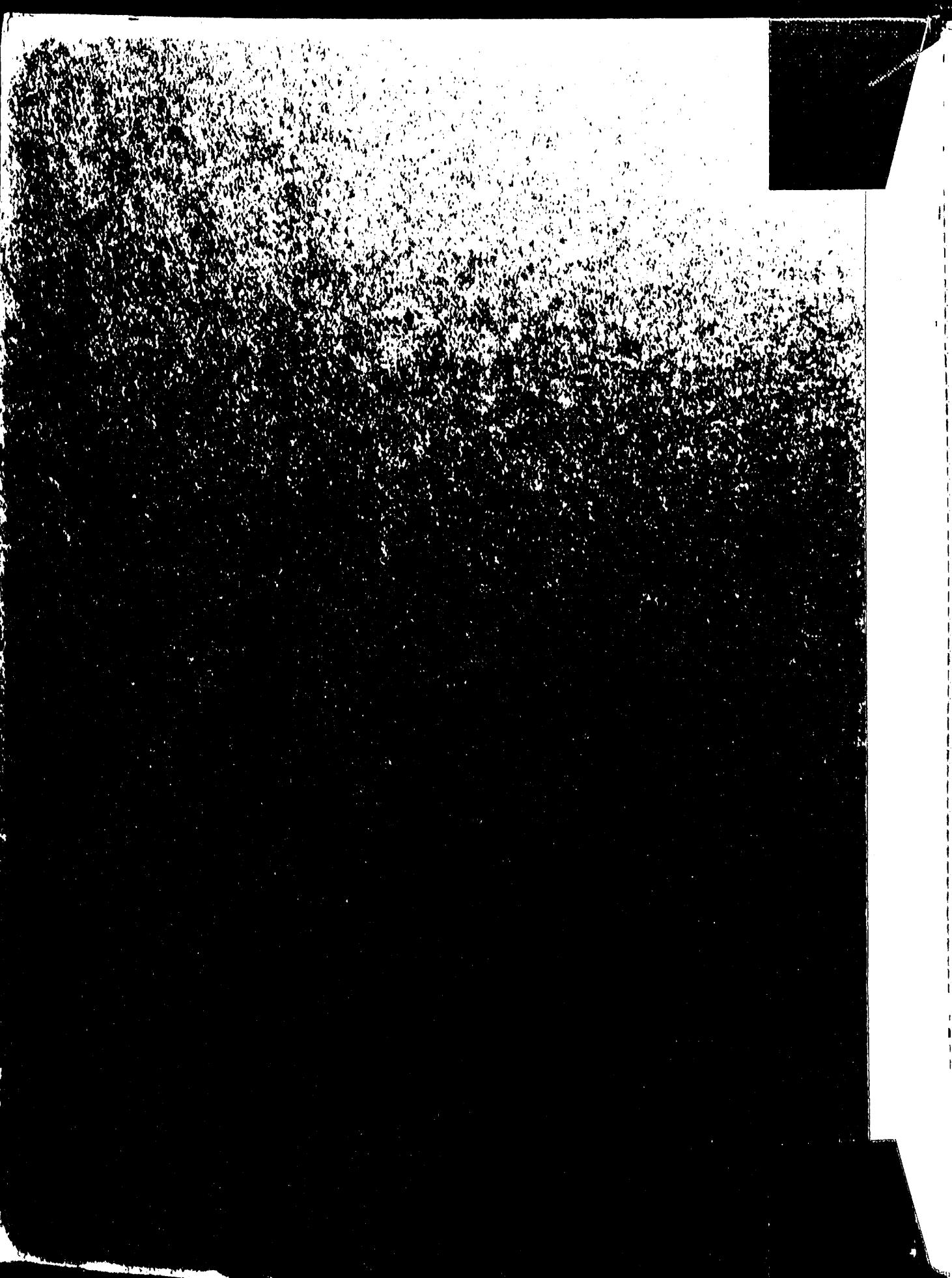
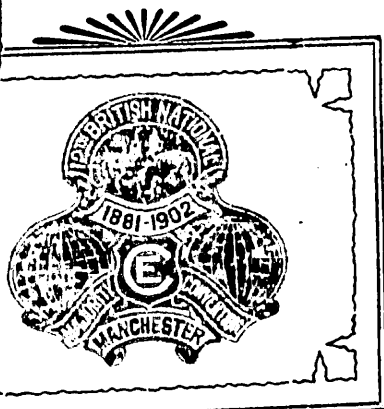


SOUVENIR

International
Society
of Christian En-
deavor

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CHRISTIAN
ENDEAVOUR.

SOUVENIR.

ILLUSTRATING THE
Coming of Age of the Movement and the
Twelfth British National Convention
Held in Manchester, May 17-21, 1902.

PREPARED BY
REV. FRED A. REES,
STRETFORD, MANCHESTER.

Price ONE SHILLING

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CHRISTIAN
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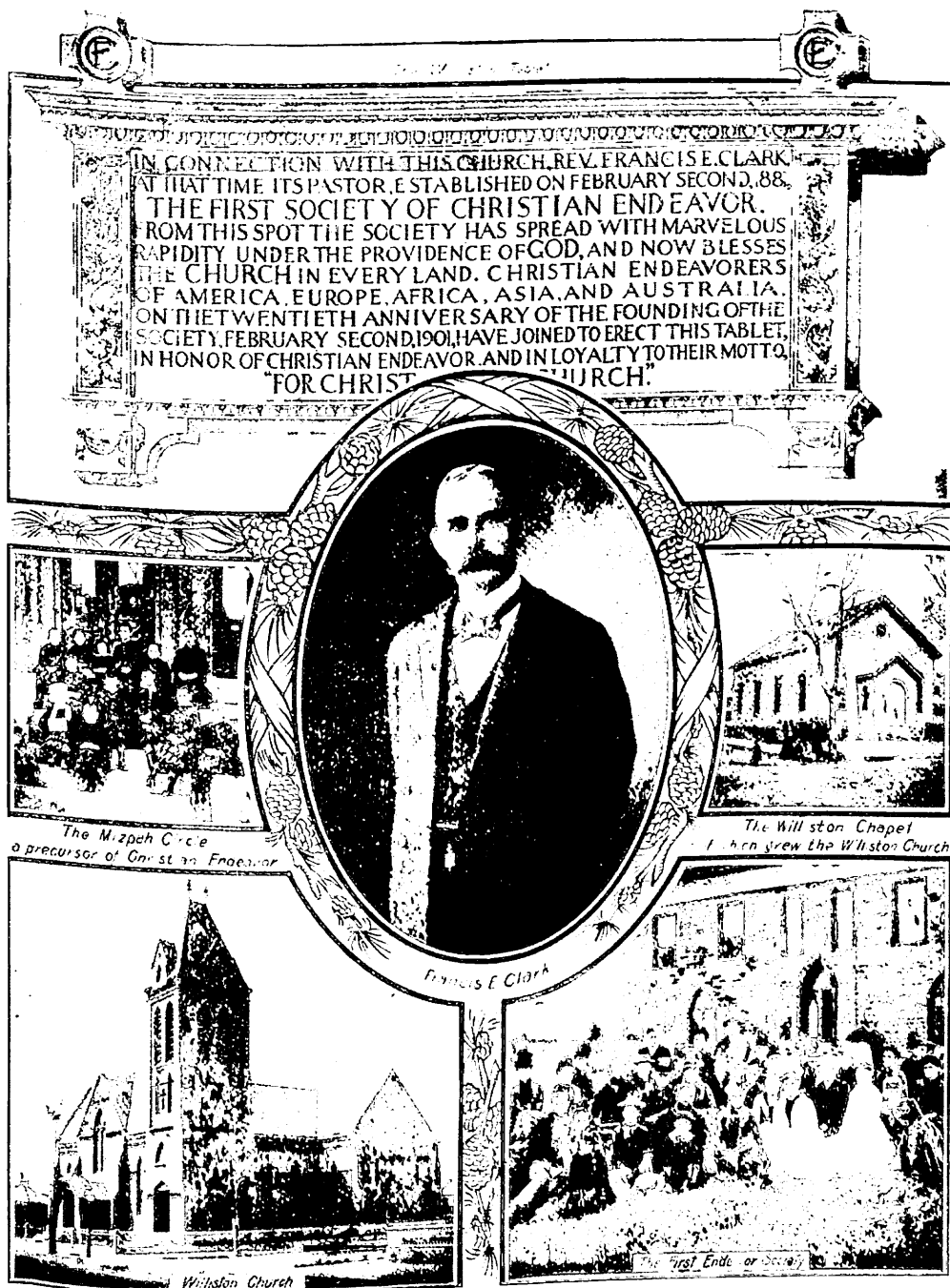
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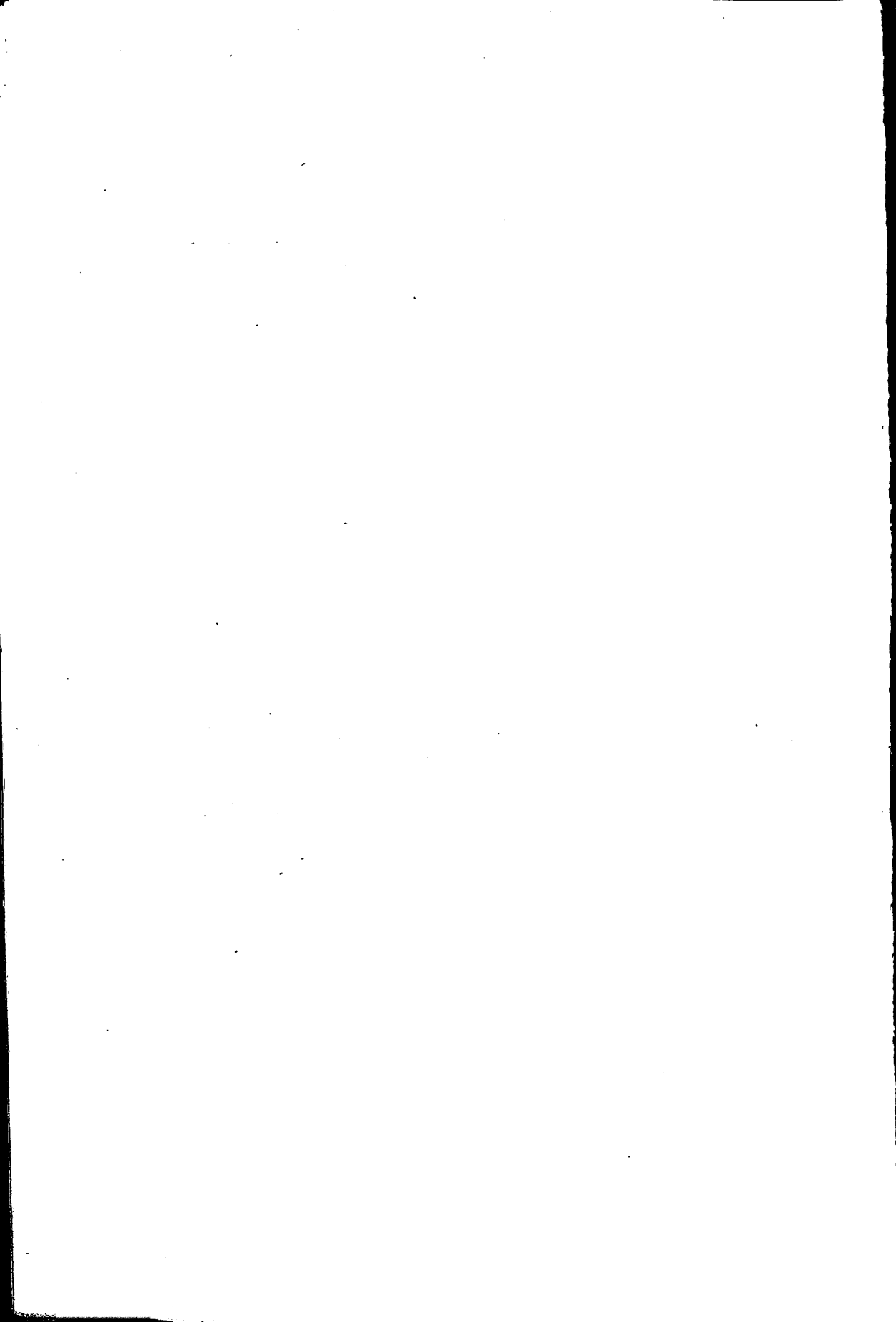
PREPARED BY

