

Postmaster-General Wilson opened the meeting with an address on the importance of true citizenship. This was followed by an address by Rev. William Slocum, of Colorado Springs, who spoke on the general duties of Christians as citizens, declaring that the time would soon come when the vile and the corrupt would no longer control the field of public life. Rev. P. S. Henson, D.D., of Chicago, then delivered an address which was a powerful arraignment of the saloon as the greatest danger that threatens our civilization. He held his hearers spellbound until he reached points where their enthusiasm could be no longer restrained and they gave vent to their feelings in bursts of applause.

In Central Hall there was a great gathering, and the meeting was sustained in interest to the close. H. L. Castle, one of the reform leaders of Pittsburg, made a vigorous onslaught on the legalized liquor traffic. Dr. Alexander Alison, of New York, spoke on the franchise, and said that we want in this land to train our children to understand that no religion is worthy of the name that does not stand for good government and patriotism. The closing address by Thomas E. Murphy, the renowned temperance lecturer, was on "Gospel Temperance," his favorite theme.

Of the meetings that were held in the churches, perhaps the one of most general interest was that held in the Metropolitan Methodist Episcopal church. The principal feature of the evening was an address by President Booker T. Washington, of the Tuskegee Institute of Alabama. Mr. Washington is the colored man who so electrified an audience at the Atlanta Exposition last year, and at a bound leaped into public fame as an orator and as an exponent of the needs of his race. His address at the convention dealt with the negro problem, and he made a most eloquent plea for Christian treatment in dealing with the negroes of the South.

HEAR! HEAR!

The Sabbath should be the salute of the nation to Almighty God.—*Rev. J. W. Fife*.

The Gibraltar of the devil, the strongest fortress he has on earth, and whose guns are the longest, is the saloon.—*Rev. P. S. Henson, D.D.*

Patriotism and piety are twin flowers, growing on one stem, whose root is obedience to and love of God and man.—*Rev. R. S. MacArthur, D.D.*

The anti-saloon campaign is a war in which organized good citizenship moves victoriously upon the fortifications of bad citizenship.—*Rev. Howard H. Russell*.

If we would have moral legislation we must elect moral legislators, and any party which puts itself on the wrong side of a moral question forfeits its right to be voted for.—*Rev. D. F. McGill*.

No member of your race in any part of this country can harm the weakest or meanest member of mine without the proudest and bluest blood in the Anglo-Saxon race being degraded.—*Booker T. Washington*.

I believe in the pulpit and I believe in the polls. I believe in the prayer meeting and I believe in the primary, and I believe it to be my duty to be at the one as much as it is to be at the other.—*Rev. P. S. Henson, D.D.*

Christian Endeavorers, protest against the continuance of the liquor traffic. There is no other way in which that can possibly be done except through the ballot box. He who knows the right and does it not, to him it is sin.—*Neal Dow*.

An important factor in the formation of Christian citizens is a live and patriotic church, aglow with the spirit of Christ. It is the light of the church that is to dispel the darkness of ignorance, superstition, and doubt.—*Bishop Walters*.

Down in the South we have a hymn something like this:

"You give me Jesus,
And you can have the world."

The white men naturally take us at our word. They give us Jesus and they take all the rest.—*Booker T. Washington*.

Let us all be not only Christians, but citizens; not Christians in the church and citizens out of it, but always Christians, always citizens, citizen

Christians, Christian citizens, then will love to God and love to men and love to country flow pure and strong and free from the same heart.—*Rev. H. K. Carroll, D.D.*

At whatever point Christ has touched this world there transformation has begun. He touches the heart and transforms the man. He touches a community and starts a revolution in social affairs. He touches a nation and at once institutions, customs, laws, feel the thrill of a mighty transforming power running sheer down into their deepest being.—*Rev. J. T. McCrory*.

The race problem will work itself out as soon as the negro can make or do something that the white man must have. The need of the times is manual training. When a negro owns mortgages on a dozen houses belonging to white men he will have no trouble about voting. When a negro spends \$10,000 a year on freight charges, he will be able to ride in a Pullman coach all right.—*Booker T. Washington*.

From four to six million men in our land, who should possess the acute conscience and unshorn principle of right in the highest degree of development, have slept, or but faintly protested at unimportant times and by inefficient means, while year by year on the auction block of greed, avarice, and ambition, all that the church holds dearest in the affairs of government has been sold to the saloon interest of this and foreign lands.—*H. L. Castle*.

In a day when political parties are greedily looking for material to appropriate to their own use it is not surprising that the young people's movement has been led by the Spirit into the wilderness to be tempted of the devil. Thus far it has refused to turn bread into stone or leap from some pinnacle to be dashed to pieces below. It has been conservative, and succeeded with admirable good sense in keeping out of the cog wheels of partisan politics. Should the Christian Endeavor Society go into politics? Emphatically "No." Should Christian Endeavorers go into politics? Emphatically "Yes."—*Rev. William Rader, D.D.*



WASHINGTON'S TOMB, MOUNT VERNON.

