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Twenty Years of Christian Endeavor.

BY THE REV. J. M. LOWDEN IN MORNING STAR.

At its birthplace, Portland, Maine, Christian Endeavor has just celebrated its twentieth birthday. Two decades ago the first society was formed by Rev. Francis E. Clark at the Williston church. Now Christian Endeavor encircles the globe. Founded in a Congregational church the organization is now flourishing in all evangelical denominations. During its history Christian Endeavor has demonstrated its adaptation to the work of all denominations, and the needs of all nationalities, the pledge having been already translated into forty languages.

The first society outside of America was formed in Honolulu in 1884. Since then, the organization has made its way to China, India, Ceylon, Burma, Siam, Natal, Cape Colony, Liberia, Egypt, Madagascar, Great Britain, Australia, Turkey, Japan, Spain, France, Persia, Mexico, and Central America, South America, Switzerland, Germany, Hungary, and other European countries, Syria, the islands of the South Seas, and the West Indies. The countries are named in the chronological order of the organization of societies. There are also "floating societies" for sailors, and societies in prison, societies in schools, in hospitals for nurses, societies among policemen and traveling men, so that to-day there are at least 55,000 societies, with three and a quarter million members, in all sorts of places, and in almost every country in the world, all pledged to do whatever Jesus would like to have them do.

How shall we account for such phenomenal progress? Christian Endeavor consists essentially of life and form. It lays supreme emphasis on the vital union of its members with Jesus Christ: the vine and the branches are its essential idea. Its form furnishes an almost ideal opportunity for the expression of its life in Christian activity. Spiritual life, spiritual nature, Christian service, these are embodied in the Christian Endeavor idea. "For Christ and the Church," is its motto. Here is the vital factor of its success. The appeal of the pledge to the heroic in young people has been of the utmost importance. It asks hard things and expects hard things of the pledged, and is not disappointed. In this it is true to the Christian spirit.

Every utterance of Christian Endeavor during these two decades has emphasized denominational loyalty; it has trained the young people to be true to their own church and denomination in all their various interests and activities. At the same time it has necessarily cultivated a spirit of delightful Christian fraternity and interdenominational fellowship. Christian Endeavor has also largely developed in our young people a spirit of Christian beneficence, as their contributions to educational and missionary work abundantly show. Christian citizenship, too, is now receiving marked attention, and to true Endeavorers civic righteousness is not an iridescent dream.

Twenty years of Christian Endeavor!—time sufficient to test its principles and prove its efficiency. The fears of early years were unfounded; the highest hopes have been more than realized. The movement was of God. These twenty years of experience have put something beyond doubt. For example, that covenant relationship with Christ and the society is vital; that societies formed without the pledge or with a weakened pledge have been short-lived; that the true principles of Christian Endeavor have developed stalwart Christian character, have given to the church enthusiastic, trained and efficient members, loyal in all respects to their own denomination; that the utmost loyalty to one's own denomination is entirely consistent with the broadest and heartiest fellowship with members

of all sister denominations; that the true Endeavorer is emphatically a man of this world, a Christian citizen, who can fight the evil of greed and political corruption as well as pray "thy kingdom come." Thank God for Christian Endeavor!

India's Gods And Their Worship.

(PAPER READ AT A C. E. MISSIONARY MEETING, WEST ST. JOHN.)

The Chairman of the Missionary Committee has requested me to give a brief account of the "Gods of India and their worship." As the time assigned me is but brief, I will only be able to mention a few of the 330,000,000 of gods worshipped by India's millions. Among the most noted and popular of these gods are the following:—

- 1. Brahm. (The eternal uncreated being)
2. Brahm. (The Creator and prince of spirits.)
3. Juggernaut. (The Lord of the world.)
4. Vishnu. (He is the preserver, and saves from disease and death)
5. Shiva. (The destroyer.)
6. Kali and Durga. (Wives of Shiva)

One of the gods of those I have mentioned, and the one about which we have read and heard the most is Juggernaut, which is located at Pore, in the province of Oriss. One of the temples in which Juggernaut is kept is a magnificent and beautiful structure. This is in marked contrast with the god itself which is simply made of the trunk of a tree, having only stumps of legs and arms, with a most hideous face. Notwithstanding his appearance, it is said that not less than 20,000 Priests and Priestesses wait upon him in the way of bringing him offerings of food, etc.

On their festival occasions he is dressed in silk and gold, brought out of the temple, placed in a car (which is only used for that purpose) and by ropes attached drawn through the streets by the people, many of whom have come hundreds of miles to worship him—followed by crowds of priests, men, women and children, who are chanting songs. It was not an uncommon sight (before the law intervened) to see men and women throw themselves in front of the wheels of the moving car, and thus by sacrificing their lives give expression to their faith, in this lifeless god which has eyes, but sees not, ears, but hears not. It is not infrequently the case that some of the many pilgrims who come long distances to do homage to Juggernaut are either stricken down by disease or hunger, and never succeed in reaching the object of their worship; or, if they do, perish on their homeward journey.

