THE CHRISTIAN ENDEAVOR WHEEL.

BY JOHN WILLIS BAER.

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 Boston is the Hub. As we are in the Hub, let us turn the wheel upon its axis, 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 7 750 new societies (or "spokes," if you please). This is the largest increase for any one year since the "wheel" commenced revolving, fourteen years ago.

"Spoke" after "spoke" passes our vision rapidly in this whirl of inspection, in all 41 229. Of these 4 712 are from other lands, the United Kingdom heading the list with 2 645, which figures includes 180 from Wales, 112 from Scotland, and 53 from Ireland. Australia now has no less than 1 509; Africa, 30; China, 32; France, 64; India, 117; Japan, 59; Madagascar, 93; Mexico, 25; Turkey, 39; West India Islands, 63; and so on until every country is represented, save five, Italy, Russia, Iceland, Sweden, and Greece.

And now the "spokes" from the Dominion of Canada come into view. Ontario, with her remarkable growth of the last year, leads with 1 995; Nova Scotia, 388; Quebec, 264; New Brunswick, 152; Manitoba, 156; Prince Edward Island, 62; Assiniboia, 53; British Columbia, 40; Alberta, 15; Saskatchewan, 5. In all, counting 5 in Newfoundland, 3 105, an increase of 1 223 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 3 822; Ohio, 2 787; Illinois 2 446; Indiana, 1 762; Iowa, 1 563; Massachusetts, 1 309; Kansas, 1,247; Missouri, 1,133; Michigan, 1,082; New Jersey, 1 045, etc. In all, from the United States, 33,412, as against 28,696 last year.

These figures from the United States include 18 Senior societies, 33 Mothers' societies (a splendid movement, 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, to the number of 169. It includes that noble regiment of 250 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 comrades enlisted in work among the life-saving crews, lighthouses and lightships. It includes the Travellers' Union of Christian Endeavor, an enterprising company. It includes 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 339 from Canada, and 224 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 1 023; New York not very far behind, with 920; Illinois next, with 746; Ohio, 623; Indiana, 470; California, 414, etc.

And now we have counted the "spokes" as they have swept by our vision. A total of 41,229 societies with an individual membership from every clime and every nation, with skins of varying color, of which 480 are red, 20,300 are yellow, 109 400 are black, and 2 343 160 are white; in all a great interracial brotherhood of 2,473,740.

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 to-day, 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.

There are other banners, however, to be awarded,—the Junior "badge" banners. Pennsylvania carried two Junior banners from our last Convention. One for the largest total number of Junior societies, the other for the *largest gain* in one year. Pennsylvania is again entitled to both of those banners.

The Junior banner for the largest *proportionate* gain in number of societies was delivered last year by the District of Columbia to Delaware. Delaware this year must pass her banner to Assiniboia, for that province has surpassed the record of all others. Shall Assiniboia hold two banners another year? When we gather next year we shall know.

England, Pennsylvania, Assiniboia, yours has been a successful year, and the banners you carry from this Convention show that Christian Endeavor is not decadent within your borders. Your efforts, put forth in a spirit of friendly rivalry, were not for the banners,—we know there is no real value in them,—but for the blessings that come to 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 of state" for having reported the largest number of societies that had adopted the Fulton plan for giving "two cents a week" per member for missions. The "umbrella of state" is a peculiarly Oriental object, and is usually presented by the Chinese to high officials that have faithfully performed their duty. New York brings the "umbrella" to Boston, and this year it will be New York's pleasure to place it 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 unrolled in our meetings on Monday. 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 these 5,551 societies 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 given by any *one* society being the $1 900 00 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 measure its real length and breadth but 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 benevolences, represent only the record of the 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 representatives of missionary boards, home and foreign, we find that the societies in the the United States and Canada have contributed not less than $425,000 for *missions at home and abroad.*

The largest amount reported to me by any one board is from the Presbyterian foreign missionary board. 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 that represents but one board in but *one* denomination, and that the Presbyterian home missionary board received $21 330 90 last year, we can praise God for the missionary uprising among the young. But we can do better. We ought. We will.

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 consecration, that 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 banner for its excellent record in this revival of practical Christian stewardship. The Cleveland friends have reported another excellent year's work, and Cleveland is entitled to the banner again this year.

Let me mention now, and briefly, too, that the battle for Christian citizenship, which was begun three years ago at President Clark's suggestion, has been fearlessly waged, and has been blessed in promoting a more intelligent 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, and for the annihilation of the power of the saloon in politics and in all "parties." Ay, we believe the liquor traffic is the implicable enemy of righteousness and purity, and of Christ and his church. The saloon must go! The saloon must go!