SAVED TO SERVE.

THIS was the theme chosen as the guiding thought for all the speakers on Friday. Morning, afternoon, and evening this was the key to which all the addresses were attuned. An earnest spirit was manifest in every meeting and the addresses were listened to with deep attention and the good points warmly applauded.

In the morning meeting in Tent Washington the crowds filled the meeting-place to overflowing. Bishop Fallows presided, and the music was under the direction of Mr. E. O. Excell, of Chicago. The hymns were sung with a will by the great congregation, and after the devotional exercises, Miss Kate H. Haus, of St. Louis, spoke on "The Junior Society." She upheld the work among the Juniors as the most important of all, that of helping the little feet to become planted upon Christ for a foundation, and of watching and guiding them until they become firmly rooted in the principles of Christianity. Following this address was one on "Incentives to Serve," by Rev. Hugh Spencer Williams, of Memphis. This was one of the most earnest addresses of the convention, and was delivered with great fervor. The statement which he made that Christ receives one-half the world in spite of the devil, because all little children are saved, was greeted with the most hearty approbation. After the singing of

"It pays to serve Jesus," an address of great power on "God with us" was delivered by President B. L. Whitman, of Columbia University. The thought of the speaker which was elaborated with great ability was that without God we can do nothing, and only as we fall into line with the will of God can we accomplish anything for Him. The last speaker was Rev. J. Wilbur Chapman, D.D., who made a profound impression as he spoke on "Conditions of Successful Service." He said: "No Christian Endeavorer can be successful in the service of God until he has surrendered himself absolutely to God for three things: (1) For the baptism with the Holy Spirit. This is every Christian's birthright, and if he did not receive it at his regeneration, God waits to bestow it upon him when he will pay the price. (2) The second condition of successful service is to be filled with the Spirit. (3) The third condition is a special anointing of the Holy Ghost for every service we perform." At the close of this most remarkable address nearly every one in the vast audience arose as Dr. Chapman asked all who desired to be thus qualified for service to stand.

The exercises in Tent Endeavor were of the same earnest character. Mrs. F. E. Clark received an ovation as she stepped forward to speak on "The Mothers' Society of Christian Endeavor." A novel feature of the meeting which was greatly enjoyed was the singing of the plantation melody "Arise and shine" by the Hampton Octet. This was received with long continued applause, and the young colored students sang "Off to get de chillun, O pray to get de chillun," in true plantation style. Rev. C. L. Work, D.D., of Cincinnati, then spoke on "The School of Prayer." He said that if God's people do not know how to pray acceptably they may learn to do so. Prayer is a matter in which to make progress as followers of Christ. Mr. Ira D. Sankey was then introduced, who said: "I have been asked by a great many people that we might have before the close of the convention the singing of the old hymn, 'The Ninety and Nine,' and I have thought that perhaps you may be interested to learn from me the story of the writing of that now famous hymn. It was in 1873, when I was traveling by rail with Mr. Moody from Glasgow to Edinburgh preparatory to making an evangelistic journey into the Highlands. I was reading a newspaper, trying to find some news of home, when my eye caught the first line of some poetry in one corner of the journal: 'There were ninety and nine that safely lay in the safety of the fold.' A good strong line. I was moved to read the poem to the end, and it struck me that its sentiment was just what I wanted to carry into the Highlands—a shepherd's hymn. I tried to read the words to Mr. Moody, but owing to the noise of the train, and his distraction in letter reading, I could not get his attention, but I said to myself, 'You will hear from this hymn again, Mr. Moody,' and put the clipping into my old scrap book, that mother or father of so great a progeny of gospel hymns. A little later we were holding our farewell meeting at Edinburgh. The subject was 'The Good Shepherd.' The climax had been almost reached—all the ministers had spoken, Mr. Moody had spoken, Horatius Bonar, the greatest hymn writer of the century, had spoken. There was need for some great word or song to fill the waiting, open hearts. Mr. Moody asked me for a hymn. I would have sung the twenty-third psalm, but it had already been sung three times. Something told me to sing the words I had found in the train, but I had no music. I hesitated, but the thought pressed itself upon me, 'Sing the words found upon the train.' So, seated at the organ, with prayerful voice, I tried to recite or chant the words so that they might sink into the people's hearts. I got through, I know not how, but God guided the way, but when it was finished Mr. Moody was in tears, the hard Scotch audience was in tears. The effect was miraculous. Mr. Moody said afterward, 'What were you singing?' I said, 'They were the words I read you in the train.'" Seating himself at the small organ on the platform Mr. Sankey then sang the familiar strains. The audience was hushed and