REV. FRED A. REES,
STRETFORD, MANCHESTER.

Editor of the "Convention Journal," author of "Plain Talks
on Plain Subjects;" "The New Order of Nobility,"
&c., &c.



THE WILLISTON TABLET.



PART I.—The Birth and Growth of Christian Endeavour.

Rev. Francis E. Clark, D.D.,

FOUNDER OF CHRISTIAN ENDEAVOUR.



DR. CLARK is a New Englander by birth, though born in Canada. He first saw the light in Aylmer, Quebec, on September 12th, 1851, where his parents were for the time being residing. We believe we are the first to issue a picture of the birthplace of this interesting religious leader, which was taken when Dr. Clark visited the place some years later.

Dr. Clark's father was a civil engineer, and died of cholera two years after his son's birth, which he contracted whilst ministering to a number of immigrants in their time of need. His mother died when he was seven years old. She had been a most indefatigable Christian worker, establishing Sunday Schools in Canada, teaching during the week to support herself and her family, and earning not a little by writing with much literary skill for the press. The



CHERRY TREE COTTAGE, AYLMER, QUEBEC, DR. CLARK'S BIRTHPLACE
From a Photo taken when Dr. Clark visited the place in after years.

orphan boy was taken charge of by an uncle, Rev. E. W. Clark, of Auburndale, Mass., where Dr. Clark in later years made his home. It is of the Society of C. E. at Auburndale that he is a member, and to it he regularly sent his response to the monthly roll call when on his tour round the world. He was trained at Meriden, N.H., graduating at Kimball Union Academy in 1869. He then graduated from Dartmouth in 1873, and from Andover Theological Seminary in 1876, receiving a call at the same time to Williston Memorial Church, Portland, Maine. The event of his pastorate there was the formation of the C.E. movement which soon encircled the world. Removing from here he became the pastor of Phillips Church, South Boston, which he relinquished after four years' service to undertake the responsible position of President of the Board



Mrs. F. E. CLARK, WIFE OF THE FOUNDER OF C. E.

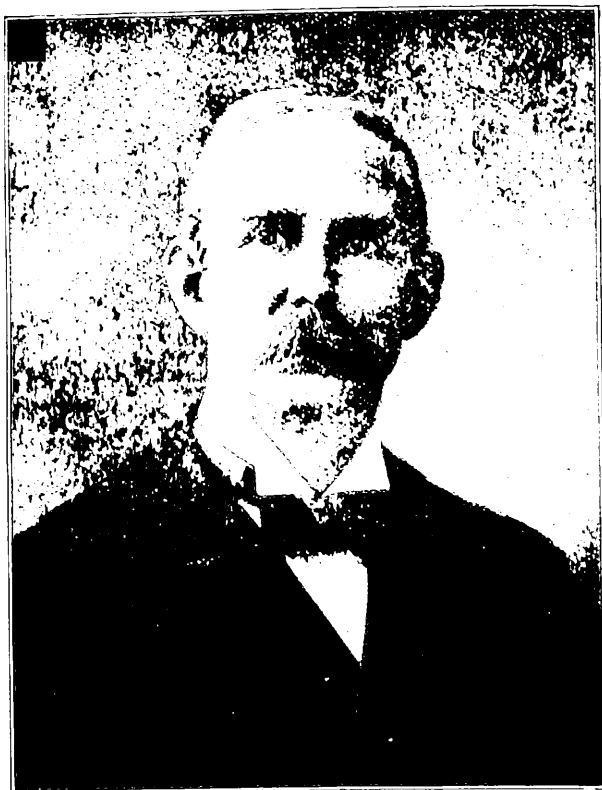
of Trustees of the United Society of Christian Endeavour, and the Editor of the society's publications, positions for which no man was better fitted. He has travelled all over the world on behalf of the movement which, under God, he has inaugurated.

Mrs. Clark has ably seconded her husband's efforts from the first: indeed the "Mizpah Mission Circle" under her leadership was among the members of the first C.E. Society. She is an acceptable speaker at Endeavour Meetings, and she accompanies her husband in most of his travels.

One of America's leading preachers once said at an important official meeting of the United Society of Christian Endeavour, that "Dr. Clark is a statesman. If he were not a Christian minister and leader he might have been one of the greatest statesmen of the day. He knows exactly when and where to put the emphasis. Nothing could have been more timely than the movement to educate the young men in the questions and duties of public life." The statement is also borne out by the remarkable successes of his administrations, and the number of leading preachers, teachers and others whose services he has enlisted in the work.

The Cradle of the C. E. Movement.

THE honoured founder of the Christian Endeavour Society, the Rev. F. E. Clark, D.D., in his "World Wide Endeavour" from which we have received gracious permission to quote in preparing this souvenir, says:—"The birthplace of any movement or of any man that has been conspicuously used of Providence is always of interest. A small fortune would be paid for the rough pine cradle in which Abraham Lincoln was rocked. The streets of Gloucester are for ever hallowed, in the imagination of the Christian world, because out of them Robert Raikes gathered the living material for the first modern Sunday School; and an interest which would not otherwise attach to the Williston Church in Portland, Maine, gathers around it because here in the Providence of God the first Society of Christian Endeavour was started."



Rev. F. E. Clark, D.D.,
Founder of the Christian Endeavour Society, and President of the United Society of
Christian Endeavour.

This Church was formed in 1873, and was named "Williston" in honour of the maiden name of the beloved wife of Rev. George Leon Walker then the pastor of the mother Church at State Street. The first minister was Rev. B. F. Leavitt, who resigned after eleven years' faithful service, and he was succeeded by what Dr. Clark himself has called, "a young theological student, who has since, because of a pun upon his initials, very absurdly become known as 'Father Endeavour Clark.'" The Church grew so rapidly that in less than two years a new edifice was erected.

Following up an unusual manifestation of interest in Christian affairs by the young people the pastor conceived the idea—or rather God put the idea into his mind—of drawing up a constitution of a Young People's Society. The young converts, with others who had been longer in the Church, were invited to come to his house on Wednesday evening, February 2nd, 1881.

The 2nd February proved to be one of the most bitterly cold days in the calendar of the year. Snow covered the ground and the housetops, and glittering icicles like stalagmites of diamonds hung on the eaves. In the afternoon some forty boys and girls with a few young ladies gathered for the usual meeting of the Mizpah Mission Circle, and after tea were joined by their older brothers and sisters. Conspicuous among the older ones were Mr. W. H. Pennell and his fine Sunday School class of young men. Here in the warm and comfortable parlour of the home of this warm hearted and



DR. CLARK'S PARLOUR IN WHICH THE FIRST MEETING WAS HELD.

zealous pastor was born that movement, which, it is safe to say, has done more than any other known in Church history to melt the cold, freezing hearts and consciences of the young people of the world.

When the constitution was read—which answered in almost every particular to the one still in use in every C.E. Society—a deathly stillness fell upon the meeting; to some of them it seemed that more was expected of them than of the deacons even, and other officers of the church, and they felt keenly their own inexperience and awkwardness in Christian service. It seemed as though the Society would die still-born, and be simply a creature of the pastor's imagination. But God ordered it otherwise. In that company were two who were specially influential, and helpful in launching the little craft. These were Mr. W. H. Pennell and the pastor's wife. Seeing that the matter was likely to fall through, at least for that meeting, Mr. Pennell affixed his signature to the constitution and called upon his class of young men to do the same. Mrs. Clark quietly circulated among the girls of the Mizpah Circle, persuading them that it was not such a dreadful promise to make as they at first supposed, telling them that the provisions of this constitution any earnest young Christian could live up to, and promising herself to be a member, though at first she shrunk from the pledge as much as any of them.

One by one the young men and women affixed their names to the document, a few more minutes were spent in conversation, a closing prayer was offered and a hymn sung, and the young people went out into the frosty night to their homes with a merry "good night," "good night," to each other, and the first Society of Christian Endeavour was formed.

Below we give an exact copy of the first twenty signatures to the pledge.

	<u>Names of Members</u>
1	W. H. Pennell
2	Elias J. Thordike
3	Edw. L. Hayward
4	John G. B. Thayer
5	W. M. Dyerborn
6	B. H. Farnsworth
7	E. J. Cogood
8	B. B. Cuyler
9	Henry G. Pennell
10	Charles F. Johnson
11	Isa Pennell
12	Erwin Rand
13	Grace Pyrrones
14	Anno M. Forslund
15	Anno P. Merrill
16	Carrie B. Howell
17	Alice Carter
18	Samuel J. Cousins
19	Charles A. Page
20	Frank B. Pitter

THE FIRST TWENTY SIGNATURES TO THE
C. E. Constitution.

THE FIRST ANNIVERSARY.

When the Williston Society met for its First Anniversary on February 2nd, 1882, there were at least twenty societies in existence, the original society having increased to 130 active members, and some 15 or 20 associates. A report of this Anniversary appeared in the Portland daily papers, *The Christian Mirror*, *The Congregationalist*, and *The Golden Rule*, which greatly increased the interest which was already felt in the Society.



THE FIRST CONVENTION.

