

stronger is demanded. It has begun to dawn upon the followers of Christ that the Master through His incarnation has hallowed all life, and that He is to be carried into every sphere of human activity. The spiritual life is to be manifested and its standard applied in the school, the shop, the office, the farm, the home, the legislative hall—wherever men and women are called upon to discharge life's duties.

The question for every Christian to ask is the one which Henry Maxwell, Edward Norman, and Rachel Winslow agreed to ask themselves, "What would Jesus do?" The truth that needs to be emphasized is that all life is sacred, and the great sin to be feared is that of bringing to the daily task a wicked and ungodly spirit.

Religion, if it is good for anything, is good for everything. It must touch life at every point and yield its blessings where we need them most—in the struggles, trials, and temptations of our daily lives. The Bible knows nothing about a religion that is confined to church services and holy days; the religion which it unfolds is meant to transfigure all life from the cradle to the grave. It gives an answer to the great and ever-pressing problem—How shall we live in the world and yet not be of the world?

The religion that is needed is that which looks out over the world and life and asks, "What would Jesus do?" And the most encouraging thing in present day Christianity is that thousands of Christ's followers refuse to believe the devil's lie that His message is confined to the individual and to matters distinctively religious. They see that the spirit of Christ must permeate commerce, and politics, and literature, and art, and all the social and intellectual interests of men. Would the Jesus, who "went about doing good," have been too dainty and seclusive to touch the vexed problems of our time? Would He not have sought to bring harmony out of the jangling voices of our dissonant age? To ask the question is to answer it. The world is not to be saved by standing apart from its sin and wretchedness, but by bearing Christ into it in our daily lives for its redemption and uplifting. The highest spirituality is that which goes out with His spirit to claim all life for Him in the name of His victorious incarnation.



Eloquent Statistics.

IT has been contended in certain quarters that the churches, instead of advancing, have been decaying and dwindling since the advent of the young people's movement. The *Christian Endeavor World* has been examining the church statistics in the United States and finds that the criticism is wholly without foundation as far as Christian Endeavor is concerned. In the case of the two denominations which have welcomed most heartily the movement—the Presbyterian and Congregational—there has been a marked increase in the accessions to the churches.

In the case of the Presbyterian Church, it has

been found that the increase of membership "on examination" from 1870 to 1874 averaged 30,440 each year. From 1875 to 1879, the average was 36,968; from 1880 to 1884 the annual average was 33,348.

In the year 1885 and succeeding years, the Christian Endeavor movement began to make itself felt in the churches, and from that time there has been a marked and steady increase in the membership. From 1885 to 1889 the average increase for each year was 50,870; from 1890 to 1894 it was 60,183; and from 1895 to 1897 the annual increase has been 63,252.

In the Congregational Church the figures of proportionate growth have been found even more surprisingly gratifying. It is expected that when the statistics of other denominations that have welcomed Christian Endeavor are examined, similar eloquent testimonies to the worth of the movement as a power within the churches will be given.

It will doubtless be found that in Canada the same satisfactory showing can be made. We have before us the statistics for eight years, from 1889 to 1896, of the Presbyterian Church. It was not until 1894 that the Christian Endeavor movement made itself widely felt in the denomination. The impetus given to the movement by the presence of the International Convention in Montreal in 1893 led to the organization of a great many societies the following year. We find that while the average yearly increase from 1889 to 1893 was 10,580, from 1894 to 1896 it was 12,366. Other denominations in Canada can tell the same story and we hope to be able later to present the statistics.

It is not with any feelings of boastfulness that these statements are made. It is only fair, however, that the Society should be recognized as one of the sources of life and growth within the churches. Christian Endeavor is spiritual in its conception and development; it aims to foster loyalty to the denomination and consecrated activity within the congregation, and the figures which have been quoted simply witness to the fact that to some considerable extent the movement is fulfilling its mission.



Plans for 1900.

SPECIAL interest is being taken by Canadians in the convention which will be held in the old city of London in 1900. For the first time the International Convention will be held beyond this continent, and we may anticipate a great gathering in the motherland in the world's metropolis. Already a large number of Endeavorers have signified their intention to be present, and there are good prospects of a very large delegation from the Dominion.

Arrangements are already well under way for the convention. The following will be some of the distinctive features:

The convention to open on Saturday, July 14, 1900. Evangelistic services after the evening