In one of our Missionary Helpers Miss Phillips describes the following scene: In the distant Northwest some poor soul, longing for salvation had heard that a pilgrimage to Pore would not only afford him peace of mind, but rescue fourteen generations of his ancestors from suffering in the unknown world. Animated by the hope he had, he left country, family, and friends, traveled hundreds of miles, feasting his longing eyes on that hideous block of wood, (but to him Juggernaut, the Lord of the world) and started for his distant home—sick, weary, and footsore, a stranger in a strange land, no one to give him a cup of cold water, or watch his ebbing life. He had not made more than 200 miles, homeward, when death met him, and his life pilgrimage was ended.

"This wayside scene was by no means new to me," said Miss Phillips, "but a feeling of awe crept over me. Many, many times did the question come—where is that pilgrim? For the poor lifeless form that lay forsaken by the roadside, and would, before morning, become food for dogs, was only the house he lived in."

Before closing I might mention a few things connected with the worship of the goddess Kali. This annual festival and feast takes place in the month of October. All courts of law, business places, and schools are closed.

According to Hindoo fables, this goddess is the wife of Mahabed, one of the Hindoo trinity. Her office is that of a saviour, although she is one of the most hideous and cruel of the many gods. She is represented as standing on the body of her husband, on her head she wears an immense gilded crown, in one hand she holds by the hair a human head, in another (for she has four), she bears a sword, and about her neck a necklace of human skulls. Among the followers of Kali those who are sufficiently wealthy have her image made each year in their homes. About the first week in October a model in clay is called, and proceeds to make a rough frame work of bamboo for the figure. This is painted so as to be about the complexion of a Hindoo. The figure is adorned with gold and silver tinsel and red and yellow paint. After the image is complete a priest is hired to give life to it.

This is done by simply reading various passages over her. After this ceremony the worship begins. For five days the best kinds of rice and bananas, also goats, lambs, etc., are daily offered. During these five days great festivities are carried on. Every one wears and eats the best they can possibly afford, and giving and receiving presents is quite in order. On the evening of the fifth day, about nine o'clock, the image loses her life and the dead figure is carried to the river bank,—followed by a great procession—and amidst weeping for her departure and prayers for her return she is cast into the water. As we read and hear about the dreadful cruelties associated with the worship of the idol gods in India we are most thankful that the lines have fallen to us in such pleasant places: that we have had our birth in a Christian land, have been taught in our homes and Sabbath schools, that there is only one true and living God—the Creator and Preserver of all things.

It seems to me that our responsibility cannot be better expressed than in these beautiful lines:

Look! beyond the restless waters, See the fields already white; But the wan and weary reapers Falter ere the shades of night.

To the rescue! to the rescue! Heed stern duty's loud behest; There's no time for idle loitering, Yonder is the land of rest.

To the rescue! Up and doing! Hear the Macedonian cry: "Christians, hasten! come and help us, Hasten quickly, or we die."

SADIE E. SMITH.

Marysville N. B. Society.

On the first Friday evening in January the Marysville A. C. F. Society met for election of officers. After the topic for that week had been studied, the following officers were duly elected for the ensuing term:

Bro Bradford Pond, President. Bro. Geo. A. Tapley, Vice President.

Bro. Geo. W. Robertson, Rec. Sec'y.

Sister Blanche Black, Treasurer.

Bro. E. B. Staples, Cor. Sec.

In future we will meet every Thursday evening, instead of at close of Sunday evening's evangelistic service, as heretofore.

Highway and Hedge, Devotional and Musical Committees, composed of devoted brothers and sisters, were appointed. We start in the year and the new century with a greater determination to be of some assistance in gathering the young into His Church, and in anyway furthering the interest of the Redeemer's Kingdom. Pray for us.

E. B. STAPLES, Cor. Sec.

One week of February remains. Many hundreds of subscriptions should reach us before it closes.

The Man Who Asked To Be Defeated.

The man who asked to be defeated owned an extensive farm near Trenton, N. J. He was a Methodist local preacher and a recognized enemy of the liquor business. When a man of about thirty, he was nominated for the State legislature on the Democratic ticket. A committee of licensed tavern-keepers from his own party waited on him. They discovered the muscular young Eliza ploughing in the field; he received them with his uniform courtesy.

The delegation came at once to their errand. His opposition to intemperance was well known to them, they said, but while they did not ask him to give up his habits of abstinence, they wished him to sit with them in a meeting of tavern-keepers soon to be held in a neighbouring public house, and thus to indicate by his presence that he would agree not to injure their business. In return, they would assure his election. The man saw that it was a pledge. He knew also that these men had in their power to defeat or to elect him. It was a crisis in his political career. But without hesitation he made his answer: "Gentlemen, if you expect me to go to the legislature mounted upon a rum-barrel, I prefer to stay at home. Do you understand me?"

They understood. Bowing themselves out of his presence, they went away to plot his defeat. This they accomplished, as he knew they would.

