fragrance of the rose of Sharon through nearly twenty centuries, and is the word of charm to-day on every tongue. This service is in two fields, the community at home and the community abroad. It sets standards for knowing the community in which one lives, for co-operating with all community agencies for public weal, for evangelizing the community, for helping to direct its recreational life, which is so much the province of a young people's society. The service for the community abroad consists of holding missionary meetings, conducting study-classes, diffusing information, organizing, and giving.

I have called this programme comprehensive. Will you note some of the basic principles which underlie it, principles that are vital to successful organized effort?

First is the principle of knowledge, knowledge of the society, knowledge of the field of service at home and abroad. Some one has said that the very essence of scientific management is to observe what is taking place. How often is it true in a man's life and in a community's life that the first step to something better is the dawning consciousness of a need through increased knowledge!

A second basic principle of this programme is the provision for leadership, without which it is of no use for organizations to be born.

A third basic principle which calls for special notice in these days of numerous organizations and in these days of urgent exhortation to federation is its method of utilizing the social machinery at hand, inventing new machinery only where none exists.

A fourth basic principle in this programme is its plan to develop and maintain an adequate financial policy.

Here they are, the four cardinal essentials of efficient modern social machinery—adequate knowledge, adequate leadership, adequate organization, adequate finance. These principles, like the steel rods in a modern

structure, bind the many methods of Christian activity into an efficient working scheme that has for its aim the twin product, character and service. It is a sensible, scientific, and comprehensive plan of Christian effort. A teacher asked her class to use the word "notwithstanding" in a sentence. There was an embarrassing interval; and then a small, bright-faced lad said: "Father wore out his trousers but notwithstanding." This programme is fine, but not with standing will it fulfil its mission. There must be pushing. There must be vigilance. There must be consecration of energy, and with these it will succeed notwithstanding.

CHRISTIAN CITIZENSHIP AND TEMPERANCE.

BY REV. JULIAN C. CALDWELL, General Secretary of the Allen League of Christian Endeavor, Nashville, Tenn.

There is a problem in this country; there is a solution for the problem; the problem is the saloon; the solution, the voting of every Christian citizen as he prays.

The saloon is the great national evil, the scourge of the republic. It is a gigantic octopus, strangling out the life of the nation, for a nation of drunkards cannot exist. If liberty shall here find its grave, that grave will be dug by drunkards' hands; if the knell of departed freedom shall here toll, it will toll amidst the revels of national intoxication. If the march of intellect in this country is arrested, it will be arrested by the swollen torrents of intemperance.

We are slumbering with a living viper in our bosom. This is the master sin, the giant evil, the burning curse. Let the distilleries continue to multiply; let the breweries continue to swell in numbers; let the people in this Augustan age continue to run riot in bacchanalian licentiousness, and ere long the nation will see Jehovah, with the stylus of vengeance in His hand, spelling out on the walls of eternity its "Mene, Mene, Tekel, Upharsin."

We thank God, however, that the slogan adopted by the Christian Endeavorers at Atlantic City in 1911, "A Saloonless Nation by 1920," is rapidly coming to realization. Eighteen States are listed in the dry column, and many others will soon follow their example, until it will not be long before a new amendment to the Constitution of the United States will be adopted, making it a crime to brew beer or to distil whiskey. God hasten the day when we shall see a new emancipation, industrial, social, and moral, from the saloon.

When in the twelfth century the ancient Crusaders gathered at Clermont to go up to Jerusalem to rescue the temple from the Turks, they shouted, "It is the will of God." Europe, catching their battle-cry, thundered back, "It is the will of God!"

The Christian Endeavorers are pledged to go up and conquer for God and virtue the great temple of the manhood of this country. The liquor interest trembles as it looks on our marshalled forces. Bleeding humanity listens hopefully for our heavy tramp. Heaven and earth echo, "It is the will of God."

Let us write it as in letters of fire on our standard. Let it be the battle-cry from the Gulf to the Lakes, and from ocean to ocean, till the slumbering church is awakened, the citizenship of our country aroused, and the warm-hearted men, women, and children, catching our sound, shall shout like seven thunders, "It is the will of God!"

CHAPTER XXII.

REPORT OF THE COMMITTEE ON RESOLUTIONS.

EVERY biennium but deepens our conviction that Christian Endeavor is God's own chosen agency for the salvation and religious education of the youth of the churches. Reverently recognizing the providential character and care of the movement, we pledge ourselves anew to constant humble submission to the leadership of the Holy Spirit.

That until now God has been with us and blessed us, and made His face to shine upon us and been gracious unto us, is so plain as to leave no room for anything nearer of kin to pride than are deep humility and gratitude. The barest catalogue of the abounding evidences of our Father's favor would be too long for record here. It would include not merely the marvellous growth of Christian Endeavor, numerically, internationally, interdenominationally, and inter-racially; but it would embrace such facts as the rapid return to co-operation of most of those individuals and churches that tried in vain to find a better way; the promptness with which Christian Endeavor has adapted itself to every world need as it has arisen; the devotion of our members to the work of their own churches, the while that fellowship with the members of other churches has strengthened their loyalty to their own; the growing conviction that, all experimental stages having been passed, and all substitutes and imitations having proved unavailing, Christian Endeavor is now so universally recognized as having come to stay that the evangelical Christian world wishes to give it a permanent home; and the fact that God has spared to us for the generation of the life of the movement the leadership and incomparably wise counsel of that modest, sane, devout man of God, who was blessed with the privilege of bringing into being this mighty movement—our president, beloved and world-honored, Francis E. Clark, who organized the first Christian Endeavor Society in Williston church, Portland, Me., Feb. 2, 1881. Dr. Clark's illness and absence from this convention constitutes our only grave disappointment. The encouraging news from his bedside tends to confirm our faith that the prayers of millions for his recovery are being answered.

Mr. Poling.

Meanwhile, it is one more proof of God's love for Christian Endeavor that in this crisis He had the right man ready to get under the burden which for the time Dr. Clark must lay down. Until the illness and resulting disability of our president have passed, Daniel A. Poling, president's associate and citizenship superintendent, has been charged with all of the duties and invested with all of the prerogatives of the president. That this action of the board of trustees was in accord with Dr. Clark's own expressed wish, and that it met the instant approval of Christian Endeavorers everywhere, occasions no surprise, since with a modesty, a consecration, and a wise judgment far beyond his years, coupled with an ability which had already marked him as a world-leader in religion, Mr. Poling had demonstrated his superlative fitness for the grave responsibilities he thus providentially inherits. The confidence of his colleagues and fellow Endeavorers is already his; their prayerful co-operation should now be unstinted, for the work's sake.

Our President's Annual Message.

This Convention is to be congratulated that Dr. Clark's health was spared until after he had prepared his annual message, charting for us the voyage of the next biennium. We gratefully accept and indorse all of the suggestions therein made, and pledge ourselves and our societies that, "trusting in the Lord Jesus Christ for strength, we will" strive for

A Million New Converts,
 A Million New Endeavorers,
 A Million New Church-Members,
 A Million New Dollars for Missions,
 A Million New Members for the Peace Union,
 Ten Thousand New Societies of Christian Endeavor,
 Twenty Thousand New Comrades of the Quiet Hour,
 Ten Thousand New Legionaries,
 Ten Thousand New Christian Endeavor Experts,
 Five Thousand New Life-Work Recruits.

