

green in the mid-distance, a picture long to be retained in memory. Pilatus is 7,000 feet, the Rigi 5,900 feet high ; these are the two most popular mountains in Switzerland, because they are "easy to climb." We meet parties returning from excursions there with bunches of the red mountain rose tied to their alpenstocks.

The lake is charming, waters a bright green, while boats of all sizes scud over its surface. On the city side for a long distance is a boulevard, where a double row of horse chestnut trees, cut off at the top, form a widespread leafy arbor and cooling shade.

First-day morning we entered the old gray stone cathedral, or Hofkirche, as it is called, with two very tall spires, and standing high, while inside are many gilded shrines.

We were present at the service, which was pronounced in Latin by a surpliced priest, before a sculptured figure of Jesus on the cross ; but as we witnessed the evidences of ceremonious adoration, the sorrowful look on the sculptured face seemed to say : "My example and precepts are in vain, for you will not understand what I so often told you." "It is not I that doeth the works, but the Father who dwelleth in me," and ye will not come to the same divine fountain from which *my* help was derived that ye "may have life."

We also visit the Lion of Lucerne, a large monument cut in the solid rock in commemoration of a company of Swiss yeomen and soldiers, who, on the outbreak of the French Revolution, while defending the person of King Louis XVI., were overpowered and perished to a man. We turn aside a little while to look at this immense lion, "hewn out of the living rock the figure rests there by the still lake waters, the granite mountains keeping watch all round, and though inanimate it loudly speaks."

SERENA A. MINARD.

[To be continued.]

A Christian man belongs to the church, and not the church to him.

FOR YOUNG FRIENDS' REVIEW.

## CHRISTIAN ENDEAVOR.

— —

There has been, for the past two decades, a growing tendency toward united action in the Christian Church. For some years the principal organ through which this movement was advocated was the weekly journal, the *Church Union*, which urged an organization of all churches upon the basis of one simple creed to which all could subscribe. But at the head of its columns appeared a declaration of faith strictly limiting membership to those churches which have assumed the name of Evangelical. Later, in 1882, the Association for Christian Endeavor was inaugurated, which seemed to promise better results, and their "model constitution" announced what seemed likely to be a satisfactory solution, and seemed to present a basis upon which all Christians, of whatsoever creed, could cordially unite. This will be obvious from a brief quotation from this "model constitution."

"Its object shall be to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God ; and the membership of this Society shall consist of *all who believe themselves Christians*, and who sincerely desire to accomplish these objects."

Under this liberal rule the increase of its membership has been marvelous. In 1882 there were 481 members ; in 1883, 2,780 ; in 1884, 8,905 ; in 1885, 10,964 ; in 1886, 50,000 ; in 1887, 140,000 ; in 1888, 300,000 ; in 1889, 500,000 ; in 1890, 660,000 ; in 1891, 1,000,000 ; in 1892, 1,400,000. And this membership did not draw the members from their affiliation with their own special denomination, but the whole object and aim of the movement has been to make them more efficient in all respects in the respective denominations to which they belong. Thus they say : "The Society promotes interdenominational church federation, and