

THE CHRISTIAN ENDORSEMENT WHEEL.

BY JOHN WILLIS BARR.

Annual Report of the General Secretary of the United Society of Christian Endeavor.

Every useful wheel must have its hub. Every hub, to be useful, should have its wheel. Figuratively speaking, Christian Endeavor is a useful wheel; certainly it is. It is the hub. As we are in it, let us turn it. Let us spin upon its axle, and from the hub view its revolutions. Its circumference equals that of the globe, and its spokes number thousands upon thousands. Each year the circumference of the Christian Endeavor wheel widens; each year thousands of spokes are added. Last year our wheel was strengthened by 7,260 new societies (or "spokes" if you please). This is the biggest increase for any one year since the "wheel" commenced revolving, fourteen years ago.

"Spoke" after "spoke" passes our vision rapidly in this whirl of progress. In all 41,229 societies were added from other lands, the United Kingdom heading the list with 2,645, while Australia now has less than 1,000. Africa, 30; China, 32; France, 61; India, 117; Japan, 59; Madagascar, 90; Mexico, 25; Turkey, 30; West India Islands, 63; and so on until every continent is represented, save Europe, Russia, Iceland, Sweden, and Greece.

And now the "ask" from the Dominion of Canada into view, Ontario, with its remarkable growth of the last year, leads with 988; Nova Scotia, 385; Quebec, 304; New Brunswick, 156; Manitoba, 156; Prince Edward Island, 62; Assiniboia, 63; British Columbia, 40; Alberta, 15; Saskatchewan, 5. In all, counting 5 in Newfoundland, 3,105, an increase of 1,228 during the past year.

And now our view from the "Hub" discloses the balance of the wheel, all bearing the familiar colors of the "Stars and Stripes." Pennsylvania still leads with 4,139; New York next, with 3,825; Ohio, 2,787; Illinois 2,446; Indiana, 1,762; Iowa, 1,563; Massachusetts, 1,306; Kansas, 1,247; Missouri, 1,138; Michigan, 1,082; New Jersey, 1,045, etc. In all, from the United States, 33,432, as against 28,696 last year.

These figures from the United States include 18 Senior and 16 Junior Societies; 18 Societies applied for membership, first started in Kansas, 62 Intermediate companies; and it includes the societies in our schools, in our colleges, in public institutions of various kinds, in prisons and schools of reform, in the number of 169. It includes that noble regiment of 260 known as the North American Union of German Christian Endeavor. It includes the 7 among the "boys in blue" in the regular army and in the navy of the United States. It includes the societies among the policemen and patrolmen. It includes the companies among the Indians of the North and West. It includes our contracts enlisted in west coast of the life-saving crews, lighthouses and lightships. It includes the Travellers' Union of Christian Endeavor, an enterprising company, 11, including 158 "Floating" societies. It includes a regiment of 8,859 Junior companies.

And now for the Juniors. In addition to the 8,859 Junior "spokes" from the United States, there are 839 from Canada, and 234 from other lands, making in all 9,122 Junior societies, with a membership of 340,000. While the number of Juniors were included in the enumeration by States, it will be of interest to know that Pennsylvania still leads the Juniors, with 1,025; New York not very far behind with 920; Illinois next, with 746; Ohio, 623; Indiana, 470; California, 414, etc.

And now we have completed the "ask" as it is mentioned by our vision. A total of 41,229 societies with an individual membership in every clime; and every nation, with skins of varying color, of which 389 are red, 19,293 are yellow, 23 are black, and 2,843,600 are white; in all a great terrestrial brotherhood of 2,478,740.

Our eyes are now directed toward familiar "ribbon" badge banners, which have been displayed at our Conventions of late, and will be presented here during the sessions of the Convention. The banner for the greatest proportionate increase in total number of societies during the year that was first given to Oklahoma, then to Manitoba, then to New Mexico, and which has been in the custody of West Virginia during the last year, will now pass across the imaginary line for the coming year into the hands of our comrades in Assiniboia.

Pennsylvania first captured the "badge banner," which is awarded each year for the greatest absolute gain. Ontario took it the next year, then returned it to the Keystone State. Pennsylvania last year was obliged to give it up to England, where it has been displayed this year. It is in Boston today, and our honored guest who brought it from England's shores can proudly return with the banner, for none of the States have been able to equal the excellent record of the "mother" country. Ontario and Pennsylvania in order named were not so very far behind, however. For the second time this banner crosses the "briny" deep. Guard it well; we intend to capture it for this side, another year.

Your efforts, put forth in a spirit of friendly rivalry, were not for the banner,—we know there is no real contest about those that valiantly fight "in the Lord's side."