In 1854, when the Kansas and Nebraska Bill introduced by Douglas had so stirred the North that it threatened the life of the Democratic party, the Democratic National Committee met in Washington and went over the various Congressional districts to see what influences were at work. When they came to the district which included Trenton, N. J., they learned that there was an independent temperance movement there led by a farmer parson. They were informed

that, if they could get this man to support their candidate, they could elect their Congressman in that district. A man was sent from Washington, who, after some introductory conversation with the dangerous reformer, said he was authorized by President Pierce to promise that, if the farmer would lend the influence of his independent political following toward the election of the regular candidate, he might name his office. The eyes of the farmer flashed. He replied to the politician, "Go back and tell your master that he hasn't offices enough in his gift to bribe me from my duty as an American citizen. These utterances of the yeomanry-preacher are reported exactly. They were told to his son, my father, and by him related to me.—C. E. World.

Do not think to get along without the INTELLIGENCER. You need it.

How One Prayer Was Answered.

A friend had prayed for her unbelieving husband for many years. As yet the answer did not come and her heart was bowed down; but she held fast to the promises of God and waited in hope.

One evening at the church prayer meeting, being more than usually burdened, she rose timidly, and with deep emotion said: "It is not usual for us ladies to speak in the meeting and I have feared to be intrusive, but my burden is too heavy to bear. For many years I have longed to ask you to help me pray for my husband. Will you do it now? Every heart was melted and many eyes moistened while they joined in pleading prayer. Mr. H. was much loved in that community, and they prayed as one pleader for his own son.

Just as Mrs. H. had made her request and sat down her husband came to the door to accompany her home as was his custom. Seeing the service was not ended he took a seat near the door. On their way home, he said to his wife: "Who was the gentleman they were praying for? He is the husband of one of the members, replied his wife. As they ascended the steps of their house he said again: "Wife, who was it they were praying for? The husband of one of the sisters, Charles. Well, wife, replied he, with feeling, that man will certainly be converted. I never heard such prayers as those.

That night, awakening from sleep, she heard her husband in agitated voice cry: "Wife, wife, they were praying for me! God heard those prayers. I cannot sleep. Will you get up and pray for me?"

There was joy in the presence of the angels that night, for the lost was found. What knowest thou, wife, whether thou shalt save thy husband? The prayer of faith still prevails.—Baptist Commonwealth.

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Interrupting Teachers.

It is as much out of place to interrupt a teacher while teaching as it would be to interrupt the preacher while preaching. A specified time for teaching should be given the teachers, with the understanding that they are expected to devote every moment of it to the instruction of their classes, and that the superintendent will stand guard to protect them against interruption from any source.—Evangelical Sunday-School Teacher.

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Well Done.

Two elderly women had been entertaining a roomful of people with dissertations upon the general disagreeableness of another woman. She was ugly and didn't know it; she was spiteful and didn't care; her father was a vulgar plebeian, etc.

In the midst of it all a very genial and pleasant looking old gentleman entered the room. Perhaps he had not caught the drift of the conversation; perhaps he had. At any rate, he chose to act as if he had not.

Oh, he cried, his face lighting up with pleasure. So you are discussing Miss Brown. I'm so glad, for I'm very fond of her.

Why, pray? asked one of the old ladies, a little embarrassed.

"I'll tell you one thing that happened this very day to show you why. I heard somebody in her presence make a disparaging remark about your son, madam, and I noticed how quickly Miss Brown turned the conversation. I cannot help admiring a person who does not like slander.—Woodbury Reporter.

The best way to please one-half of the world is not to mind what the other half says. The best way to please godly people is to please God.—Tongues of Fire.

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"I am very glad to let other poor sufferers know what Dr. Pierce's medicines have done for me," writes Mrs. Edwin H. Gardner, of Beechwood, Norfolk Co., Mass. (Box 70.) "You know I wrote you last summer. I read what your medicine had done for other people, so thought I would try it, and I found it was a blessing to me and my family. I began in June and took six bottles of your medicine, and three vials of 'Pellets.' I took your medicine a year when I had a ten-pound girl. I had the easiest time I ever had with any of my three children. I have been very well since I took your medicine. I took three bottles of 'Favorite Prescription,' three of 'Golden Medical Discovery,' and three vials of 'Pellets.' I had no appetite and could not eat much without it distressing me before I took your 'Favorite Prescription,' and I only weighed 135 pounds. Now I weigh 175."

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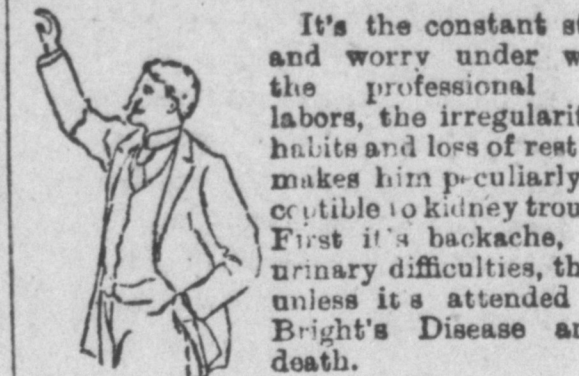
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