The First Convention was held in America at Williston Church on June 2nd, 1882. "At this Convention," says Dr. Clark, "six societies were represented, all of them but two belonging to a Church in the City of Portland. The Williston Society reported 168 members, and with the other five societies supplied a total of 481 members. If my memory is not at fault, five of these societies were represented by actual delegates, and the other one, connected with the Church at Hampden, Maine, sent a letter of greeting and a report of its progress."

"It was not thought at all strange that no one came from such a vast distance as Hampden to attend the Convention. In fact, it would have been thought singular if anyone had thought it worth while to spend the time and money necessary to come so far. The delegates from Bath, some thirty-five miles from Portland, were received with open arms, and their devotion to the cause in coming so far was not considered a little remarkable."



THE FIRST BOOK OF CHRISTIAN ENDEAVOUR.

In the spring of 1882 Dr. Clark published a booklet of twelve pages, entitled "The Children at the Church Doors," which explained why the C.E. was needed, and its purposes. This book led to enquiries which gave birth to the idea of publishing a larger work. This was entitled "The Children and the Church, and the Y. P. S. C. E. as a means of bringing them together." It was dedicated to the members of the Williston Society. It is now a classic of the movement. An abbreviated reprint has appeared in England, and the substance of it has been translated into a score of different languages.

THE FIRST FOREIGN SOCIETY.

A brief paragraph in the report of the Third Convention informs us that "Rev. F. E. Clark told of the formation of Societies at Foo Chow, China; and at Honolulu, S.I." About the same time a letter was received from Miss Leitch, of Ceylon, telling about the formation of a society among the Tamil speaking children of Jaffna. Her letter described the simple, touching faith of these far-off Endeavourers, and of their generosity as well, for one of the first acts of the boys belonging to the society, was to dedicate one of their cocoa-nut trees to the Lord's service, and to write upon the bark the letters,



MISS LEITCH AND PUPILS, JAFFNA, CEYLON.

which in Tamil stood for Y. P. S. C. E. All the cocoa-nuts which the tree grew were given to the missionaries for the advancement of the Kingdom; while the girls, who were too poor to afford a tree, devoted a hen to the same purpose, and all the eggs and chickens belonging to this biddy were sacred to the missionaries.

The honour of the first Society outside America has to be divided between China, Ceylon and the Fort Street Church of Honolulu, which was started by the Rev. J. A. Cruzan, who had read Rev. F. E. Clark's article on "How one Church looks after its young people."



THE FIRST C. E. UNION.

Manchester, Connecticut, has the honour of establishing the first local Union of Christian Endeavour, and the first State Convention in 1886, though the State Union seems to have been in existence before this. The name of "Manchester" is inseparably

connected with these beginnings. If Manchester City (Conn.) had the first local Union, to Mr. Eli, Manchester, belongs the credit of first suggesting the formation of a State Union, which led to the holding of a meeting at Howard Avenue Church, New Haven, Conn., on July 2nd, 1884, to consider the same, at which six societies were represented by forty-nine delegates. It was at Bridport, Conn., the following year however that the matter was finally decided. The difficulty of deciding upon a suitable name for the new organisation was settled by the whispered suggestion of the daughter of the chairman, Rev. Erastus Blakeslee: "Why not call it the Christian Endeavour Union?" This happy name caught on and with it we are all familiar. A New Haven local Union was formed through the energy of Dr. J. H. Twitchell, of Dwight Place Church, in January, 1886, and this claims to be the first *properly constituted* local Union.



THE FIRST GENERAL SECRETARY.

The little one had become a thousand, and demands were made which made it imperative to consider this proposition:—"We need a general secretary who shall give his whole time and effort to the work of the Society of Christian Endeavour." This was considered at the epoch-making convention held at Ocean Park, Old Orchard, Maine, on the camp-ground belonging to the Free Baptists, on July 8th and 9th, 1885, when the United Society of Christian Endeavour was formed. The Rev. S. W. Adriance was unanimously elected to the post of Secretary, and his salary was ensured in the result of an appeal to the Convention then sitting, made by the Rev. James L. Hill, D.D. At the end of a remarkable half-hour Mr. Hill found that \$1,210 had been subscribed by that little company. Mr. W. H. Pennell, whose name appears No. 1 on the list of active members of the first C. E. Society, and who had been President of the Conventions up to this time, was now succeeded by Mr. W. J. Van Patten, the former treasurer. Mr. Adriance, however, found Church ties so strong that he was forced to resign the position of C. E. Secretary, and his place was taken by Mr. J. M. Ward, who served with much ability for four years. Mr. Ward had previously filled the position of treasurer, and his place in this post was now taken by Mr. William Shaw, who holds the office to-day, and this with the agency of the publishing department, now occupies the whole of his time. The Secretaryship is now held by Mr. J. Willis Baer.



THE FIRST C. E. PAPER.

At the second Saratoga Convention held in 1887, it was resolved that *The Golden Rule* be adopted as the official organ of the United Society of C. E. A Company was formed to finance the paper, and "Father Endeavour" Clark was appointed Editor.

In 1892 Professor Amos R. Wells, then a teacher of Greek in Antioch College, at Yellow Springs, Ohio, was persuaded to become the Managing Editor, a position he still holds in connection with the *Christian Endeavour World*.



PROFESSOR AMOS R. WELLS.

THE FIRST C. E. HYMN.

Every movement has its poets, and much of the success of many religious forward movements must be attributed to the popular hymns they have inspired. Dr. Clark says that the first hymn as far as he knows, that was written expressly for the Society was by President Rankin, and was sung at the first Saratoga Convention. We quote the first verse :—

Keep your colours flying,
All ye Christian youth,
To Christ's call replying,
Full of grace and truth.
Rise in strength and beauty,
In life's morning glow,
Answer to each duty,
Onward, upward go.

Dr. Rankin is also the composer of that ever popular farewell hymn :—
God be with you till we meet again.

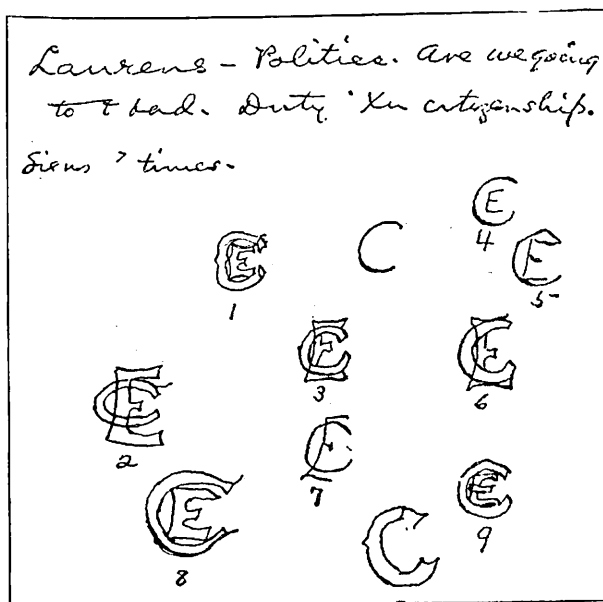
Early in the history of the movement the necessity of a distinctive Christian Endeavour hymn book was felt, and Rev. S. W. Adriance sought to supply this want by the publication of a small volume entitled, "Hymns of Christian Endeavour."

THE FIRST BADGE.

At the Ocean Park Convention was made the first mention of C. E. Badges, and the following piece of information is recorded: That "the badges consisted of a little piece of white satin ribbon, with the interesting legend, 'Christian Endeavour Delegate' printed thereon in red letters." At the first great Convention held in Chicago this resolution was passed: "That a society badge be provided and be commended universally to our members." It is safe to say that Christian Endeavourers will never want any other universal badge than this simple little monogram which so plainly tells of the organisation to which they belong. The letters C. E. tell their own story. The two words of the title are made prominent. The C embraces the E. The Endeavour is all within the Christ, and it was fortunate that no meaningless badge came to be adopted. The story of the badge can be best told by Rev. H. B. Grose, with whom it originated, though the credit for designing the exact shape in which it is now used must be given to Mr. Woolley, of Medford, Mass., an experienced draughtsman. Here is Professor Grose's own story of the badge:—"In looking over some old papers the other day I came across a half-sheet that at once struck me as of some historical interest in connection with the origin of that monogram pin which has now become familiar the world over. The characters rudely sketched on this bit of paper formed the basis, I believe, of the pin we are proud to wear."

"After the United Society was organised one of the early matters pressing for action was the adoption of an official pin, in order to prevent the multiplication of styles otherwise inevitable. A little circle with a star enclosed had already made its appearance locally, as an earnest of what might be expected. Two or three designs were secured by the officers, and copies were sent to the Trustees for inspection and suggestion before the next meeting of the board. I was sitting in my study in Poughkeepsie when the letter was brought in to me. The designs were elaborate and beautifully prepared, one of them a shield I think. My first impression was that they were too elaborate, and must prove expensive as well. My idea was that the cheaper, and the simpler the pin, the better; and the background of shields and crescents and diamonds, and so on had been used to such extent by one secret order or another, that the open monogram occurred to me as more uncommon and capable of the greatest simplicity, combined with effectiveness and clearness. On the impulse of the moment I began to put the letters together to see whether they would join gracefully."

"I have numbered the attempts in the order of their making. It will be noted that the first idea was the one finally returned to in the ninth outline, which, while very crude from the artistic point of view still gives the form finally adopted. . . . The design was patented, so that any profits accruing from the sale of the badge should be used in the extension of the movement, and not go into the pockets of private individuals. . . .



SLIGHTLY REDUCED FAC-SIMILE OF THE FIRST DESIGNS
OF THE BADGE.

These drawings were made on the sheet on which I was jotting down some points for an article at the moment the letter from Boston was brought in. I leave the points too, because it seems an interesting coincidence that one of those points was that 'Duty of Christian Citizenship' which President Clark suggested and emphasized so effectively at Montreal, July, 1893, and which now has come to assume so much practical importance in the forward movement of the Christian young people of the nation. The awakening on this subject has come none too soon."

Growth of the Movement.



THESE were the beginnings of a movement that is without parallel in the annals of religious history. The one Society of Williston Congregational Church formed in 1881 has developed into an inter-denominational and international organization which promises to revolutionise the ordinary church life, and to materially effect the life of the world's nations. Its appeal to the heart and consciences of its members, its loyalty to the Lordship of Jesus Christ, and its faithfulness in the fullest obedience of His commands have proved their power in transforming lives, and in the dissemination of the highest principles of social ethics in nearly every country in the world. The fifty-seven who signed the first charter had no idea that they were to be the pioneers of a society which in twenty-one years would number over four millions of members.