Last year at the Cleveland Convention, New York State received from China a richly embroidered "umbrella" for the honor of having respected the largest number of societies that had adopted the Fulton plan for giving "two cents a week" per member, for a year. The "umbrella of China" is a secularly ornamented object and usually presented by the states to high officials that have faithfully performed their duty. New York brings the "umbrella" to Boston, and this year it is in the hands of our lively friends from the District of Columbia. It having been decided that this year the umbrella should be awarded to the union having the largest proportionate number of societies using the Fulton plan for giving systematically to missions.

And that leads me to make mention at this time of the missionary roll of honor which will be enrolled in our meetings on Saturday. Upon it are the names of over 5,000 societies from 35 States, 7 Territories, 7 Provinces, 4 foreign lands. Each society has given not less than ten dollars to its own denominational home or foreign missionary board for the cause of missions. The total amount as reported on this roll of honor is \$149,719.09. In addition to this amount of money which has been given by the societies, the amount that we have enrolled upon the roll of honor, we find that \$190,884.45 has been given by these same societies for 'Christ and the Church' in other ways, making a total of \$340,603.54, the largest amount ever recorded in the history of the United Society of Christian Endeavor. The total amount of \$1,900,000 of the Clarendon Baptist church of Boston. So much for the roll of honor, which measures nearly 500 feet if we use a yardstick, but who can estimate its real length and breadth? He that guides us all in our endeavor?

Let me make it plain that the \$149,719.09 given direct to mission boards by the five thousand societies, and their gifts of \$190,884.45 for other benevolent purposes, represent only the record of societies that have asked to be enrolled upon the "missionary roll of honor."

After careful gathering of other statistics and information, and from advice received from the representative of our mission boards, the treasurer of that board states that during the last year \$33,160.53 have been received, and that in the last five years the total is \$106,704.77. When you take into consideration that this represents but one board in one denomination, and that the Presbyterian home missionary board received \$21,380.90 last year, we can praise God for the missionary uprising among the young.

Each year, too, an increasing number of our members make the following or similar covenant: "We covenant with the Lord, and with those who enter with us into the fellowship of this congregation, that we will devote a proportionate part of our income, not less than one-tenth, to benevolent and religious purposes."

At our Convention last year, the Cleveland Local Union was presented with a report of the most intelligent and able of our members, who has been reported another excellent year's work, and Cleveland is entitled to the banner again this year.

Let us mention now, and briefly, too, that the battle for Christian citizenship, which was begun three years ago at President Clark's suggestion, has been tirelessly waged, and has been blessed in its progress by the noble spirit of patriotism. Christian Endeavor is against the gambling dens, the lotteries, the violation of the Sabbath, and condemns intemperance in every form, stands for total abstinence, for the suppression of the saloon, for the annihilation of the power of the saloon in politics and in all "parties." Ay, we believe the liquor traffic is the inalienable enemy of righteousness and of the Christian citizenship of our country, and of that citizenship the saloon must go! The saloon must go!

The Chicago Union has had in its possession for a year the banner awarded to it at the various church conventions. Chicago's record this year is even more worthy than her last. It has been decided, however, after careful deliberation, that the report made by the Syracuse Union for the year that was first given to Oklahoma, then to Manitoba, then to New Mexico, and which has been in the custody of West Virginia during the last year, will now pass across the imaginary line for the coming year into the hands of our comrades in Assiniboia.

There is one more city union banner to be mentioned at this time,—the one known as "our fellowship banner." It was carried away last year by the largest city union in our world-wide fellowship,—the Philadelphia Union, and the Syracuse Union reports for this year a firmer grasp upon the banner, for that union has increased "our fellowship" by organizing the largest number of new societies during the last year. The present membership being 425 societies.

The Christian Endeavor "Local-union" idea is assuming larger and better proportions every month. It contains so much of the blessed idea of interdenominational fellowship and its possibilities in the way of inspiration and fraternity are so large, that it is evidently an institution that has come to stay. Many of these unions are doing noble work, and with the spirit of association, of Christ in our hearts and lives,

pendance, lookout, evangelistic, press, and visiting committees.

If one thing has been made clear by the history of the past year, it is God's design to bring the young people of all evangelical denominations together, not for the sake of denouncing denominations or deifying creeds, but in a common fellowship, that respects differences and believes in diversity. The fears of those who thought that the Society would destroy all distinctive beliefs, and demolish the principles for which its fathers suffered and died, have been largely allayed, for it has come to be a recognized fact that the Society makes every young person more loyal to his own denomination, at the same time that it makes him more generous toward others.

From our position in the hub we were counting the "spokes" in the Christian Endeavor wheel. To carry out our figure, it is time to remark that we have reached the rim of our wheel, and that we are now in the position of the fellowship of over thirty evangelical denominations.

Stop the wheel, and the different divisions of our family are easily marked. The young people of the United States are divided into 120 high for the high, and 120 low for the low, and they are actually there. The various colors, as they revolve, have blended into one, so that we are now in the position of the blood of the Lamb that was slain for the sake of the world.