Mr. Lathrop.

In the annual election of officers of the United Society of Christian Endeavor the board of trustees was disappointed to find that the long-time faithful and very efficient treasurer, Mr. H. N. Lathrop, of Boston, could no longer deny to his own ex-

acting business the large amount of time the treasurership demanded, and his resignation was most reluctantly accepted. It is, however, happy for the movement that he has accepted a less onerous office, the clerkship of the United Society, and will remain in the Society's councils.

Thanks to the Committee of 1915.

The Chicago Convention Committee of 1915 has put us so much in its debt that no mere resolution of thanks could liquidate the obligation. Therefore we shall not try it. Every need has been anticipated, and every possible claim on the city's hospitality has been met before it was made. Churches, young people's societies of all kinds, every Christian Endeavorer of Chicago and its environs, the press of the city, the musicians, especially the Salvation Army band, the great Convention chorus, and its gifted leadership—all these and hundreds of other organizations and individuals deserve and are hereby accorded our gratitude, a gratitude that will grow with the years as we recall the tremendous work of this monumentally great Convention.

Great Causes Commended.

The number and variety of meritorious moral and religious movements—civic, social, commercial — national and world movements—are so great that favorable mention of all of them is impossible in this limited report. The naming of even a few of them would therefore be invidious. In so far as they can do so in harmony with the spirit of their churches and with the policies and work of their congregations, Christian Endeavorers everywhere are urged to support and to dauntlessly stand for all deserving organizations and enterprises for the public weal; to lend a hand whenever good work is proposed for better political conditions, better housing of the poor, or a better chance for the unfortunate, or for little children.

We believe that law is prostituted when it is made to protect vice or to promote special interest; that government should recognize the rights of all, but should license the vices and cupidities of none; that labor and capital alike should be protected in their right of organization in self-defence, but that under the Golden Rule a better way to settle labor troubles will be found than is that which leads to strikes and lockouts; that the United States mails should be kept as the inviolate means of harmless communication, and hence should be closed to the solicitation and advertisements of would-be violators of city, State, or federal laws against liquor-selling, gambling, or any other practice or commerce legally inhibited at the point of mail-delivery.

We are ready to unite in all proper ways with those who would abolish the manufacture, sale, and use of intoxicating liquors, cigarettes, and unwholesome literature. Recognizing at once the potential value and existing dangers of the motion picture, we favor the pending movement for a federal censorship commission, so much more necessary and easy is prevention than is cure. We renew our devotion to the Christian Sabbath and our denunciation of the agencies and the growing spirit that ruthlessly violate the Christian law of Sabbath-observance, and we are in sympathy with the proposal that the week including the first and second Sabbaths following Easter Sunday be observed as a week of prayer for the national preservation of the Lord's Day as a day of quiet, rest, and worship.

We applaud the aims of the Canadian Vigilance Association for "a clean Canada," especially the suggestion made by it to the World's Purity Congress, that there should be organized a central bureau for the receiving and despatching of reports against objectionable theatrical, or city, State, or national carnival, performances.

The reverent, non-sectarian reading of the Bible in public schools should be encouraged, not abridged, and law should nowhere be invoked to deny needed moral education to the State's future citizen. In a word, Christian Endeavor stands for whatever helps, and against all that hinders, the welfare of children, homes, churches, schools, society, good government, and personal character.

Woman's Place and Work.

Among multitudes of the hopeful signs of our times, all of them pointing to a better day in the world in general and in North America in particular, is the growing popular recognition and legislative acknowledgment of the place and privilege of womanhood. Called of God to the motherhood and training of the generations, women are supremely concerned for the well-being of the race, which is essentially the highest success of the greatest of enterprises, true maternity. Whatever tends to thwart womanhood's high calling, therefore, women are bound to combat, and no weapon which will make her conquest the more sure and complete should be withheld by the right-minded lover of his kind. Christian Endeavor, which has never drawn lines of division in service, whether on account of sex or nationality or race, will do nothing now to stem, but will instead do what it may to swell, the rising tide of public sentiment in favor of giving to trained and worthy women everywhere, aided by righteous manhood, the opportunity, against all foes of child-

hood and the home, to defend their young and their firesides, and to promote the moral, mental, and physical sanitation of society.

President Woodrow Wilson.

In this time of grievous and world trouble Christian Endeavor rejoices in the president of the United States, Woodrow Wilson. With statesman mind and Christian heart he has held the feet of the nation from the paths of war, and is striving for the righteous peace that shall not pass away. To President Wilson the Twenty-Seventh International and Fifth World's Christian Endeavor Convention, with twelve thousand delegates assembled from a score of countries and representing more than four million young people of the Christian churches, with the assurance of its continued intercessory prayers, sends this expression of gratitude:

The three million Christian Endeavorers of the United States through this gathering pledge to the greatly burdened, calmly heroic chief executive of their country confidence and loyalty, and, to the limit of their ability, practical co-operation in his arduous labors for world brotherhood.

Peace.

Christian Endeavor, with its representatives in every armed camp and every battle line of the hate-swept earth, has the supreme peace message for the world—Jesus Christ, the Prince of Peace.

We heartily indorse every worthy movement looking toward the re-establishing and making authoritative of the Hague Tribunal, the bringing about of international understandings based upon a sound basis of righteousness, international candor, and practical brotherhood that may, and we hope will, eventuate in the laying down of arms, the scrapping of battle fleets, the disarmament of nations, and a fraternal United States of the world.

But we record our conviction that until the citizens of the world rise up in mutual covenant, "We will not kill," kingdoms and republics will continue to learn war. The heart of the nation must be reborn. There is One who can change the heart of a man, only one. He will regenerate the heart of the nations. The supreme task of Christian Endeavor is the discovery of Jesus Christ, the Prince of Peace, to the war-maddened peoples of the earth. Christian Endeavor can and will enroll millions of young men and women of all sexes, colors, and nationalities in the Peace Union, which is the vision of Dr. Clark, now being realized. These will proclaim the fulfilment of the sixth commandment; these will declare, "Trusting in the Lord Jesus Christ for strength, we will not kill."

Citizenship.

The citizenship message of Christian Endeavor is definitely constructive and distinctively educational and inspirational. Its emphasis is upon the private citizen rather than upon the public official, for it recognizes the fact that the delinquencies in public life keep step with the indifference in private life. We recommend the continued observance of Good Citizenship Day, the second Sunday in October, and request the citizenship superintendent to prepare a suitable programme for the use of societies and local unions.

Prohibition.

We reaffirm our faith in the early triumph of national prohibition, and we again lift the slogan, "A saloonless nation by 1920." We rejoice in the coming together more and more of the temperance forces of all organizations for harmonious and united action against the common liquor foe.