When the Holy Ghost descended at Pentecost those on whom He came were able to "speak with other tongues." Is it wrong to speak of the result of this new movement as another Pentecost? What sealed lips have been loosed, what cold hearts have been melted, what sleeping consciences have been aroused, and what indolent hands

have been moved through its agency. Other tongues! If representatives of the Christian Endeavour world could be got together into one room for conference, what a Babel of tongues there would be. A Babel of tongues but not of hearts! There would be representatives from all the States of America, from Canada, West Indies, Great Britain, France, Germany, Switzerland, Russia, Scandinavia, Spain, Italy, Greece, Turkey, Arabia, Palestine, Egypt, Armenia, Persia, India, Ceylon, China, Japan, Malaga, Australia, New Zealand, the New Hebrides, Samoa, Hawaii, Liberia, South Africa, and the Congo.

Juniors, young people, and adults would be present, each in their own garb, alike only in hearts. The soldier with his blood-marks of battle, and the sailor with the salt smell of the seas would be near each other in that meeting; the policeman and the prisoner would be standing together as brothers; the ex-captive slave and hard-tasked servant would rejoice together in their spiritual liberty; commercial travellers and car conductors would travel together to the meeting; mechanics and merchants would speak of the same power. Caste distinctions would be unknown or forgotten in their oneness in Christ Jesus. The Cuban and the Spaniard, the American and the Filipino, the Boer and the Briton would greet each other with a holy kiss, and rejoice together in their spiritual peace.

From this meeting they would go back to their own lands to further the Pentecostal blessing through the variety of committees peculiar to the Society—look-out, prayer meeting, social, sunshine, missionary, temperance, good citizenship, literature, Sunday School, and others included in the "Whatsoever Committee," which performs the duties not in the province of the other committees.

And who can tell what its future will be?

To illustrate the world wide operations of this Christian Endeavour movement is the purpose of Part II. of this Souvenir.

WORLD WIDE ENDEAVOUR

BEING

ACCOUNTS OF C. E. IN VARIOUS LANDS WITH
ILLUSTRATED PICTURES. MANY OF THEM
SPECIALLY SENT FOR THIS
SOUVENIR.



Christian Endeavour in America.



WE have not been able to get reports from all the States in America, nor from Canada, but Mr. J. Willis Baer, the Secretary of the World's Christian Endeavour Union, has kindly given us permission to use the report he submitted to the last great American Convention, which was held at Cincinnati, on July 6th, 1901. From this we cull the following interesting facts and figures.

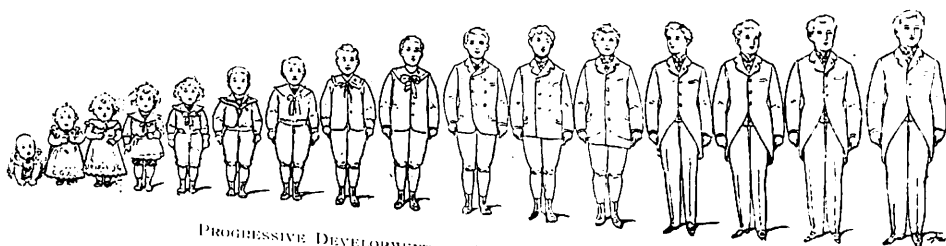
In 1891, the close of the first decade of Christian Endeavour, there were 16,274 societies, and we returned hearty thanks to God for what He had wrought. In the year 1901, at the close of the Christian Endeavour's second decade, we must employ the same numerals, though differently arranged, to tell our numerical strength, for the 16,274 societies have become 61,427. The nearly one million members have become nearly four millions! This growth is marvellous, and nothing comparable to it can be found in history. The rapidity with which the societies have multiplied is so familiar, having compelled attention around the world, that we have in late years accepted that fact as commonplace. I remind you of this wonderful numerical extension of Christian Endeavour, because it proves to me beyond a doubt that ours is not a man-made society, but a broad, inter-denominational, international, and inter-racial brotherhood. "Man can organise a society, God creates a movement."



MR J. WILLIS BAER, OF AMERICA.

THE NET GAIN.

Each year we have expected that this increase in numbers would be comparatively small, but that time has not yet come. The *net* increase in numbers of *new societies* since we met in the great London Convention last July, is nearly two thousand, with a total membership of almost one hundred thousand members. In other words, the net increase during the past year equals the total number of societies organised during the first seven years of our splendid history! There have been more than 2,000 new societies added to the lists, but the *net* gain has not been quite that, because we have had to drop from our fellowship, societies that have disbanded for various reasons, or that have become exclusively denominational societies.



THE JUNIORS AND INTERMEDIATES.

Very naturally the increase in Junior and Intermediate societies continues to be interesting. There are now over 16,000 Junior societies, and 1,285 Intermediate societies, the first with 483,000 members, and the second with 38,500. Remember the boys and girls! Christian Endeavour will fail of its mission in these third-decade days if it does not reach out to every boy and girl, to every young man and young woman in the Sunday School and Church, and make them out-spoken and active disciples of Jesus Christ.

A FIELD SECRETARY.

In American C. E. an advance step which merits approval is the election of Rev. Clarence E. Eberman to the post of field secretary, a new position created to meet the onward sweep of Christian Endeavour. For many years the need of such an official to give his whole time to the field has been great. While the Executive Officers of the United Society will probably spend as much time in the field as ever, it is a matter for general congratulation to know that we can now have the aid of a field secretary.

The esteem in which he is held by his brethren of the Moravian Church is indicated by communications from leaders in that honoured missionary church. Secretary Eberman's chief work will be the encouragement and development of Christian Endeavour Unions. State, district, and local.



OUR INTER-DENOMINATIONAL FELLOWSHIP.

The unification of local and district unions during the past year has demanded our admiration. The inter-denominational fellowship, which has been from the first a blessed fruit of Christian Endeavour, has during the past year been fostered as never before. There was a time when it seemed that this unique feature of Christian Endeavour would be imperilled, but those days have gone, never to return, we believe. The denominational loyalty of local Christian Endeavourers is seldom challenged, and on the contrary we find it officially and heartily commended by many ecclesiastical courts and assemblies in many denominations. The Presbyterians lead in the United States; then come the Congregationalists, Disciples of Christ, Baptists, Cumberland Presbyterians, Methodists, Protestants, Lutherans, in order named; this list supplemented by a large number of other denominations, forty in all. In Canada, with its more than five thousand societies, the Methodists lead, almost all their local societies being called Epworth Leagues of Christian Endeavour; the Presbyterians are next, and Baptists third.

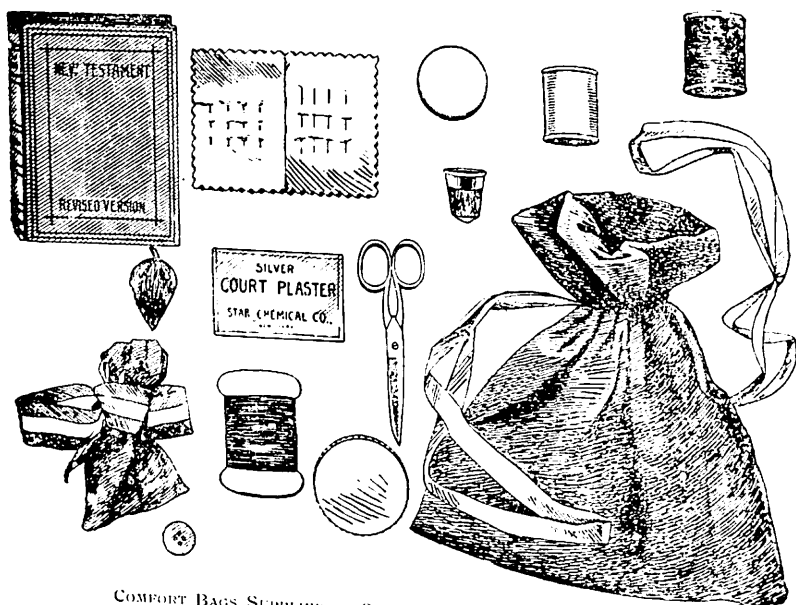


CHRISTIAN ENDEAVOUR IN UNUSUAL PLACES.

There are a number of Mothers' and Parents' Christian Endeavour societies; societies also in unexpected places, such as schools and colleges, asylums, institutions for the blind and for the deaf, among car-drivers and motor-men, policemen, travelling men, life-savers on the coast, lighthouse employés, and in prisons, schools of reform, and among employés in large factories; among the soldiers in barracks, marines and sailors on men-of-war and in the merchant marine. Indeed where will you not find Christian Endeavour?



REV. C. E. EBERMAN, FIELD SECRETARY.



COMFORT BAGS SUPPLIED TO SAILORS BY CHRISTIAN ENDEAVOURERS.

GIVING TO MISSIONS.

Over twenty thousand of our members are enrolled in the Tenth Legion, a noble band gladly rendering unto God at least one-tenth of what He has first given them. God speed the day when many thousands more will have joined the ranks of these Legionaries. Eight thousand five hundred and twenty-six societies have kindly informed me of what they have been contributing in money as societies to the Lord's work, and the total amount is \$504,461.88. Of this amount \$200,215.80 went directly to the denominational mission boards, \$247,858.37 to their home churches, and \$56,387.71 to other benevolences. If 8,526 societies can contribute \$500,000, what may not 60,000 societies do when thoroughly appreciating their opportunities and privileges?

The Macedonian Phalanx, the "living link" between the money-earner and the mission worker, has extended its lines into new territory. This Phalanx is an enrolment of all individuals or societies supporting a missionary at home or abroad, or a native worker, or giving at least twenty dollars to their own denominational mission board. Many a Macedonian Phalanx certificate has been sent out to those eligible to membership. The societies deserving especial recognition in this respect are too numerous to mention, but I must tell you that the society in Oxford Presbyterian Church, of Philadelphia, heads the list, with total contributions amounting to \$2,766.66. Then comes the Chinese society in the Congregational Chinese Church of San Francisco, whose forty-four members have given in one year \$1,521.88. Both of these societies have in past years given over \$1,000 for benevolences. The Endeavourers of the First Presbyterian Church, Cape May, N. J.,

are third, with \$1,445.16; and the First Presbyterian Society, of Syracuse, N. Y., next reporting \$1,197.89. So far as I know, the Juniors of the Congregational Church, Brighton, Mass., have contributed the largest amount of the Junior societies, \$232.85. This Junior society has held this enviable record at the head of the roll of honour for several years.



ADDITIONS TO THE CHURCHES.

This year seems to be crowned with another splendid evidence of life. There are now 26,000 Comrades of the Quiet Hour, that have pledged to make it the rule of their life to spend at least fifteen minutes alone with God at the beginning of the day.

More and more is Christian Endeavour becoming an evangelistic agency for Christ. In all 160,000 young people have in the last twelve months joined the church from the ranks of our societies.



A CHAIN OF LIVING LINKS.