In the United States the denominational representation is as follows: The Presbyterians still lead, with 5,283 societies, and 2,269 Junior societies; the Congregationalists have 3,900 Young People's societies and 1,908 Junior societies; the Methodists of Christ and Christians, with 3,000 Young People's societies and 803 Junior societies; the Baptists, 2,686 Young People's societies and 801 Junior societies; Methodist Episcopal, 361 Young People's societies and 391 Junior societies; the United Brethren, 363 Young People's societies and 247 Junior societies; Lutherans, 798 Young People's societies and 245 Junior societies; Cumberland Presbyterians, 699 Young People's societies and 231 Junior societies; and so on through a long list.

In the Dominion of Canada the Methodists of Canada lead with 1,057 Young People's societies and 122 Junior societies; the United Brethren of Canada as Epworth Leagues of Christian Endeavor; Canadian Presbyterians next, with 979 Young People's societies and 179 Junior societies; Baptists next, with 180 Young People's societies and 20 Junior societies; Congregationalists next, with 122 Young People's societies and 36 Junior societies, etc.

In the United Kingdom, the Baptists lead, with 791; Congregationalists next, with 733; and the United Brethren of the Methodist Church, 175; Methodist New Connexion, 132, etc.

In Australia the Western Methodists lead, and Congregationalists, Baptists, Presbyterians follow in the order named.

And while this is a long list of denominations, first and last, I believe you will agree with me that, whether in the United States or Australia, in Canada or in the other countries, the Christian Endeavor makes a Presbyterian a better Presbyterian, makes a Methodist a better Methodist, makes a Congregationalist, a Baptist, a Lutheran, a United Brethren, a Congregationalist, a better Episcopalian. And, while that is true, it at the same time demonstrates that the crown of the movement is in the hands of inter-inter-denominational co-operation, that we have more, rather than less of this fellowship. The Christian Endeavor Society is as loyal a denominational society as any in existence, but it is also a denominational, interdenominational, inter-racial, inter-national, inter-social society. "Oae is yr Master, even Christ; and all ye are brethren."

This report is already too long. Time will not permit me to touch upon the many practical results of our societies and individuals, such as increased attendance upon the part of the young people upon all regular church services; the report of the various prayer meetings; the definite and practical work of the various committees in the local societies; the systematic study of the Bible and an ever-increasing knowledge of the use in hand-to-hand work for the saving of souls; a closer understanding that the Society is only a means to an end; a determination to get good and to do good. No! no one man, however privileged, can give you a more complete report of what has been accomplished by thousands of societies when the members of those societies declare first and foremost personal devotion to our divine Lord and Master, Jesus Christ; and they adhere to the covenant obligations embodied in the prayer meeting pledge, without which there can be no true Society of Christian Endeavor. Let me drop everything and close by mentioning the best of all, the very best. I have been speaking a good deal about the growth of local societies, local, State, Territorial, Provincial, and national unions, etc., and have not referred to the additions to our ranks. The number of our societies, you will agree with me, is of course, that the growth of the local societies "is marvelous in our eyes," but what of the large number that have been taken the "next step" and have joined the various church unions, north and south and west? In all, 302,135 have joined the churches since the last Convention. In 1890, 70,000 new church-members were reported; in '91, 82,000; in '92, 105,000; in '93, 138,650; and now in '95, 302,135. The last six years, 816,836. What a rascally host! "Praise God from whom all blessings flow."

Let us think, plan, and act for the future, believing that if each one of us stands strenuously for the preservation and faithful observance of the active members' pledge, which is the golden "line" that binds the Christian Endeavor wheel together, fully, spoke and hub we shall have before us, when we gather next summer in Washington, a report which shall be a vision as splendid as ever fell on John's anointed eyes on Patmos. God grant it.

CHICAGO NOTES.

June 25th, D. H. Borden, (B. S. A. Acadia, '92) was ordained at the Bethesda Baptist church, (colored) Chicago. The examination was made rather difficult by the desire of some of the questioners to know the unknowable and to be informed at length upon all the mysteries since Adam. Considering the limitations of human knowledge the candidate acquitted himself admirably. Bro. Borden graduated from Acadia in 1892 and has since taken a three years divinity course in the University of Chicago. He goes to Bay City, Mich., as pastor.

On the following day in response to an invitation issued by the Woodlawn Park Baptist church, Chicago, a council assembled to advise with the church concerning the propriety of ordaining to the work of pastoral ministry, A. F. Newcombe, (B. A. Acadia, '92). Rev. Dr. Culver, delegate from the First Baptist church was appointed moderator. After an exceedingly clear and logical statement of his Christian experience, call to the ministry, belief and doctrine, the candidate passed an eminently satisfactory examination by the council, after which it was unanimously voted to advise the church to admit the brother.