We are grateful to Almighty God for the successful labors of the Flying Squadron of America, which in less than nine months penetrated every State of the Union, visiting every capital city and practically every other commercial and educational centre of the Union with the message of national prohibition. We are glad of the place occupied by Christian Endeavor in this campaign, both through the presence of a number of her leaders in the Squadron itself, and also by the vital co-operation everywhere of the young people themselves on the field.

We indorse the campaign now being promoted by the Anti-Saloon League, the Woman's Christian Temperance Union, and other kindred organizations, for the election to Congress of United States Senators and Representatives openly pledged to support national constitutional prohibition.

We commend the efforts now being made through representative leaders of all political parties to enlist at least five million voters of the United States who will declare the patriotic determination to support at the polls those parties and candidates outspokenly committed to State and national prohibition. No organization unwilling to assume a righteous attitude upon this paramount moral, religious, industrial, and political issue has any claim on the support of good citizens.

But we do not confine our vision to this republic, nor do we limit our programme to the North American continent. Assembled in a World's Convention and rejoicing in the anti-liquor triumphs of the Dominion of Canada and the United States, we here lift our hopes and our determinations beyond the boundaries of States and countries, and declare for

"A World without a Liquor Nation by 1930."

We recommend this world programme to our unions and societies, and call upon them everywhere to enlist for a finish fight against the organized liquor traffic.

APPENDIX.

The following communications were sent by the board of trustees:

Woodrow Wilson,

President of the United States,

We, the delegates in attendance at the Twenty-seventh International and Fifth World's Convention of Christian Endeavor, representing over three millions of young people of the evangelical churches of the United States of America, in this opening session at Chicago, wish to assure you of our sincere sympathy with you in the discharge of the difficult duties incumbent upon you in these critical days as chief executive of the nation, and of our earnest support in your measures in defence of neutral rights, international law, and the higher law of humanity.

We are grateful to God for your wise, temperate, and firm leadership, for your ardent desire to preserve peace with all the world, so far as it can be done with due regard to those principles of righteousness which alone make nations worthy of preservation.

Our prayer is that you may be divinely guided and sustained. May the consciousness of the people's approval and loyalty gird you with strength.

HOWARD B. GROSE.

Message to President Clark.

This Twenty-seventh International and Fifth World's Convention of Christian Endeavor as its first action desires to send you its Christian greeting and its message of heartfelt sympathy in the hope that the expression of our regret because of your enforced absence and of our deep appreciation of your immeasurable service to the cause which has engaged your life may bring cheer and comfort to the sick-room, and that our united prayers may gird you for speedier recovery of health and strength in God's good providence. Our hearts go out to you, beloved leader and friend, in loyalty and love, and in affectionate response to your words of greeting and God-speed.

We send you what we know you will value the most highly, our pledge of continued and increased devotion to Christian Endeavor and all that it stands for in the life of the world.

HOWARD B. GROSE.

Offered by Rev. Dr. W. J. Johnson, adopted by the board of trustees, and recorded in its minutes:

A message of regret as to the absence of Dr. Francis E. Clark in this our Twenty-seventh International Convention:

It is with profound regret that we note the absence of our ever-faithful, consecrated, efficient, and honored president, Rev. Dr. Francis E. Clark, whose absence is caused by illness; yet it is with feelings of sincere gratitude to God for improvement in his physical condition.

Therefore, be it Resolved,

1. That it is the sense of this body that we extend to Dr. F. E. Clark our earnest sympathy in this hour of his serious affliction;

2. That we express our hope for his restoration to health, and authorize the secretary of this meeting to convey this expression to him.

Respectfully submitted,

IRA LANDRITH, Chairman.

LOUELLA S. DYER.

JULIAN C. CALDWELL.

HENRY C. RAYNER.

CHAPTER XXIII.

MESSAGES FROM AFAR.

CHINA.

More than 800 Christian Endeavor societies in China, with 25,000 members, send greetings through Mr. and Mrs. Edgar E. Strother, general secretaries for China. In one district there has been an increase of fifty per cent. in the number of Christian Endeavor societies during the past two years, with 97 societies now reported in that district. At a recent rally in this district testimony was given by the missionaries and native leaders as to the immense value of Christian Endeavor in all the mission outstations. Encouraging reports were given regarding the evangelistic work being carried on by Endeavorers in many of the provinces, and the organization of many new societies.

We have returned to China with a deepened conviction that Christian Endeavor, which has been such a helpful agency elsewhere, and which has proved its adaptability and usefulness wherever it has been given a fair trial in China during the past thirty years, may become a powerful factor in the evangelization of this land.

GREETING FROM FRANCE.

Rev. Pierre Beauchamp said:

Mr. President, Ladies, and Gentlemen: I have been invited to greet you in the name of the Christian Endeavor societies of France and in the name of the French societies of this continent. I can assure you that never before has such an honor been conferred upon me, and I appreciate it very highly. There are certainly men and women in this vast audience better qualified than I to fulfil the duties of such an important mission. Though a French Canadian by birth, I have never had the pleasure of visiting the beautiful country of my ancestors; and the only title I have to the honor you have bestowed upon me is that my great-great-grandparents originally came from the land I have the honor to represent.

I have the pleasure of greeting you in the name of about two hundred and fifty societies; one hundred and fifty of these are in France, and the others are in Canada and in this country. All these societies are doing an important work "for Christ and the church."

The mission of the Christian Endeavor movement in France especially is of first importance for, as I understand the situation there, the success of Protestant Christianity lies especially with the young people.

A great many of our French and French Canadian young men, members of Christian Endeavor societies, are at present scattered in the trenches of northern France and in Belgium, where they are giving a good account of themselves, not only as soldiers in the service of their beloved country, but as Christian Endeavorers as well. They are as many missionaries who, some of them, are dying as brave Christians, while others are testifying on behalf of their Master and Lord to the wounded and dying.

In spite of this most unfortunate war, which we all deplore, and which to a great extent has thinned the ranks of many of our societies,

we are happy to say that the Christian Endeavor work is making fair progress in France, and is inspiring the young people to greater prayerfulness and to lives of more complete consecration.

In looking over this great assembly I realize that I am looking into the faces of the choicest spirits of the world, men and women who cherish the loftiest purposes and within whose hearts burn the great desire of being of service to others. You are Christian Endeavorers; you represent countless multitudes of our fellow Endeavorers, co-workers with us who cherish the same purposes. If all were here, what a mighty host it would be! But all will hear of this convention. The good received here the past few days will abide; the influences and the enthusiasm generated in your hearts by what you have seen and heard will be carried to the four corners of the earth, and will inspire those at home to greater achievements. You will tell them of this wonderful gathering, of the gentle spirit working in the hearts of men and women, how harmony and brotherly love were predominant; how national differences were forgotten; and how French, English, Germans, as well as all other nationalities represented, exhibited just as much neutrality in this great American city and in this convention as the Americans themselves, and how all united together in praying that the genius of peace may soon be strongly and intimately established among all the nations of the earth.