This is how the Rev. Dr. Clark describes a journey he made at the end of last year. "As I journey over the country I am often reminded how, unseen of each other, Christian Endeavourers really link hands east and west, and north and south. A short time ago, at nearly midnight, I left Keene, N. J., at the close of the Christian Endeavour Convention. A platform full of Endeavourers at the Station were waving their handkerchiefs as the train moved off, and singing 'There's sunshine in my soul to-night.' Five hours later I stepped off the train at Newport, Vt., a hundred and fifty miles further north. But the crowd of Endeavourers into which I stepped were singing the very same song, 'There's sunshine in my soul to-day,' though it was even then nearly two hours before daylight. The same spirit and the same song that I left at Keene five hours before."

"A few days later I left the Massachusetts State Convention, hurried across a dozen States to Arkansas, and found the same topics discussed, the same songs sung, the same spirit among the Endeavourers; then the next day on to the good Missouri Convention, and the next but one to the great Nebraska Convention in Omaha, where the same themes, the same hymns, the same enthusiasm made it seem like one continuous Convention six days and a thousand miles long."

"In five days I spent forty-two hours in Conventions, but there was not a wearisome or monotonous hour among them, because, though the general purpose of the meetings and the topics discussed were the same, the living links in the Christian Endeavour chain were so full of life, enthusiasm, and spiritual energy, that no one who had not a heart of stone could help rejoicing continually. Thank God for 'the tie that binds,' for the chain of living Endeavour links that encircles the world."

C. E. IN MEXICO.

El Esforzador

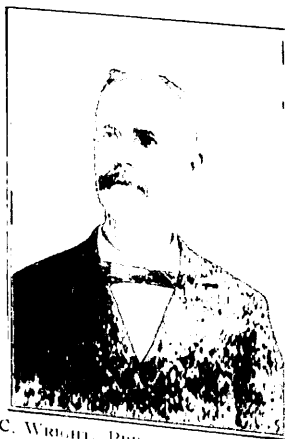


TOMO III.

C. VICTORIA, TAMPS., MEX., 15 DE DICIEMBRE DE 1901.

NUM. 18

TITLE HEADING OF MEXICAN C. E. MAGAZINE.



REV. A. C. WRIGHT, PRESIDENT MEXICAN UNITED C. E.



SANTIAGO GARCIA, VERA, SECRETARY MEXICAN C. E. UNION.



DON MODESTO GONZALEZ, EDITOR, MEXICO.

C. E. IN MEXICO.

The Rev. A. C. Wright of Guadalajara, Mexico, writes:—"The first society of C. E. in Mexico was organised in the Presbyterian Girls' School in Mexico city, in November of 1889, but it had neither the distinctive name nor the constitution of the society. The first one to be completely organised was in the Congregational Church of Chihuahua, in January of 1890. At about the same time another one was organised in the Presbyterian Girls' School in Saltillo.

"The first Convention of Christian Endeavour Societies was held in connection with the Third Annual S. S. Convention in San Luis Potosí, July 7th-11th, 1895, with about twenty delegates representing the twenty-four societies then in existence. Since that time annual conventions have been held in various cities of the republic, and a United Society for the Republic is formally organised.

"In the Annual Convention held in the city of Toluca in 1898 a Confederation of the United Society of C.E., the Epworth League, and the Baptist Young Peoples' Union was effected for the purpose of holding their annual meetings or conventions together, but in which each retains its separate organisation, and in this way large gatherings have been held, representing more fully than any other gathering yet effected, the evangelical forces of Mexico.

"I will add that in 1898 a paper was begun for the special purpose of representing the societies, called 'El Esforzador Mexicano' (The Mexican Endeavourer), edited by a Mexican, Don Modesto González, and sustained by him personally as it has not become fully self-supporting yet. It is published twice a month in Ciudad Victoria, Tamaulipas."

Secretary Santiago García Vera supplies the following statistics:—"There are societies of C. E. in 19 of the 27 states, 1 federal district and 1 territory, which compose the Mexican Republic: with 1,751 active members, 616 associate members, and 91 honorary members, making a grand total of 2,458."

C. E. IN COSTA RICA.

The Rev. S. Witt, Puerto Limón, Costa Rica, C.A., writes:—"The C. E. work is in good trim in Costa Rica. It is doing much for our young people, showing them how to work for God. It has brought about a spirit of unity in the denominations, where discord previously prevailed.

"There are eight branches, each a fully organised society in Costa Rica. The first was organised by Rev. J. Hayter, in the Baptist Church, Port Limón, August, 1899. The second by Rev. E. A. Pitt, in the Wesleyan Church; the third by Rev. S. Witt, at Matina, Costa Rica, and the fourth by Rev. A. N. McDonald, Guacimo, Costa Rica. There are other societies at Madre de Dios, Cairo, La Germania and San José Creek.



Rev. S. and Mrs. Witt.

"The total number of C. E. members is 237 ; of associates 105."

"This work is as yet confined to the immigrant population numbering about 10,000 West Indian negroes, chiefly Jamaicans. Rev. J. Hayter hopes to introduce the C. E. into the Spanish work at an early date. (The natives of Costa Rica speak Spanish). There is no possibility of any great extension of the C. E. work here except it be among the natives. There are only about a dozen Protestant Churches in the country and eight of them already have the C. E."

"We praise God for what it has done for us, and know we are only just beginning to realize its usefulness and power."

We afterwards received the following from Mrs. Witt, which we sympathetically include in our Souvenir:—"A short time since Mr. Witt wrote to you concerning the C. E. work in Costa Rica in reply to your letter dated December 2nd, 1901, written to Mr. Hayter.

"Mr. Witt is sick in hospital with black water fever, and so unable to write, but wishes me to say that since his previous letter the enclosed group of missionaries has been taken, and he would like you to use it (if in time).

"The group represents the only four workers in C. E. in the Republic of Costa Rica."

1. REV. STEPHEN WITT,
Baptist, Limon

2. REV. E. A. PITT,
Wesleyan, Limon.



3. REV. A. M. McDONALD,
Baptist, Jurrialba.

4. REV. JAS. HAYTER,
founder of C. E. movement
in Costa Rica (Baptist).

C. E. IN BRAZIL.

The Rev. R. W. Fenn, Superintendent of C. E. in Brazil, writing from Sao Paulo, Brazil, says:—"I am working single handed at present and combating many prejudices. The Brazilians keep their women well in the background, and are very conservative in other ways. My time and strength are more than exhausted in my work in the Protestant College here (Mackenzie College), and so the odds and ends of both are all that Christian Endeavour can have. When the interest is a little more general and the idea and purpose better understood, I hope to turn the whole thing over to a Brazilian Union. May God bless your Union and your approaching Convention. I hope to visit England some time in the near future, perhaps this year. Possibly I may have the pleasure of meeting you."

"Christian Endeavour in Brazil is both new and old. The Missionaries laid the foundations in toil, danger, prayer and endeavour; scattered effort in one place, and another led to the organisation of various societies which lived and died and in some



PROF. R. W. FENN, BRAZIL.

cases lived again after a time: but organised efforts to extend the propaganda is a thing of the past year only. We count nine societies in all Brazil, with a membership of about 150, although exact figures are wanting owing to many constant changes and difficulty in obtaining reliable information. Some of our societies are in the north, some in the centre, and some in the south. We have a little national periodical, *O Esforço Christao*, published here, which is for the present and for the propaganda sent gratuitously to every Christian in Brazil whose name can be obtained. We hope to familiarize the Brazilian Protestant Church with the Christian Endeavour idea, of which they know nothing at present, for we believe that it will be popular

when understood. We believe that there is a great day coming for Christian Endeavour in Brazil, because the Church is poor and native ministers are scarce, while the gospel is received with avidity in many places. While absent on a recent vacation trip we organised a society in a Church with six or seven different and widely separated congregations, served by one Pastor. What a chance for the society? At our suggestion they have divided their prayer meeting committee into sections, to hold meetings simultaneously in the different congregations many leagues apart, and they will soon form a number of societies from the parent society, and the addition of new members from each locality."

"Pray for Brazil and for the plain and humble country people who have taken up this work! Pray that God may give us soon, strength and material for a national union and a blessing in all our work! Deus vos guarde até nos encontrar!"

The *Christian Endeavour World* reports that a Sociedade Esforço Christao (Christian Endeavour Society) of forty members has been organised recently in Bahia, Brazil. One of the most promising young men has been led by it to consecrate himself to the ministry. Our correspondent, Alyne Goodsby, mentions the interesting fact that the building now occupied as the Baptist Church was formerly the Inquisition Hall where offenders against the Catholic Church were tried, and where the condemned were let down through a trap door into a subterranean torture chamber. This hall was afterwards used as a slave prison, and the whipping post still stands, but as a shade tree over the baptistry. Truly the light is breaking on Brazil!

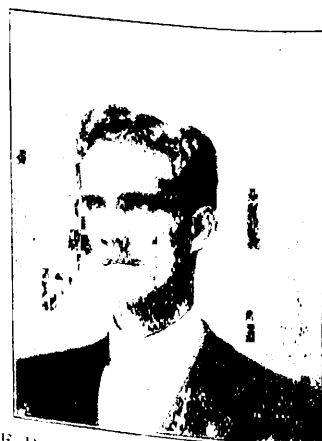
CHRISTIAN ENDEAVOUR IN JAMAICA.



Dr. & Mrs. CLARK and the EXECUTIVE of the Jamaica Union, 1899.



REV. W. J. MAUND, President Jamaica C. E. Union.



MR. J. E. RANDALL, Secretary Jamaica C. E. Union

CHRISTIAN ENDEAVOUR IN JAMAICA.

Mr. J. E. Randall sends the following :— “ The name of Mr. E. B. Hopkins, of Port Antonio, is associated with much Christian work in Jamaica, Central America, South America and other places, and his name is first associated with Christian Endeavour in Jamaica. There came into his hands some C. E. Literature, among it a copy of *The Golden Rule* now called *The Christian Endeavour World*. He considered Christian Endeavour a good thing, and started a meeting somewhat on the lines of a Christian Endeavour meeting. It does not appear however that he organised a Society. Later on the Rev. C. E. Randall organised the first Society at the Christian Chapel, Duke Street, Kingston, on the 12th February, 1891. In August of the same year, Rev. W. Head organised the second Society at Mount Moriah in St. Ann, and in the following month Mr. J. H. Clark organised the third Society at Mandeville. So far as is known, these three Christian Endeavour Societies were alone in the Jamaica field at the close of 1891 ; and it is gratifying to be able to state that Christian Endeavour Societies still continue at these three places of the beginnings. Thus, in three denominations and in three parishes was the work begun eleven years ago.

“ Not satisfied with remaining in ‘ beautiful isolation,’ the Rev. C. E. Randall, who was considerably helped by the Rev. W. Priestnall, issued invitations, the result of which was that on the 24th May, 1893, a meeting was held at which ‘ the desirability of holding a general Convention of Christian Endeavour Societies in Jamaica was discussed.’ The heartiness with which the proposal was received was a happy indication of success. A number of necessary committee meetings were held, and on December 12th, 1893, the first Christian Endeavour Convention in Jamaica was opened and continued until Dec. 14. At this Convention a Constitution was framed, and the Jamaica Christian Endeavour Union formed. At this Convention 38 societies were reported with 2,200 members. Since 1893, an annual Convention has been held each year, during the third week in November.

