

life-savers on the coast, lighthouse employees, in large factories, etc., to the number of over two hundred.

I have a right to the exultant ring in my voice when I say that we have crossed the 55,000 line. The official enrollment is 55,813 societies, with a total membership of 3,500,000. If any Christian has lost his enthusiasm, these figures should be a source of inspiration.

In England the Baptists lead in Christian Endeavor, in Australia the Wesleyan Methodists, in Canada the Methodists, and in the United States the Presbyterians.

The Christian Endeavor Tenth Legion now numbers 14,700 members, who are giving not less than one-tenth of their incomes to God. This is an increase of over 4000 members since we met in Nashville. The Comrades of the Quiet Hour now number over 15,000.

Reports received from nearly 9000 societies show \$500,000 given to their own churches and missions. During the last ten years over one million and a half members have joined the church from the C. E. societies.

Christian Endeavor In-Deed.

"Our Good Literature Committee has sent books and Bibles to the sailors and soldiers, to hospitals and prisons." "Kept three children in school in Oregon who could not otherwise have gone." "Held gospel meetings in prisons, almshouses, hospitals, old people's homes, car stations, engine houses, and wharves." "Furnished dinners to the deserving poor at Christmas and Thanksgiving." "Sent a poor family to the country for one week for fresh air." "Distributed invitations to church in hotels and boarding houses." "Purchased hymn books, libraries, church organ, and all kinds of furniture for the church." "Assisted in conducting the Sunday evening service, in many cases taking entire charge." "We give one night every two weeks for work in a mission in the slum district of our city, and go four miles every Sunday afternoon to assist in the evangelistic service in the jail." "Our 'Fresh Air' Committee arranged eleven picnics, sending 779 persons into the country; our society contributing \$152 to carry on the work in addition to supplying all the refreshments." "Taken an active part in the local fight against the saloon." "Co-operated in a practical way with the W. C. T. U." "Organized, conduct, and support mission Sunday-schools in neglected districts in city and country." "Conduct meetings at the Seamen's Bethel three nights in the month." "Clothed twenty-eight children, thus securing them as regular members of our Sunday-school." "Furnish a choir for the midweek prayer meeting." "Are responsible for a chorus choir for the Sunday evening service." "Our Junior society gave a concert at the old ladies' home." "Publish a church cal-

endar and conduct our church paper." "Our entire Junior society has organized itself into a committee for the prevention of cruelty to animals." "Conduct a weekly prayer meeting for 'shut-ins.'"

Please pass this part of the report along to Mr. Sure-the-Society-is-going-to-seed. It's the best of it. I am dealing with plain facts, no fancies. Christian Endeavor lives.

The Convention Sermon.

THE masterly effort of the Rev. F. W. Gunsaulus, D.D., of Chicago, will long abide among the most impressive memories of Detroit. We have only space for a few of its strongest thoughts.

The text: "And Pilate wrote a title and put it on the cross. And the writing was, Jesus of Nazareth the King of the Jews. . . . And it was written in Hebrew, and Greek, and Latin."—John 19: 19, 20.

What a crisis that was on Calvary! The age-long battle between evil and good had reached its Waterloo. The hour had struck for the decisive conflict. Every contest which the soul of man had felt from the beginning, every silent advance of right upon retreating wrong, every sharp defence of truth against error, every dreadful fight against sin, every bloody march upon selfishness, every terrible charge upon the beast, every defeat, every triumph, was but a prelude to this awfully tragic moment when the Son of God, nailed to the cross, was first to hurl the arrogant power of sin from that solemn height and, next, to make the cross His undisputed throne. Is it wonderful that such an hour should bring the human soul out into such a definiteness of outline that its deepest nature and loftiest possibility should be seen?

Jesus came to be the Saviour of the human spirit—the whole man. He could never be content to merely redeem the intellectual life, or the life of the sensibilities, or that of the purposes and choices of mankind. At His cross, as a trinity in unity, stood a God-like soul. Thought came in the language of Greece, the land of the intellect; sentiment and feeling came in the language of Hebrewdom, the land of the sensibilities, the home of the human heart; will came in the Latin tongue, the language of imperial Rome, where human purpose had made its arches of triumph. In all these, and by all these, came human nature, dissevered but now united before the cross of Jesus of Nazareth.

Let us notice how truly these languages express the tri-personal life of man. Greece was the land where the flowers of human intellect grew most abundantly; the Greek language is the language of human thought. Palestine was the land where the finest flowers of human sentiment have blossomed most abundantly; and the Hebrew language is the language of the human heart. Rome was the social mentor of a land