Serious men have asked the question whether or not Christianity and the church had failed. No, Christianity and the church have not failed; only men have failed, and I am confident that meetings of such worldwide importance as this World's Christian Endeavor Convention, which has such international features as these which bring together in such a special manner the different nationalities of the earth, will contribute immensely to the extension of the principles of the gospel of the Prince of Peace, the gospel of the fatherhood of God and of the brotherhood of men, and will promote peace throughout the world.

Again, in the name of the French people of the world, we greet you as brethren in the grand work of the Young People's Society of Christian Endeavor.

GERMANY.

From the heart of the terrible war now raging in Europe the following message was received from the general secretary of the German union, Rev. Friedrich Blecher, of Berlin:

In Germany already for many months we have been having another and indeed greater world congress than is now in Chicago; indeed a million prisoners of war from divers peoples of Canada, New Zealand, East Asians, Circassians, Kirghiz, Indians, Gurkhas, Sikhs, Africans, Sudanese, Algerians, Turkos, Malagasy, Singhalese, Russians, Belgians, French, and English.

This war is a mighty summons of God to reflection, so that our members may examine themselves to see whether their conduct is in agreement with their prayers, and therefore at the same time a bowing low in penitence which heals from many faults.

It causes a clearer knowledge of what our Fatherland represents in this struggle of all people.

What many evangelistic meetings could not accomplish, the war has brought to pass, an asking and seeking after God by such as before did not think of Him.

Fifteen young people's societies in East Prussia have been destroyed by the Russians. The young men have been called to the colors. Many have fallen for the Fatherland; the maidens are scattered over the whole Fatherland.

One hundred and thirty-eight have been killed, 214 have been wounded, 61 are missing or prisoners, 20 have received the Iron Cross.

Among the soldiers, and especially the wounded, the members that could not go to the war have sought to bring the comfort and power of God's word to the heart. Our three field-secretaries, who are in the army, were summoned by officers to divine service on the field, and received many testimonies of gratitude for their service. From our Christian Endeavorer bureau were sent out every week on all battle-fields more than 2,000 leaves with the gospel.

It is our earnest prayer to God that He by His Holy Spirit will again bring into order what the human spirit has thrown into disorder, and that Christian peoples may become conscious that, in spite of all education and culture, "sin is a reproach to any people," as this war has revealed in a shocking way.

We send heartiest good wishes, especially for your important great work.

JAPAN.

Rev. T. Sawaya, secretary for Japan, sent the following message from 115 societies with more than 3,000 members:

Almost every sort of organized activity that has proved its efficiency in America and Europe has opened a branch work in Japan. Christian Endeavor is no exception to this rule.

Some of the unique societies are the following: a Floating society in the Japanese navy, a society for post-office and telegraph employees at Sendai, five societies in the Okayama Orphanage, a society for ex-convicts in the Kobe Home for discharged prisoners, one for reformed criminals working in a marble-mine, and a number of societies among students in mission schools and public schools. At Nagasaki there is a Christian Endeavor Seaman's Home for seamen of all nationalities.

The Endeavorers contribute liberally to their own churches, and are enthusiastically supporting the general evangelistic campaign in Japan. We are grateful to the World's Union for the thousand dollars sent annually to promote the work. Japan sends Banzai for the World's Christian Endeavorers.

SPAIN.

From Fermin Borobia, secretary of the Spanish Christian Endeavor union:

Christian Endeavor work in Spain continues to advance, and we have well-founded hopes of seeing fresh triumphs in the near future. It is an encouraging sign that for several years not one society has ceased to exist. All are in active working order, while not a year passes without one or more new societies being added to our list.

Fifty-six societies with 1,650 members send greetings.

Although the crisis produced by the gigantic European conflict is a serious obstacle, our societies do not cease in their usual activity. They organize public meetings and lectures, carry on propaganda work, hold religious and recreative soirees, distribute thousands of tracts and pamphlets, and render efficient service to the pastors of their respective churches.

Christian Endeavor contributes more than any other Christian organization to the unity of the different evangelical churches.

The churches which have adopted it are the most flourishing in the Peninsula, receiving a constant supply of fresh members from among the young people.

By bringing together young men and women animated by the same faith, it facilitates Christian marriages, thus preventing not a few of

those mixed marriages which are so injurious to the progress of the church.

It forms a training-school for Christian workers, preparing a studious, hard-working, and spiritual youth. The young people who have most distinguished themselves in Christian work in Spain are to a large extent the product of the Christian Endeavor societies.

NEW SOUTH WALES.

From Rev. A. Fisher-Webster, president of the New South Wales union:

Thirteen thousand five hundred Christian Endeavorers of New South Wales (Australia) send heartiest greetings to the Fifth World's Convention in Chicago.

We treasured a hope that a similar gathering would be held in our own fair State in March, 1914, and in anticipation of that event we made long and careful preparations. We looked forward to seeing and hearing Dr. Clark (our much-loved president) again, and also anticipated the pleasure of becoming personally acquainted with quite a number of American and British Endeavorers, whose names are well and favorably known in Australia; but "it was not to be," and we can only hope that in the providence of God and for the welfare of our beloved movement such an opportunity may come to us in the future. Meanwhile we beg to express our continued loyalty to the great principles of Christian Endeavor, and trust that this Convention may be the best of all.

We pray that the meetings may be led and controlled by the Holy Spirit, and that great and manifest good may result therefrom.

For yourself, and the officers of the Convention, we wish every joy and happiness, and in conclusion send you this Scriptural greeting:

Ephesians 1:17-19: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the workings of his mighty power."

HUNGARY.

Dr. A. Szabo, a leader of Hungarian Christian Endeavor, sends greetings from Budapest:

You will be glad to hear that we are pretty well and carrying on all Christian activities just as in former years. We are not killed, and not starved. Our Sunday schools are flourishing. Our prayer meetings are very good. We have now less men in our meetings,—you can think why.

We have published many Christian tracts and also sold tens of thousands of books and pamphlets. We have created a small hospital where we care for the wounded.

Our members, in country places especially, work with great success. The Lord our Saviour Jesus Christ has given us wonderful strength. In Budapest and in other places much has been done for the poor and for the sick.

We rejoice to hear that you have founded a peace association. If your exertions for peace will be crowned with success, it will be a very great blessing, and a means to heal the wounds which have been inflicted on Christian feeling and brotherly relations.

I myself believe very strongly that your heavenly service is what Jesus would do in your place. May God bless you and your work.

JAMAICA.

From the secretary of the Jamaica union, Mr. T. S. Phillips:

Christian Endeavor work in Jamaica has put on new life within recent years, and the indications are that its glories of former years will be surpassed. There has been a solidifying process at work, so that, although there was recently a slight decrease in membership, yet in efficiency and usefulness there has been advance.

The visit of Mr. Lehmann to Jamaica several years ago brought great encouragement to the workers, and as a result of his suggestion and co-operation a field-secretary was appointed.

The last annual convention was bigger and brighter than any convention in recent years.

MEXICO.

From Rev. S. Guy Inman, of the Mexican union:

A most interesting work was being carried on in Mexico for the young people through the National Institute, but much of this has been broken up by the war. When peace comes there will be a great opportunity for religious work among the young Mexicans.