“ During these years from 1901-1902, there have been disappointments and fears, but it is most encouraging to be able to state that the earliest friends of the movement in Jamaica are among its warmest supporters of the present day.

“ Numerically, there has been continual advance as the following table will show :

YEAR.	SOCIETIES.		MEMBERS.
	Y. P.	JUN.	
1893	38	—	2200
1894	43	—	2933
1895	47	—	3063
1896	63	—	3653
1897	73	11	4579
1898	78	16	4795
1899	88	31	6586
1900	99	34	6996
1901	116	54	9470

Junior Work.—"In 1896 the Juniors 'squeezed in' somehow, and largely through the efforts of the Rev. S. R. Brathwaite distinct recognition was in that year given to them. A superintendent of Junior work—Miss E. Goldring—was for the first time appointed, and Miss Goldring did her best to have the Junior work set on a firm basis. She was compelled to give up her work and Mrs. Reinke took up this work and carried it on for two and half years, but being compelled to return to America in 1900, Mrs. Reinke was succeeded by Mrs. H. Clark who has since held the position.

"The Year 1899 will always be memorable in the history of Christian Endeavour in Jamaica, for in this year we were honoured by the visit of Dr. and Mrs. Clark to our shores. The 'Father' and 'Mother' of Endeavour landed in Port Antonio on March 14th, and entered on a busy ten days, during which time they travelled over much of the Island, and addressed meetings in several places. Their visit is still looked back upon with much pleasure, as undoubtedly their visit gave a considerable impetus to both sections of the work—the Young People and Junior.

Local Unions.—"It was in this year also that the first Local Union was formed, and now there are seven Local Unions, six young people's and one junior. The formation of these Local Unions has undoubtedly done much to extend the work. Two more advance steps marked this year. First, the publication of a small Christian Endeavour paper by the Moravian Society in Kingston, and at the Annual Convention in 1899 this society handed over the paper to the Union. It delights in the name of *The Christian Endeavour Gem*. Second, the undertaking of special work unitedly and yet individually. The Union recommended the formation of a Home Life Committee in each Society. The work of this committee was outlined as follows:—*To promote the moral tone of the homes, to visit each home as far as practicable, to arrange for the holding of regular Mothers' meetings, to distribute good literature in the homes, to reclaim at least one backslider or some fallen person.* That wherever possible, the Pastor's wife and the most suitable members in the society be placed on the committee on Home Life.' Several such committees have been formed and much blessed work has been done by them—the poor and the destitute have been helped with food and clothing, decisions for Christ have been secured, and men and women living wrong lives have been induced to get married.

"At the memorable World's Convention, held in London in 1900, the Jamaica Union was represented by its Secretary, Mr. J. E. Randall.

"The following denominations are at the present time (January, 1902), represented in the Jamaica Christian Endeavour Union, Baptist, Wesleyan Methodist, Christian Church, Congregational, United Presbyterian, Moravian, Church of England, Friends, United Methodist Free Church, and Church of Scotland. The officers of the Union for 1901-2 are:—*President*, Rev. W. J. Maund; *Vice-President*, Rev. J. J. Reinke; *Sec. and Treas.*, Mr. J. E. Randall; *Sup. of Junior work*, Mrs. H. Clark."

“ It is felt that the Union is doing good work, and holds a unique position. We have not yet ‘come of age’ in Jamaica, but when we do, in 1912, we earnestly hope to be able to look back to the first days, and have yet better cause to joyfully say—

Sing on ye chorus of the morn
Your grand Endeavour strain,
Till Christian hearts estranged and torn,
Blend in the glad refrain ;
And all the Church with all its power
In loving loyalty
Shall sing : One Master, Christ is ours ;
And brethren all are we.



C. E. IN TRINIDAD.

From the Report of the Conventions sent by the Secretary we cull the following :—

The first Society was organised at Princes Town, February, 1890, largely through the instrumentality of Miss A. J. Archibald, one of the Canadian Mission teachers. The pastor, Rev. W. L. Macrae, welcomed the new movement among his young people with all the warmth which is felt by an earnest pastor's heart for a true helper in his work of winning souls.



REV. W. L. MACRAE, President, Trinidad C.E. Union.



MISS A. J. ARCHIBALD, Secretary, Trinidad C.E. Union

The Society began with a membership of 16, but it grew, and one year later, through the efforts of Miss C. E. Copeland, now Mrs. T. G. Grant, Mission Teacher in San Fernando, a Society was formed in that place.

These two Societies were for some time the only ones in Trinidad, but within the last few years the increase has been comparatively rapid, and there are now Societies in eleven different places, ten of which are connected with the Canadian Mission to East Indians, and one with the Baptist Church in Port-of-Spain.

In 1898 a new step was taken. The Endeavourers in San Fernando began to think of a Convention. Thought became prayer; prayer became speech; speech developed into action, and action resulted in the first Trinidad Y. P. S. C. E. Convention, which on July 29th, 1898, was held in Susamachar Church, where Rev. K. J. Grant, D.D., has been pastor for many years.

There are now eleven Societies in the Union, with a membership of 155 active, 231 associate, and 32 honorary; total 418, being an increase of 21 for the year. The present officers are:—President, Rev. W. L. Macrae, Princes Town; Vice-President, Mr. W. H. Mayhew, San Fernando; Secretary and Treasurer, Miss A. J. Archibald, Coriva.



A MORAVIAN ESKIMO ENDEAVOURER.

A fruit of the Moravian mission in Alaska is this eighteen-year-old lad. His parents were heathen, but moved to the mission station at Mushagah when Oscar was ten years old. He knew not a word of English. He was converted in Alaska, but learned of Christian Endeavour after he came to Wisconsin. He says if no one else will take C. E. to his people he wants to do it. Secretary Eberman who found him at Watertown, Wis., says he is true to his Moravian motto, "Alike for seals as for souls."



OSCAR WASCELL.



Christian Endeavour in the British Isles.



THE movement was six years old before it was introduced into England, the first British Society being organised at Crewe in May, 1887, by the late Rev. A. W. Potts, a Congregational minister. The work of making known the move-

ment and organising societies in this country was undertaken by a committee of the Sunday School Union, Mr. Chas. Waters acting as hon. secretary. Under the fostering care of this committee, Christian Endeavour not only took permanent root, but spread rapidly and widely, so that after five years there was a total of 425 societies. The first National Convention was held at Crewe in 1892. In June, 1893, the movement passed into the hands of a National Council, and during that year the number of societies was more than doubled. 1899 saw about six hundred new societies registered, the total



REV. W. KNIGHT CHAPLIN, Secretary of B. N. C. and Editor of *Christian Endeavour*.



REV. J. WATSON D.D., President. B. N. C., 1901-2.

number enrolled with the National Council at the end of that year being 6,452. On March 31st, 1902, the number stood at 7,920. Of course, the whole of these societies are not at present in existence; during the course of the past fourteen years a considerable number have been discontinued from one cause or another.

The Christian Endeavour Union of Great Britain and Ireland was formed at Bristol, on Whit Monday, 1896. No control is exercised over individual societies, its function being simply that of inspiration and fellowship. The first President—elected in 1896—was Mr. F. F. Belsey, J.P., who has been followed by Rev. J. Brown Morgan, Mr. Chas. Waters, Revs. F. B. Meyer, B.A., J. D. Lamont, and J. Watson, D.D., the present president, though through a serious breakdown in health last autumn Dr. Watson has had regretfully to withdraw from active interest in the work. The work of the secretariat has been ably performed by the Rev. W. Knight Chaplin, who is also the editor of *Christian Endeavour*.

One of the most welcome additions to Denominational Endeavour is that of the established Church of England under the leadership of the Rev. F. J. Horsfield of Bristol.

The portraits of English leaders and members of the National Council will be found in Part 3.



CHRISTIAN ENDEAVOUR IN SCOTLAND.

By ANDREW ALSTON, LL.B., Hon. Sec. Scottish National Union.

Christian Endeavour in Scotland originated in the City of Dundee, where a society was formed on 9th March, 1886, in connection with Bell Street United Presbyterian Church. That society was dissolved in 1889 without having been registered, and the honour of possessing the first registered society belongs to Aberdeen, "the granite city," where the Scottish Convention of 1902 has just been held. Crown Terrace Baptist Church was the first to welcome the movement there, and the society in connection with that Church was constituted on 12th June, 1891, and is registered No. 1 on the Scottish List and No. 120 on the British.

Since then the movement has made steady progress, and now there are 500 societies affiliated with the Scottish National Union, with a grand total of fully 16,000 active and associate members. The Union itself was formally constituted in the spring of 1895. It grew out of the Glasgow and West of Scotland Union, which was formed in 1893, and from these dates onward there has been a continued extension of organisation, until now there are affiliated with the National Union, fifteen fully equipped local Unions, all of them doing good service in their particular districts. These Unions cover the ground pretty fully from the English borders to Aberdeen, and from Ayrshire to East Fife, and testify to the solidarity as well as the catholicity of the movement. Even north of Aberdeen



MR. A. ALSTON, LL.B.

too, and in the Orkney and Shetland Islands there are many individual societies gallantly holding the fort. Rev. J. R. Fleming, B.D., was the first President of the Scottish Union, and all Scottish Endeavourers rejoice that he has this year been called to the President's Chair of the Christian Endeavour Union of Great Britain and Ireland.

To those who know how "canny" Scotchmen are, it is a marvel that Christian Endeavour has "caught on" so well in Scotland. Almost every denomination has adopted it, and that is saying a good deal, for Scottish Christianity has a genius for sub-division. The Church of Scotland has given one President to the National Union, the United Free Church four, the Baptist two, and even the Original Secession last year sent to the chair its gifted representative in the person of Rev. Alexander Smellie, M.A., well known as editor and author. From its inception too, the Union owed much to the energy and versatility of Rev. John Pollock, (now of Belfast), who held the Presidentship in the year of the London Convention, and was then promoted to the chair of the British council. As author of the Christian Endeavour songs, "Scotland for Christ," and "For Christ and the Church," which attained a wide popularity, Mr. Pollock did much to extend the movement.

The genius of the Scotch is not unfriendly to the principles of Christian Endeavour. Scotland is the land of the Covenant, and Christian Endeavour believes in Covenanting. Sometimes, however, Scotland looks a little askance at Christian Endeavour methods, for she is Presbyterian, and Presbyterianism does not always welcome "innovations." The frank testimony, unfettered fellowship, and youthful consecration so distinctive of Christian Endeavour might not at first appeal to the leaders of the Scottish Churches, but they have gradually broken down disfavour, and now the best men in all the Churches acknowledge the value of the movement as a factor in Church life and work. Setting out in a marvellous manner the devotion of the young people of Scotland to the Church, and now the Church is responding by a kindly interest and encouragement. Indeed nothing is more remarkable than that so many of her leaders have publicly identified themselves with the movement, taken part in its Conventions, and commended it in the Church courts to their brethren.