Dr. Galusha Anderson, Prof. of Homiletics in the divinity school of the University of Chicago, and formerly president of the old University of Chicago, and Dr. Franklin Johnson of the department of history spoke in the highest terms of the candidate's purity of life and scholarship. Both considered him one of the ablest students in the divinity school. After two years experience in the class room these Professors set their seal upon him as a first class man. This is worthy of note, as another instance of the character of the foundation work done at Acadia.

The ordination service in the evening was interesting and refreshing. Dr. Anderson preached a powerful sermon from the words "and the common people heard him gladly." The service was a masterpiece and a speaking example of how the candidate should present the gospel of his Master with simplicity. Dr. Johnson made the ordaining prayer, and Prof. E. D. Benton gave the charge to the candidate. Prof. Benton's words were intensely practical. He dwelt on the necessity of a well rounded and systematic ministry. The bobby rider is not the man who will cast and develop the highest type of Christian character among his people.

Brother Newcomb goes to Gratton, N. Dak., to succeed Rev. F. A. Starratt, (B. A. Acadia, '92). Gratton is one of the centers of Baptist influence in Dakota, and has experienced a great upbuilding through the labors of Bro. Starratt who has to seek a warmer climate on account of his wife's health. During his pastorate here, Starratt has organized a new church at one of his outposts and erected a commodious building free of debt. With this new church at Minto, W. L. Archibald, (B. A. Acadia, '92) son of Rev. E. H. Archibald of Lunenburg, has accepted his vacation. Thus we have three young men graduated by Acadia in the same year, filling important places thousands of miles from their Alma Mater. Surely they should be thanked for the gifts he bestows upon the world through our beloved college.

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CHRIST REVEALED IN THE WORK OF LIFE.

It is sometimes represented that at the time described in our Sunday school lesson recently the disciples were discouraged at the fall of their hopes in Jesus, and, satisfied that all was over, went back to their old life of fishermen. No statement could be further in the truth. On the contrary, they knew that the Lord had risen from the dead. He had appeared to them all. Even Thomas had been convinced that the woman who was first at the sepulchre had made no mistake in their wonderful message. This appearance of Jesus was the seventh after the Resurrection and the third to the disciples in a body.

The mere statement of these facts involves a lesson that is not commonly regarded. It is this, that the most exalted spiritual experiences are not incongruous with the performance of ordinary duties. These men were moved by the loftiest convictions and hopes, but they had a livelihood to earn. Their spiritual exaltation did not lead them to neglect necessary tasks. We may well be suspicious of any type of religion which unites men for homey duties. A Christian experience does not lead to the neglect of the ordinary duties of life. Peter's horizon was vastly widened since Jesus called him from his fishing boat, but now that he seems, for the moment to be thrust back into his old outward life, he shows the fine and noble spirit of a true Christian in throwing himself into the nearest work for which he was fitted.

That the seven in these critical days should have gone a fishing to earn some money to support themselves is a better testimony to the wholesome influence upon their lives than if they had spent these days in idle waiting or dreaming.

And it was to toiling men, engaged in their work, that our Lord gave one of the richest and most satisfactory revelations of Himself. We greatly err if we imagine that those who hold themselves aloof from human relations and common tasks have special spiritual privileges. Sole attention to spiritual culture, like devotion to personal happiness, often defeats itself. It came to knowledge lately that a Christian woman of superb culture, who longed for a clearer revelation of Christ to her soul, came to live in a New England town, in which there was a struggling church. The superintendent of the Sunday-school came to her to teach a class of unruly boys. It seemed like throwing pearls before swine for a woman of her gifts to undertake that task. But somehow she felt that God called her to it. Like the disciples on the lake, she was strangely preoccupied in her residence. And a few months afterwards, in a special meeting of the church, she recounted how her prayer for the inward revelation of the Master had been answered in that work. Her experience answered to that of the toiling disciples and Christian experience everywhere answers to it.

Christ may speak to us in the work by which we earn our daily bread, and in the ordinary events of life as truly as though we saw Him face to face. The mista separated the fishermen from the Stranger upon the shore, but their laden nets told them who He was. They saw Him in their nets. The early Christians loved to see in this narrative a parable of the way Christ speaks to men now that the mist of our earthly life hides His face, and to them the morning and the full revelation of the Master on the shore were a parable of the disclosures that await us after death. Were they not right? We do not see His face, we do not recognize his voice, but our hearts come to us in our work, through the mista across the waters, and in our obedience, like "the disciple whom Jesus loved," we say, "It is the Lord." He reveals Himself in our nets. Through our eyes cannot pierce the mista, we know that we have been guided by the Master.—The Watchman.

The problem of life becomes, one cannot say how many degrees, more complicated as our material wealth is increased, since the problems are not merely nor mainly to get life for our bodies, but by this or a similar discipline to get life for our souls.—Thoreau.



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