South America also presents many openings for successful work. New interest will be aroused in this continent through the Conference on Missionary Work in Latin America, to be held in Panama next year.

THE AUSTRALASIAN MESSAGE.

From A. W. Bean, president of the Australasian Christian Endeavor union:

Hearty congratulations and best wishes! May you have the time of your spiritual lives at your Conyention, every Endeavorer present being filled with the sense of God, the worth of the soul, the need of the world, and the eternal weight of glory!

Our greeting is contained in the lines of Lauchlan Maclean Watt's tenderly beautiful poem:

"I bind my heart this tide
To the Galilean's side,
To the wounds of Calvary,
To the Christ who died for me.

"I bind my soul this day
To the brother near my hand,
In this town and in this land.

"I bind my heart in thrall
To the God, the Lord of all,
To the God, the poor man's friend.
And the Christ whom He did send.

"I bind myself to peace,
To make strife and envy cease;
God, knot Thou sure the cord
Of my thralldom to my Lord."

Cornish, N. H., June 26, 1915.

My dear Mr. Shaw: Mr. Tumulty has sent me your letter of June 25. It reminds me of my very great regret that I cannot be present at the World's Christian Endeavor Convention which is to meet next month. May I not ask you to convey to the Convention my warmest greetings and my sincere best wishes for the entire success of its conferences?

You may be sure that it would not need any urging to take me to the great convention you are planning for the seventh of July, if I were free to go anywhere; but my duty becomes more and more clear every day in the matters of invitations of all sorts, and I feel bound in conscience to address myself without interruption to my public duties here.

You could not offer me an audience which would more attract me than the World's Christian Endeavor Union in Convention.

I thank you sincerely for your kindness, and wish to assure you that I know I am depriving myself, not only of pleasure, but of great opportunity.

I regret to learn of the illness of Dr. Clark, and hope that he will have a speedy recovery.

With very best wishes for a thoroughly enjoyable and successful occasion,

WOODROW WILSON,

May 29, 1915.

TO THE INTERNATIONAL CONVENTION OF CHRISTIAN ENDEAVOR:

Through two brave boys of Texas, who have the hardihood and courage to travel afoot from this State to Chicago to attend your Convention, I have the pleasure, as well as the honor, to tender you the cordial greetings of our people; a people made great and prosperous by such deeds of daring and enterprise as exhibited by my youthful messengers on this occasion.

I trust that your proceedings may be harmonious and helpful, and that it will be the pleasure of the Lone Star State to entertain your distinguished body at some time in the near future.

Sincerely yours,

JAMES E. FERGUSON,
Governor of Texas.

Because I cannot even ask Mr. Clark for a message for the Convention I have chosen from one of his addresses, a message so familiar to you that you will recognize it as his own. It is this: "Bear with me if I rehearse once more the fundamental necessary features of this world-wide movement at this world convention,—Confession, Service, Fellowship, Fidelity; Confession of our love for Christ, proof of it by our service for him, Fellowship with those who love him, Fidelity to our regiment in which we fight for him." God bless you for all your thoughtfulness for our dear one, who is so weak and ill that I cannot yet read to him your kind messages of prayerful love. I believe your prayers are being answered. Conditions are more hopeful again today, and I hope he has taken the first step on the road to Wellville. God bless you, God bless you all, dear people.

HARRIET A. CLARK.

JAPAN'S THREE THOUSAND ENDEAVORERS
TO

THE THOUSANDS GATHERED AT CHICAGO

Hail! Banzai! Greeting!

We Endeavorers of the Sunrise Empire are at work on a fourfold programme this year.

1. Expert Endeavor; better societies and more of them.
2. The Three Years' Evangelistic Campaign.

3. Preparation for the World's Sunday-School Convention in 1916.
 4. The International Peace Movement.
 This is quite enough to keep us hustling, happy, and hopeful.
 God be with you till your work is done.

JAMES H. PETTEE,
 President of the Japan Christian Endeavor Union.
 TATSUJIRO SAWAYA,
 Secretary of the Japan Christian Endeavor Union.

Okayama, Japan.

The twenty-second Convention of the Baptist Young People's Union of America at Oakland, Cal., sends hearty Christian greetings and expressions of fellowship in Christ and His service to the International and World's Conventions of Christian Endeavor. John 15:8.

WILLIAM E. CHALMERS,
 General Secretary.

The Anti-Saloon League of America in biennial convention assembled, ten thousand strong, greets your Convention in the love of Christ. We reaffirm our allegiance to national prohibition, and together we go forward for a saloonless nation and a stainless flag.

S. E. NICHOLSON,
 Secretary.

Message concerning prohibition national and world-wide enthusiastically received by the greatest convention the Anti-Saloon League has ever held. The message of the League to the Endeavorers is, "Press the battle; we are fighting for peace and praying for victory in this war against humanity's greatest foe."

P. A. BAKER,
 General Superintendent.

The City Christian Endeavor Union of Martinsburg, W. Va., extend greetings to the World's Convention. May God's blessing be upon the Convention and much spiritual good result therefrom. Praying to God and trusting in Him for the speedy recovery of our great leader, Dr. Francis E. Clark.

GUY H. MCKEE.

Messengers of Wood River Baptist Sunday-School Convention now assembled send greetings to your Convention for extending our race the hand of Christian fellowship.

E. H. BORDEN,
 President.

California Endeavorers send their greetings and sincere wishes for world's greatest Convention, praying for Father Clark's early recovery. Assure you California union enters millions' campaign with only victory in view. Rom. 8:31, 32. All delegates come via California on way home.

HARRY G. DENTON,
 State President.

The National Young People's Christian Union Convention of the United Presbyterian Church assembled at Los Angeles send greetings. See I. Thess. 1:2.

JOHN P. WHITE.

To the Y. P. C. U. Convention, Los Angeles, Cal.:

Cordial greetings from the World's Christian Endeavor Convention. Matt 9:37, 38.

Assembled in Stony Creek the New Haven Christian Endeavor Union, the first in the world, sends you greetings.

EDW. DIBBLE,
President.

Heartiest greetings from the World's Floating Christian Endeavor Union, the federation of Floating Christian Endeavorers under different forms. Absent members are one with you in our Master's glad service. Twenty-five years of Floating Christian Endeavor. Looking backward, what hath God wrought! Looking forward, all things are possible with Christ, who said, "Come ye after me, and I will make you fishers of men." One aim, spiritual, moral, and social uplift of sailors, serving one Master, whether afloat or ashore.

ANTOINETTE P. JONES.

Please send my love to all the Endeavorers throughout this country and in all the world, and tell them that I hope they will always and everywhere stand by the underlying principles of Christian Endeavor as found in our Christian Endeavor pledge, and that the best news I could hear from Chicago would be that in all the States and countries they would take up vigorously and systematically our new campaign for millions. I would like also to send my grateful thanks to all the Christian Endeavorers who, individually and in unions, have given me their prayers and their kindly words of sympathy, all of which have helped and cheered me during my illness, "ye also helping together by prayer."