The Chicago Union has had in its possession for a year the banner awarded at Cleveland for the most aggressive Christian citizenship warfare. 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 entitles them to the custody of the Christian citizenship banner for the coming year. How I wish I could share with you the excellent reports of this union and a dozen or more others! Not one has been accused of partisanship, but each has, through its individual members, stood for the enactment of good laws and election of good men, and has sturdily opposed the enactment of bad laws and the election of bad men. Yes, there *is* a new moral force in the world, and Tammany in New York and Tammany everywhere must meet it, and be overcome by it, for God reigns.

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 Philadelphia's report for this year secures 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 452 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 practical work through their missionary, executive, citizenship, correspondence, lookout, evangelistic, press, and visiting committees.

If one thing has been made clear by the history of these fourteen years, it is God's design to bring the young people of all evangelical denominations together, not for the sake of denouncing denominations or decrying 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 the fathers suffered persecution, have been largely allayed, for it has come to be acknowledged 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, the felly. Our "felly" is made up of the fellowship of over thirty evangelical denominations.

Stop the wheel, and the different divisions of our felly are easily marked, bearing different colors as they do; but turn the wheel again, and the felly shows no divisions, though they are actually there. The various colors, as they revolve, have blended into one, so that our felly shows but one color,—the blood of the Lamb that was slain for the sins of the world.

In the United States the denominational representation is as follows: The Presbyterians still lead, with 5,283 Young People's societies and 2,269 Junior societies; the Congregationalists have 3 990 Young People's societies and 1,908 Junior societies; the Disciples of Christ and Christians, 2 687 Young People's societies and 862 Junior societies; the Baptists, 2 686 Young People's societies and 801 Junior societies; Methodist Episcopal, 931 Young People's societies and 391 Junior societies; Methodist Protestants, 853 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 (most of the societies known as Epworth Leagues of Christian Endeavor); Canadian Presbyterians are next, with 979 Young People's societies and 108 Junior societies; Baptists next, with 160 Young People's societies and 26 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; Presbyterians 182; Methodist Free 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 the mother country, Christian Endeavor makes a Presbyterian a better Presbyterian, makes a Methodist a better Methodist, makes a Congregationalist, a Baptist, a Lutheran, an Episcopalian, a better Congregationalist, a better Baptist, a better Lutheran, a better Episcopalian. And, while that is true, it at the same time demonstrates *that the crown of the movement is our blessed inter-inter-INTER denominational fellowship.* As a Presbyterian, I say, for one, let us have more, rather than less, of this fellowship. The Christian Endeavor Society is as loyal a *denominational* society as any in existence, as well as a broad and fraternal, interdenominational, interstate, international, interracial society. "One is your Master, even Christ; and all ye are brethren."

This report is already too long. Time will not permit me to touch in detail upon many practical results of our societies and individuals, such as increased attendance upon the part of the young people upon all regular church services and the midweek prayer meeting; 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 its use in hand-to-hand work for the saving of souls; a clearer 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 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, when they adhere to the covenant obligation, 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 it 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 churches that have been made from our societies. You will agree with me, of course, that the growth of the local societies "is marvellous in our eyes," but what of the large number that have been taken the "next step" and have joined the various churches east, north, south and west? *In all, 202,185 have joined the churches since the last Convention.* In 1890, 70,000 new church-members were reported; in '91, 82,500; in '92, 120,000; in '93, 158,000; in '94, 183,650; and now in '95, 202,185. In the last six years, 816,336. What a ransomed host! "Praise God, from whom all blessings flow."

How much or how little our individual work or that of the Society has gained this blessed victory, we know not, sufficiently happy and thankful are we to know that these recruits to the number of 816,335 have come from our ranks in six years. Again I say, "Praise God from whom all blessings flow."

Now turn from this retrospect of magnificent achievement, pleasing, cheering, and comforting as it may have been, and with the Spirit of exaltation, of Christ in our hearts and lives, 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 "tire" that binds the Christian Endeavor wheel together, felly, 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. 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 limitation 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 the gospel 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 ordain 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 candidates 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 sermon 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 systematical ministry. The hobby rider is not the man who will cast and develop the highest type of christian character among his people.

Brother Newcomb goes to Grafton, N. Dak., to succeed Rev. F. A. Starratt, (B. A., Acadia, '92) Grafton is one of the centres 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 Bro. Stewart has organized a new church at one of his outstations 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. N. Archibald, of Lunenburg, is spending 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 God 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 failure of their hopes in Jesus, and, satisfied that all was over, went back to their old life of fishermen. No statement could be further from 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 women who were 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 unfits men for homely duties. A Christian experience does not make men too high for the tasks and drudgeries 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 those 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 prospered in her obedience. 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 mists 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 mists of our earthly life hide 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 commands come to us in our work through the mists 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. Though our eyes cannot pierce the mists, 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 problem is 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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