The mention of Church Courts suggests a reference to the latest extension scheme of the Scottish Union, viz: the visitation of Presbyteries of the Presbyterian Church, and the Annual Conferences of the non-Presbyterian denominations, by deputations to urge the aims and claims of the movement; already fourteen Presbyteries have been visited, and it cannot be doubted that results will by and bye be manifest.

Since its formation in 1895, eight Conventions of the Scottish Union have been held, all of them in cities or larger towns. The Annual Reports submitted at these reveal the characteristics of the work in Scotland, its difficulties and its encouragements. Chief among the features which distinguish the societies is their interest in temperance and in foreign missions. Many of them support protégés or agents abroad, and many more contribute to the foreign mission funds of their own Churches, while the majority have temperance committees, or otherwise engage in direct temperance work. Discouragements are not wanting, especially in country districts, whence young men and women so often migrate to the towns, but withal there is a spirit of quiet hopefulness pervading the Scotch societies. No account, however, of the work in Scotland would be complete without reference to Junior Endeavour. This department has called into the ranks of Christian Endeavour some of the most earnest and experienced Christian workers north of the Tweed, and it bids fair to become one of the most important branches of the organisation. At present, plans are under consideration for approaching the various district Sabbath School Unions with a view to closer and more effective co-operation between the older movement and the new in the work of winning the boys and girls for Christ.

Scotland was early in the field with a Christian Endeavour organ of its own, and its magazine, *Scottish Endeavour*, was carried on for several years under the supervision of the National Executive. Latterly it has become merged in the Scottish Edition of *Christian Endeavour*, but its record demonstrated the possession of editorial gifts of no mean order by several of the leaders of the movement, and at the same time revealed much literary talent latent among the Endeavourers of Scotland.

One might summarise one's impressions of Christian Endeavour in Scotland under the following heads,—

- (1) Christian Endeavour is peculiarly adapted to the conditions of Scottish Church life and work. It honours the best traditions of the Scottish Church of the past, while at the same time it can be fitted into the varied organisations of the present without disarrangement or incongruity.
- (2) The outlook for the future is distinctly hopeful. Christian Endeavour in Scotland has undoubtedly come to stay, and it has a splendid field. The young men and women of Scotland may not always be amenable to a first impression, but when they lay hold of anything they do not readily let it go. They have responded nobly to Christian Endeavour in the past and they will do even better in the future.
- (3) Future progress in Scotland means hard work, combined with trust in God. "There remaineth much land to be possessed." The first freshness and novelty of the movement may have gone, but the power of God remains, and in His strength we will go up and possess the land,

"Till from her mountains, her glens and her valleys
Scotland, united, shall join in the song."



REV. J. M. ALLEY, (Dublin), Ex-President, Irish C. E. Union.



Mr. T. J. ROGERS, (Dublin), Treasurer, Irish C. E. Union.



Mr. J. NEWMAN HALL, B.A., (Belfast), Secretary, Irish C. E. Union.



Mr. W. LAIRD COWDY, B.A., Editor, *Irish Endeavour*.

CHRISTIAN ENDEAVOUR IN IRELAND.

By W. LAIRD COWDY, B.A. (Editor of *Irish Endeavour*).

It was in 1889 that Christian Endeavour first came to bless the "Emerald Isle." To the Presbyterians falls the honour of introducing the movement, and the Agnes Street Presbyterian Society, in Belfast, was the 39th to be registered in the British Section.

A year later a young Canadian joined the Methodist Church in Knock, near Belfast. During a visit to his native land, a few months previously, he had attended one of those marvellous C. E. Conventions which are held in America, and from that time J. Newman Hall was an enthusiastic advocate of Christian Endeavour. On his return he had little trouble in communicating his enthusiasm to his pastor, Rev. J. D. Lamont, and the assistant minister, Rev. J. M. Alley. Since then these three have been identified closely with every advance step of the movement in Ireland, and none can tell how much of its success is due to their persevering efforts. Mr. Hall has been for years the popular secretary of our Irish C. E. Union, Rev. J. M. Alley is ex-president of the Union, whilst Rev. J. D. Lamont is known the world over as a leader of the movement.

Christian Endeavour soon gained a number of staunch friends in the north of Ireland. Among these were Rev. Wm. Park, M.A., and Rev. Henry Montgomery, M.A., of Belfast, and in 1894 the first Irish Convention was held. Two years later, Dr. Clark spoke at great gatherings in Belfast, and the society developed so rapidly that a year afterwards Ireland won the famous "Badge Banner" for the greatest proportionate increase in the number of societies.

Since 1897 the growth of the movement has been slow, but steady. Ireland is dominated by Roman Catholicism, and the small and scattered Protestant Churches in the south and west have not adopted Christian Endeavour to any extent. Of the total of 220 societies, fully one-half belong to the city of Belfast, which has always been looked up to as C. E. headquarters in Ireland.

Irish Endeavour bears a double hall-mark. Years ago, Mr. Newman Hall found a staunch co-worker in Mr. D. Lyle Hall, and together they carried out the arrangements of the great British Convention of Belfast, '99, which must still be green in many memories.

One of the most popular speakers at our Irish Conventions for years has been Rev. John Pollock. Four times he came to us on C. E. visits, and the fifth time he came to stay. Scotland's loss is Ireland's gain, and in the great congregation of St. Enoch's he has found a worthy field for his untiring activity.

The prospect for C. E. in Ireland is bright. The societies are active, and are in many cases accomplishing a fine work. "Ireland for Christ" is their motto, and they are working for that end with a noble endeavour.



PASTOR HUGH GUNN, Belfast,
President, Belfast and District Union.



Mr. D. LYLE HALL, Belfast,
Secretary, Belfast and District Union.



Mr. W. F. HANNA, Limerick, President, Munster Union.



Mr. R. GOON, Cork, Secretary, Munster Union.

CHRISTIAN ENDEAVOUR IN WALES.

By E. J. POWELL, Secretary of Welsh National C. E. Union, and Member of British National Council.

“ Dros Grist A'r Eglwys.”

The oldest Welsh Society,—though in this case it is an English-speaking one—is connected with the Argyle Presbyterian Church, Swansea, and is some seven years younger than that of Williston, Portland, Maine, U.S.A. This society stands No. 1. in the Welsh section, and No. 12 in the British section. Shortly after its inception in 1888, other societies were started in the most unlikely places, from the Southern county of Glamorgan right away to the counties in the North.



REV. T. RICHARDS,
President National Union of Wales.



REV. J. H. WILLIAMS,
Chairman of Welsh National Executive.

Those at Merthyr Tydfil appear to have first recognised that “ Unity is Strength,” for they were the first to close up their ranks and form a local union. This took place December 9th, 1892.

Within a few months later Swansea Union was inaugurated under the most promising conditions, and seeing that the Movement was now strong enough to venture upon the responsibilities of a Convention, these two Unions “ set to ” with a will and fervour which resulted in the holding of a splendid gathering at Swansea in the summer of 1893. There were only 29 Societies reported in Wales in those days, but the Convention was a most significant success.

One of the most important outcomes of this Convention was the decision to still further consolidate the C. E. forces by organising a Union the area of which should cover the whole of South Wales and Monmouthshire. From that moment C. E. in “ Hen Wlad fy Nadau ” received such impetus that new societies sprang up and multi-



Mr. E. J. POWELL, Sec. of Welsh National Council,
and Member of British National Council.



WELSH NATIONAL EXECUTIVE.

plied in all parts with astonishing rapidity, but chiefly in the counties of the South and Monmouthshire. Information came to hand that C. E. had penetrated nearly every county, no doubt by reason of the methodical and enthusiastic manner with which the members of the South Wales and Monmouthshire C. E. Council propagated and brought to the front the principles and methods of the Movement whenever the favourable opportunity offered.

The societies of Merthyr Tydfil arranged for the next Convention, which was conspicuously distinguished by separate meetings being held for the English and Welsh speaking Endeavourers. One of the speakers remarked "The Y. P. S. C. E. was destined to become at no distant date as widely recognised as the Sunday School." A prophecy which is being emphasised and fulfilled as the years go by.

Welsh Endeavourers cannot forget their indebtedness to American colleagues for sending Dr. Clark on furlough in 1894. Of course, to the vast host at Cleveland Convention our leader's illness and inability to be with them proved a keen disappointment, but this circumstance led to Dr. Clark's visit to Wales.

Two monster gatherings took place, one at Rhyl, North Wales, December 5th, 1894, and the other at Cardiff, South Wales, on the 12th. "This was a season which we will never forget," said Dr. Clark, at the former town. The meeting was remarkable for the blending of the two languages in the singing. The latter reminded Dr. Clark of a similar experience at an Endeavour Meeting in France where all sang together, some in English and some in French, one of the old hymns. Overwhelmingly grand was this event, and none the less was that at Cardiff, where Dr. Clark addressed about 120 ministers and Christian workers at an afternoon service, and dispelled many mistaken notions, and broke the back of prejudice which then existed. Over 700 persons sat down to tea that day, and in the evening the great Park Hall, holding room for 3,000, was literally crammed. Seventy societies responded to the roll call.

Since those wondrous days C. E. has been going on apace, and the hand of the Lord has touched and made men and women under whose guidance and leadership the Movement has thrived and progressed.

It would take a long time to tell of all the "Red Letter Days" the Lord has given us, and far more space than can be spared in the "Souvenir," but let the few following facts suffice and witness for themselves:—In 1888 Wales had one Society, now there are 350, representing a total membership of close upon 15,000; in 1892 there was one Local Union, to-day the roll of Unions contains 22; seven Annual Conventions were held under the auspices of the South Wales and Monmouthshire C. E. Council, the last of them gave birth at Tredegar, 1899, to the present National Union, in connection with which arrangements are proceeding for the Third National Convention.

All this is only a tithe of what might be, and our fervent prayer is that Wales shall continue to be the recipient of *the deep spiritual life* because of the presence of

C. E. within her borders, and that the influence of the Society shall exert a mighty force which, in conjunction with all the other kindred Christian organisations, shall be the means, under God's divine blessing, of permeating the nation with religious conviction and righteousness, and thus may Wales indeed be for CHRIST.

Cymru i Grist! Hyfrydaf gri,
Seinied rhwng ei bryniau hi,
Nes i 'r pentref, tref—pob lle
Dderbyn rasol rodd y Ne';
Taener y newyddion gwell,
Rhwng y Dee a Gowan bell,
Nes d'wed plant hoff Walia wen,
"Crist yn Frenin, ac yn Ben."