May the Lord bless you all and make you a blessing to all with whom you have to do.

Please give my special love and greetings to our noble band of field-secretaries, who have done such self-sacrificing work in keeping Christian Endeavor all over the country at such a high level of efficiency and constant progress.

FRANCIS E. CLARK.

CHAPTER XXIV.

GLEANINGS.

Convention Epigrams Cleverly Expressed.

“WE are going to have a regular C. E. programme to-night,” said Dr. Grose Thursday evening, “as you will *see easily* if you look at it. Those letters stand for a lot of significant things. Listening to some State yells last night, some might have thought of cataclysmic effervescence, but consecrated enthusiasm is better than congealed ecclesiasticism just as continuous effort is better for a church than convulsive evangelism, and a consistent example is worth more than critical exegesis.”

Throughout the sessions there was a continual efflorescence of further ingenious applications of the initials. He characterized Mr. Poling as C. E. from the crown of his head to the sole of his feet, so that for him C. E. stands for “confirmed enthusiasm” and “consummate example of consecrated energy”; Mr. Shartle as a commercial expert; Dr. Wells as Caleb editor and complete encyclopaedia, which brought out the retort that in Dr. Grose’s case the initials stood for “cute explanations.” Secretary Shaw was introduced as capable executive, complete embodiment of capacious enterprise. Referring to Dr. Shaw’s candidacy for the governorship of Massachusetts on a prohibition platform, Dr. Grose suggested that in regard to the old parties the campaign would probably mean conduct examined and conscience exercised, while it is to be hoped that after election-day Dr. Shaw may write at the end of his name, “Candidate elected.”

Dr. Grose remarked that after Dr. John Timothy Stone had spelled “Chicago” at the opening meeting the hope might have been expressed that the Convention would mean “Chicago elevated,” but for the fear that the phrase might be understood as referring to a railroad.

When Mr. Grump and Charlie Endeavor had their dialogue, Dr. Grose called attention to the new C. E., and remarked that as concerned Mr. Grump it meant “Crank exterminated”; in introducing Dr. William T. Ellis, put down as belonging at Swarthmore, Penn., he said that the speaker was really from the universe, a “cosmic explorer”; and in closing Monday morning’s

packed session he referred to the marvel of condensed expression.

Mr. Frank T. Lowe contributed a further explanation of the initials, which, when applied to the Help-Our-Church campaign, meant, he suggested, "conserving Endeavor."

The closing session showed Dr. Grose's inventiveness far from exhausted, for in opening the meeting he remarked: "As I turn the key to the C. E. combination for the last time, looking upon this congregated excellence, I pronounce you convention extraordinary, and thank you from the bottom of my heart for all the courtesy extended. I see in you Christianity embodied. Let us never forget, as the best of all, that C. E. forever signifies, 'Cross exalted, Christ enthroned, coronation eternal.'" Later in the evening, when presenting the Convention Committee, his concluding effort was this climactic eruption: "We confer upon you a new degree in C. E., convention experts. We proclaim you the compound extract of Chicago enterprise and conspicuous efficiency characteristically exhibited in cordial entertainment in Coliseum environment."

A Missionary Exhibit.

In the rear of the auditorium in the Coliseum was a fine exhibit of "helps for your missionary meetings that you can make—invitations, posters, programmes, etc." These showed inventive ingenuity and skill in execution on the part of the Endeavorer that devised them, and suggested numerous ideas for introducing life and variety that might stimulate missionary committees to great improvement if they had not equal natural gifts.

Close by were also missionary curios and an exhibit illustrating missionary work among lepers.

Convention Glimpses.

Professor Grose prepared an admirable article on the Convention, which was printed, and copies were taken by the Endeavorers for insertion in their home papers.

A great disappointment was experienced by the delegate from Australia, Mr. F. C. Busch, who arrived in Chicago the day after the Convention, because of the delay of his boat.

The "hospital" in the annex was complete and well equipped, and cared helpfully for all the cases of sudden sickness, inevitable when so many thousands are brought together.

All honor to the clerks at the Convention literature-table. There were thirty of them, working in two shifts, from 8.30 to 5.30 and from 5.30 to 10.30. And their unselfish, self-denying service was without pay.

The badge was a beauty, with its bar, the Coliseum, its

pendant, the hemispheres joined by "C. E.," the two united by a ribbon of the Christian Endeavor red and white. The bronze work was unusually good.

The Texas delegation had a blessed thought. They gave beautiful little copies of the New Testament to the elevator boys, waiters, and chambermaids at the hotel, to serve as souvenirs of their stay, and as interpreters of Christian Endeavor.

In the great Fourth Presbyterian Church, whose pastor is Dr. John Timothy Stone, the Convention and its lessons was announced as the subject of the next church prayer meeting. Doubtless that will be the theme all over the city for some time to come.

"The Convention Chorister" was specially printed for the use of the choir. It contained sixty-two pages of fine music, including the eight noble anthems rendered by the choir. It is sent for 50 cents, postpaid, by the Gamble Music Company, 67 East Van Buren Street, Chicago.

Five out of the thirty-five Kansas delegates became Life-Work Recruits; among them were the two "hikers," who had not before thought of such a thing, but decided for the gospel ministry. Four out of the Texas forty made the same blessed decision, including the State treasurer.

Mr. Rodeheaver, "Billy" Sunday's song-leader, was discovered leading a group of singers under the grand-stand on Stagg Field, and was at once compelled to make a speech to the Endeavorers. By the way, Coach Stagg himself, that splendid Christian athlete, superintended the sports.

The sectional booths were very useful. There were five of them—Canada, and Western, Eastern, Southern, and Central States. They served as meeting-places of delegates, places to post announcements, and, by no means least, as repositories for the exhibit of banners and other displays. The Manitoba exhibit was especially fine.

Copies of that unexcelled Convention photograph may be obtained from the United Society, either the Boston or the Chicago office, for \$1.25, postpaid. Every Endeavorer would find it a genuine inspiration, bringing to him much of the zest of the great gathering.

We greatly missed John R. Clements, kept in New York by urgent and unexpected business.

Something new was the generous offer of the Chicago folks to put postage-stamps on all souvenir cards left in the rest-room by the delegates.

Here is a definition of what Chicago means, as given the delegates to the big Christian Endeavor convention here by Rev. John Timothy Stone:

C is for cordiality.
H is for happiness.
I is for intensity.
C is for co-operation.
A is for action.
G is for God,
and
O is for opportunity.
Chicago.

The Coliseum was thronged. The Junior Endeavorers were producing a missionary pageant and allegory. The scene was set for "Livingstone in Africa," and to the tones of a dirge six small boys were carrying a bier upon the stage. Suddenly the form beneath the shroud almost doubled itself up in what appeared to be a convulsion. The audience smiled audibly as the bier was carried back of the potted palms. A small figure threw off the sheet and a voice piped up, "It was all I could do to keep from sneezing and spoiling it all."

The United Society (of Christian Endeavor) has been getting telephone calls and mail for the United Societies (for Local Self-Government) during the last few days. Yesterday E. P. Gates, publicity chairman of the World's Convention, remarked: "Some one called us up to-day and said, 'Say, did you see that the "drys" are out for a saloonless world by 1930? Ain't that the limit?' Explanations showed he was calling the United Societies and got the names mixed."

This afternoon at Stagg Field the Endeavorers hold an athletic carnival. Alexander McCordy, a Canadian, has issued a challenge for a heavy-weight foot-race, no contestant to weigh less than 200 pounds. Daniel A. Poling, the president's associate and acting head of the Convention, has been discovered to be a track star of former years. He held the Pacific-coast record for the broad jump, 21 feet 7 inches, and ran the 100-yard dash in 0.10 1-5.

Miss Mildreth J. Haggard, a niece of Sir H. Rider Haggard, has charge of the Junior-work exhibit in the parish rooms of Grace Church. "I once sent a letter to five hundred ministers asking when their spiritual awakenings came," she said, "and in reply all said their awakening had come between the ages of seven and nine years, and that they had told no one of it at the time. This shows we must get a hold on boys and girls when they are eight or nine years old."

Dr. Royal J. Dye, African missionary, who lived twelve years among the cannibals, says: "Regarding the war, the natives only know the whites are fighting. Not being philosophical, the

idea that the war is inconsistent with Christianity does not trouble them. They simply consider it a judgment of God for wicked living on the part of the belligerents."—*The Chicago Herald*.

Professor Grose wisely came to use a megaphone. Only lungs of leather could fill all that immense space.

It was disclosed in the United Society meeting that Dr. Landrith and Dr. Grose wrote that memorable Atlantic City resolution which called for a saloonless nation by 1920.

What the Newspapers Say.

Youth is thought of as the age of irresponsibility, of fun and frolic, of experiment and excesses.

And youth is thought of as the age of dreams and illusions, of roseate hopes and world-conquering ambitions.

It was the Christian Endeavor movement, born more than a quarter of a century ago, that definitely linked youth and religion.

It bound them together with the thought of service. It took all that was fine in the high spirits of youth, all that was wholesome in its love of fun, all that was exalting in its dreams and energizing in its loyalties and enthusiasms, and bound them together with the ideal of human service in the name of Christ.

To-day Chicago is entertaining more than fifteen thousand young men and women from every State in the Union and every Province in the Dominion who are pledged to this ideal. Twenty Christian denominations are represented in this great federation of youth. Service has crossed the barriers of creed. For those who sometimes doubt the continued vitality of religious faith there should be hope and inspiration in a visit to the Coliseum while this army of young people is in session. Christianity will live in the measure that it seeks to serve, and the brightest promise for its future is the realization of this fact by so many of the youth of our generation.—*The Chicago Post*.

You will meet almost everywhere in and around Chicago these days men and women wearing proudly on their breasts the emblem of Christian Endeavor. The percentage of young people among them is large.

But it is not their youth, nor their age, nor their number, although there are fully fifteen thousand of them swarming through the streets, that distinguishes them in the throng. It is the shining happiness of their faces that attracts. See them in the lobbies of the hotels, grouped for sight-seeing in the parks and boulevards, or congregated for the business of their Convention; and the impression that stands out most clearly is the eager gladness of their outlook on life, their own life and the complicated life seething all about them in Chicago.

It is good to rub shoulders for a while with these men and women Endeavorers who use in their daily lives and business the surest key to happiness, character. Nothing is more contagious than happiness, nor more easily acquired if one looks for it in the way this radiant swarm of visitors are looking for and finding it—through the development of their own character.

Observe these Christian Endeavorers; study them! and, if you would benefit your mind and your soul and your body, follow their example.—*The Chicago Examiner*.

The ten thousand delegates to the great Christian Endeavor Convention assembled in Chicago this week plainly do not share the notion that no price is too great for a nation to pay for peace. They drew a wholesome distinction in the message of respect, sympathy, and support they sent to the President of the United States in reply to his letter of greeting.—*The Chicago Herald*.

Christian Endeavorers discovered the value of truth even before the advertising men.—*The Chicago News*.

Invariably absolute calm and quiet were obtained at a word and upraised hand from the chairman, Daniel A. Poling. Organization in everything seemed perfect.—*The Chicago Examiner*.

The World's Convention of the Young People's Christian Endeavor Society in Chicago is not without its interesting sidelights. One of these occurred yesterday in the lobby of the Hotel Sherman, executive headquarters of the organization, according to Assistant Manager John Hutchins of the hotel.

"A bibulous patron of the hotel came into the lobby, and after staring about for a few moments noticed the Christian Endeavor information-booth," said Hutchins. "The b. p., whose sense of humor had survived the flood, was seized with an inspiration. He walked over to one of the courteous young men, whose business it is to answer questions, and asked,

"Young man, can you tell me where the bar is?"

"Yes, sir, it is right around to the left, but it will not be after 1920," was the prompt answer."

The bibulous patron joined in the general laugh.—*The Chicago American*.

The nation may not be "dry" in 1920, as Christian Endeavorers believe and proclaim, but it would take a rash man to wager much on the extent of territory which will remain wet on that date.—*The Chicago Journal*.

From the first days the movement has revealed the characteristics that to-day make Christian Endeavor a Concrete Example of Church Enterprise and Co-operative Efficiency. The genius

of Christian Endeavor is Continual Expansion, Constant Enlargement, and Complete Equipment for Service. It has stood, too, for brotherhood and interdenominational fellowship.

And as a result we have Co-operative Evangelism in place of Congealed Ecclesiasticism.

C. E. stands also for Conscience Educated and Conviction Energized, and works this out through its many committees.

Christian Endeavor stands for enthusiasm in all good causes. It transforms Critical Experts into Creative Enthusiasts, who are needed by the world more than new war-machines. It puts Consistent Effort in place of Casual Effervescence; and, best of all, it emphasizes Christian Ethics and the absolute necessity of righteousness in conduct.—*Dr. Grose in The Chicago Examiner.*

Decorations draped on the Board of Trade building in honor of the Christian Endeavor Convention were hastily ripped down within an hour after they had been hung in the breeze, and to-day the incident attracted as much interest among brokers as the rise and fall of wheat.

The strong prohibition stand of the Christian Endeavor delegates was declared to have prompted the quick removal of decorations from the Board of Trade. The spirit of hostility against Christian Endeavor anti-saloon principles was evinced by maltsters who are members of the exchange, according to reports, and their earnest pleadings are said to have induced Board-of-Trade officers to place a ban on the decorations. Reticence was displayed by Board-of-Trade officials concerning the incident. They would assign no reason for the hasty tearing down of streamers and emblems of the religious organization.

"There is nothing to say which would be of public interest," said President C. H. Canby when asked the reason for the removal of decorations.

But the flags, emblems, and streamers are missing from the front of the big Board-of-Trade building, although for a brief period yesterday the old structure was dressed in gay colors. In ignorance of the tempest within the traders' organization scores of men and women wearing the insignia of the Christian Endeavor Society climbed the stairs to the visitors' gallery during the day, and witnessed the excited bidding in the pits.

The objectors, it is understood, gave as their reason for objecting to the decorations that they did not deem it proper to recognize a society with such a positive anti-saloon propaganda.—*The Chicago News.*

"Bringing in the Sheaves" is Sung by Naomi Frances Kim in Two Languages.

Naomi Frances Kim is her Christian name. Eight years

ago, when she was born in Korea, she was christened Kim Chum Suna. This tiny girl, in native costume, "brought down the house" at the Christian Endeavor convention when she sang "Bringing in the Sheaves."

First in English and then in Korean she sang the old evangelical hymn, standing on a chair so that all could see, and then, in a clear voice, she repeated a little prayer.

Dr. A. Frances Hillman, for many years medical missionary in Korea, got permission from her mother to bring the little girl to this country and be educated.

"She is the daughter of a Korean of 'class,' a noble," said Dr. Hillman. "Several years ago her father died suddenly. Women have no rights in Korea and all her father's wealth was seized, according to law, by a male relative."

Little Naomi Frances chose her own Christian name—the first from the Bible, the second from her benefactor. Though in this country only eleven months, she speaks excellent English and is ready to enter third grade in the public schools.

"Winnipegabookandabutton!" is the cry now of Manitobans boosting for the World's C. E. Conference in 1919. "Sounds like beans falling into a tin bucket," says Miss Gladys Ingram, handing out propaganda from the Canada booth. She has half a dozen Boy Scouts enlisted to shout the tongue-tickling slogan, and the effect is rather amazing.

He was ragged, and his head didn't quite reach to the top of the registration-table. Also, he was black as darkest Africa. They caught him just as he got to the door of the Coliseum, his little arms loaded with Christian Endeavor literature. The badges on his blouse proclaimed him from New York, Winnipeg, Illinois, Alaska, and Kansas. He said his name was Jacob and that he was four years old and lived on State Street. They let him keep the literature.

Singing a hymn, a big delegation of Christian Endeavorers, numbering 100 men, one of them a Chinaman, and 1,500 women, all with "C. E.—OHIO" in big red letters on white bands adorning their hats, marched into the lobby of the Hotel LaSalle this afternoon. As they entered, the band in the balcony struck up "Onward, Christian Soldiers." In a moment the Ohioans had stopped their hymn and joined with the band. Their voices filled the hotel like a great organ, and men in the lobby quickly doffed their hats and held them in their hands until the last notes of the inspiring song died away.

What the Religious Press Says About Our Chicago Gathering.

Everybody says that the evening addresses this year have made a new high-water mark. The session on Saturday evening

was one of the most remarkable your scribe ever attended. He has been at some thrillers, too.—*The Standard*.

The recent Christian Endeavor Convention at Chicago was one of the most important gatherings in the whole splendid history of the great Endeavor movement. The virile, enthusiastic, and practical idealism which dominated the Convention prepares the way for an advance in several notable tasks which have been undertaken by the Christian Endeavorers. . . . We rejoice in the evidence which the Convention brings to us of the present strength of the Christian Endeavor movement and of its promise of increasing numbers and widening service in the tasks that challenge Christianity for the immediate future.—*The Congregationalist*.

I am a convention-goer of twenty-five years' experience, and I have never known one so well managed and conducted on such a high plane as this one. The sterling quality of Dr. Clark has permeated the organization, and its work goes on without him.—*The Congregationalist*.

No report can begin to convey an idea of the mighty spiritual passion and power of such a meeting. Christian Endeavor is strong, undying, because it still rings true to its early slogan, "For Christ and the Church."—*The Presbyterian Advance*.

Enthusiasm! Words fail to describe the never-ending deluge of real Christian Endeavor enthusiasm. Then after vociferous yells and songs and marches on the part of various State and city delegations, suddenly, when the gavel called for order, there was present the real spirit of Christian Endeavor, devotion and loyalty and worship. It was enthusiasm "for Christ and the church."—*Rev. G. C. Carpenter, in Brethren Evangelist*.

There is no doubt about it in my mind that for Consecrated Enthusiasm and Continuous Explosion and for Certified Extra dry Christianity there is nothing in all the world like the C. E. . . . There were some great speeches, some of the greatest I have ever heard, on every phase of Christian life and service. There is nothing that I can recall in modern experience or in history with which I can compare these outbursts of enthusiasm unless it be the Crusades of the Middle Ages. There is a "sparkle" and a "pep" about such a Convention that has no comparison.—*Rev. Daniel Burghalter, in The Christian World*.

The programme of the Convention was exceedingly well balanced with educational and inspirational features. The quality of the platform addresses was high; the workers' conferences and State and denominational rallies were of great interest; the

abounding vigor and vitality of the great Endeavor movement was everywhere exhibited. The presence of representatives from fifteen nations and the cordial greetings presented emphasized the world-wide fellowship of the movement. The arrangements of the Chicago committee were admirable; and, take it all in all, the Chicago Convention of 1915 was one of the best and most helpful of all.—*Dr. Howard B. Grose, in The Journal and Messenger.*

The Chicago Convention was pre-eminently a young people's convention, the great body of delegates being young men and young women, many of them of high-school age. The enthusiasm was such as one would expect in such a company of people, and their numbers intensified the spirit of enthusiasm. . . . In practical instruction through sectional conferences the work at Chicago was never surpassed in any previous gathering.—*The Watchword.*

The Chicago Convention was one of great enthusiasm, great spiritual uplift, great reports, great plans, great vision.—*The Lookout.*

For spiritual fervor and worship I never expect to hear such singing again, and certainly never to hear it surpassed until I join in the song of the heavenly choir.—*J. L. Mills, in The Methodist Protestant.*

In many respects the greatest young people's convention in history has just closed its sessions in Chicago.—*Homer W. Carpenter, in The Christian Standard.*

Christian Endeavor in the South.

The president of every State Christian Endeavor union in the South was present at the World's Convention in Chicago, and several most interesting and important conferences of the Southern leaders were held. The All-South Christian Endeavor Extension Committee was thoroughly organized, and an aggressive campaign was outlined that will see one thousand new Christian Endeavor societies organized in the next five years in the South. Karl Lehmann was chosen Southern States secretary for Christian Endeavor in the South, and the United Society assigned him to that field. An All-South Christian Endeavor convention will be held in Atlanta in July, 1916. The committee that is to direct the work in the South is, chairman, Rev. Ira Landrith, D. D., Nashville, Tenn.; vice-chairman, Duncan B. Curry, Jacksonville, Fla.; secretary, Rev. L. E. Brubaker, Ensley, Ala.; treasurer, W. Roy Breg, Dallas, Tex.; executive secretary, Karl Lehmann, Ensley, Ala.; the presidents of the State Chris-

tian Endeavor unions in the South; the denominational trustees of the United Society living in the South; and Dr. Clark, Superintendent Daniel A. Poling, and Superintendent John R. Clements. Charles F. Evans, of Kentucky, will give part of his time this year to the work in other Southern States.

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