Wales for Christ—let that glad strain,
Echo through her hills again,
Till each hamlet, town, and place
Knows of Christ's redeeming grace:
From the Dee to Gowan's Head
Let the blessed news be spread.
Till each child of Wales shall own
Christ as King, and He alone.

C. E. IN FRANCE.



Rev. C. E. Greig, of the McAll Mission, Paris, pioneered the way in this country, chiefly by publishing a little book entitled "Société d'Activité Chrétienne Status." In July 1895 there were fully 50 societies, and the more recent developments have justified



FRENCH JUNIOR ENDEAVOURERS.



MISS MARY YOUNG, Secretary Paris C. E. Union.

the opinion of Mr. Greig at the beginning—"something like that is what we need." Paris has a very vigorous Union, of which Miss Mary Young is the tireless and most capable secretary. There are now over 70 societies among French Protestant Churches, ten of these being in Paris.

C. E. IN SWITZERLAND.

This country had an interesting beginning in C. E. through the heroic action of three sisters, the Misses Murray, who formed themselves into a society at Lausanne. The Rev. M. Jaccard, of the Free Church, has rendered valuable service to the movement which is now superintended by Pastor Thomes, "the eloquent Moody of Geneva."



THE C. E. MOVEMENT IN SWEDEN.

By W. CARLSON, Bank Director, Stockholm.

Even to this far off country has the Christian Endeavour found its way, although it is widespread. As far as I know the first association for young people was instituted about ten years ago in Orebro by Rev. J. Ongman, who had been in America for some years. They had partly the same principles as the C. E. It has not been succeeded by any other associations except one in 'Köping,' which however seemed to fail in consequence of the want of a leader. Dr. F. E. Clark's first visit in Stockholm was too short for anything to be done. His time was fully occupied, and there were other circumstances that did not permit him to deliver more than one lecture about



Mr. W. CARLSON, SWEDEN.

the C. E., and as there had not been any preparations made to take up the C. E. activity, this visit only led to deduce a connection with the Swedish S. S. Union. In the Swedish S. S. Union Annual for 1895 was inserted an account of the work done by the C. E. associations. Dr. Clark who was invited to the Annual Festival at 1896 gave an account of the C. E. principles which led to their adoption by the Swedish S. S. Union. The committee published some rules, and also from 1897 a special paper, but the difficulties to encounter gave the paper such a considerable loss that after two years it could not be published any more. The seed Dr. Clark disseminated could not quite die. Soon after Dr. Clark's visit, Rev. T. Truvé, of Gothenburg, and the secretary for the

S. S. Union, Mr. A. Palm, constituted in Gothenburg a C. E. association, which has hitherto been a very good help indeed for the congregation with which it is connected. The association has about 200 members. At another visit to Gothenburg Mr. Palm constituted a second C. E. association, with 137 active and 28 passive members. As far as I know there are at present only about 20 C. E. associations in Sweden, with, in all, about 900 members. By the Swedish S. S. Union's missionaries reports, the C. E. A. seems to be spreading in different directions in the country, in Westmanland, Delarne, Nerike and Jemtland, but they have no mutual connection with each other. They are mostly connected with the Baptists; the Methodists have the Epworth association. The absence

of a capable person who is familiar with the C. E. activity and who could totally devote his strength and time to it, is the principal reason why the work has not had more progress in our country. The work for the young people seems to be of more and more interest to all. But in unity and connection they have not done much.

"Just at present we have had the pleasure of seeing Dr. Clark in Stockholm. This time he has had the opportunity of delivering several lectures about the C. E. A. in different Churches, Halls, and in different congregations; and we pray to God and hope that his visit may be followed by God's blessing. May the Lord lead His Kingdom's development in the world. His is the Kingdom, the Power and Glory for ever and ever.



C. E. IN GERMANY.

Pastor Blecher has sent us some printed matter from which we learn that the C. E. Society has been received in the Reformed, United, and Old Lutheran Churches of Germany. At the first Convention on October 15th, 1895, at Cassel, the following were elected to superintend the movement:—P. Paul (Salzfulen), P. Stieghtz (Berlin, N.), Assistant Pastor Blecher, Secretary.

At the Conference of Committees on May 29th, 1896, at Gnadau, P. Brockes (Prittag) was elected President for Grünberg (Silesia).

There are at present 334 Young People's Societies, with over 6,000 members, in all parts of the Fatherland. About one half of the leaders of these societies are clergymen. In about 80 societies young men and women meet together, and we have not the slightest reason to regret it. Unessential as this point is, our work has on this account been put forward here and there in a false light.

Germany is divided into six provincial unions, each of which has a secretary, who is active in spreading the movement, and each of whom holds conventions annually. Count von Bernstoff (of Berlin) says:—"In our days the Church of Christ has two important duties to fulfil—she must try to influence young people so that the next generation may be filled with a deeper religious spirit, and she must train workers for Christ in all classes of society. Taking the parable from the compulsory military service in Germany, we say it is the universal military service we want in the Church of Christ. No society has done more in that line than the Christian Endeavour Society, which in your country brought thousands of young people into active work for Christ. Though the Society has not had such a universal success in Germany, yet the Lord has blessed the small beginnings."

C. E. IN GERMANY.



OFFICIALS OF C. E. IN GERMANY.

C. E. IN BOHEMIA.

From the Rev. Alois Adolf we have received the following:—"Answering your favour of January 25th, I wish to thank you that you are remembering also one of the weakest branches of C. E. You know that we are here in a Romish country, and that we are still laying the foundations of Christ's cause. But in spite of beginnings we are always rejoicing that God is doing a wonderful work here, souls are being awakened and born of God, many are coming to hear the gospel, the doors are opening, and the opportunities are increasing. We are, of course, aware that the increased opportunities have also increased our responsibility and we try to meet this responsibility.



"We could do more of course, and we pray that we may be strengthened to do more. Please let the Convention remember in prayer the struggling brethren in Bohemia.

"Our C. E. is developing not so much as we would wish. There are many Christian activities that we would wish to unite under one cover of C. E. Our time is very crowded, and divided. We have not yet people enough to give them special duty, and so we must do ourselves the different duties. So for instance we must care for Y. M. C. A. to our uttermost, that it proves a helpful means for spreading the Gospel. We have a rescue home, a Y. W. C. A., many outward stations, two papers, a missionary activity commenced in Moravia, and that C. E. is not so strong as it should be. But on healthy basis, we have strong hopes for the future. We are meeting for prayer, for discussing our missionary and Church work, and to encourage us in our difficulties.

"One of our chiefest special work is distributing tracts. In a few years we were able to distribute more than 300,000 (perhaps 350,000) copies, besides many gospels and Testaments. It is not so easy here as in your country. Here the distribution of printed matter is forbidden by law. But we are looking to God and doing what we can in forwarding the knowledge of salvation in Christ. God has blessed some tracts especially, and not a few were caused to seek and to find. With that we have connected a mission to towns and villages in the surroundings of Prague. About 500 such places were visited with that purpose, to find some who would listen to the joyful message, or at least take a copy of the New Testament or a tract. The visits have been done by

two and two. Every Sunday two of the Endeavourers are officiating as ushers in our meetings to greet the guests and to seat them. Sometimes two or more are sent to conduct a small missionary meeting in a suburb. Some are visiting the sick.

We have already had many interesting and blessed experiences in our Endeavours. God has blessed us richly, and we wished heartily we could do more. Our means are small. We want funds for printing tracts or money for travelling expenses, or to hire some rooms in the suburbs or populous villages near Prague, where we might gather some to instruct them in the ways of God and to pray with. The work of the Lord in our country is a very hopeful one. Please pray for us, that the Light may shine once more in the land of Huz. My wife is a faithful Endeavourer, visiting the poor and sick and helping me in my ministry greatly.

About ten small C. E. circles are in Bohemia, besides our Prague circle, which is the most organised. God bless you richly. May He manifest His power at the Convention.



C. E. IN HUNGARY.

By PROF. A. SZABO, Budapest.

There are two societies which have wholly accepted the scheme of Dr. Clark, Boston, the founder of C. E. There are a few more which have regular Bible reading. One of the above-named societies is a junior branch, the other a branch for young girls; both societies are in Budapest. Leader of both societies is Mrs. Szabo. There are seven active members in the young girls' branch and four preparatory members, and a great number who attend the meetings which take place every Sunday at 4 p.m. There is one active member in the junior branch and a number of preparatory members. The juniors meet every Friday. Though there are very few organised C. E. societies, the C. E. movement is greater than in many other countries. There is a paper which has nearly 2,000 subscribers. This weekly paper, called *Kis Tükör-Little Mirror*, brings not only the C. E. topics, but also explanations; the topics appear also in book form, they were published first in 1896 and are used by many.

The C. E. societies have been addressed by several Christian pastors, both Hungarian and foreign: among the latter, Rev. Kilburn and Mr. Broadbent in 1901, and Dr. Clark the C. E. father in 1902. One active member has been sent to Germany for further study, and will be appointed a few months hence as secretary for the C. E. work, her name is Miss Irina Pauer. She will have to organise new societies and to unite all those who have been touched by the Endeavour movement. We ask every English C. E. society to pray for Hungary, and if possible to help us to meet the salary of our new secretary. We do not ask much, and we assure our brethren and sisters that their gifts will be used very conscientiously. Pray for us, and believe that the Lord Jesus has shed His blood even for the Hungarian boys and girls.

C. E. IN SPAIN.

The beginning of the work in this priest-ridden country was through the starting of a vigorous society in the International Institute for girls in San Sebastian, by Mr. and Mrs. Gulick, and this remarkable society has really carried the news of C. E. throughout the peninsular of Spain.

In a letter from Rev. W. Gulick, Biarritz, Spain, the following cheering paragraph occurs:—"We are gradually increasing our forces in Spain. The last advance being the sending to Madrid of the eldest son of Don Carlos Arango, pastor at Maragonza, to be the principal editor and director of our Spanish Endeavour paper, and to become the national secretary of the organisation."



C. E. IN PORTUGAL.

The first society in Portugal has only just been established in Lisbon, through the efforts of Mr. José M. Barreto, whose portrait, with one of the younger members of the society is here given. The society numbers twenty-three members.



THE FIRST C. E. IN PORTUGAL.



MR. JOSE M. BARRETO and a YOUNG ENDEAVOURER



C. E. IN GREECE.

The land of the ancient bards has given a hearty welcome to this modern society of active Christians. We have not succeeded in getting the story of the movement there, but we are able to show the kind of badge the Greek Endeavourers wear.



GREEK C. E. BADGE.

C. E. IN TURKEY AND ASIA MINOR.

One of the most interesting societies found by Dr. Clark in his travels was in Broussa in Turkey, where many Sultans are buried. The society consisted of two members, Douglas Crawford, a missionary's son, and Louea, an Armenian boy, who faithfully held their meetings week after week together, and observed their pledges in the letter and in the spirit as well. Once they had another boy in their society (three of them in all), but he was unfaithful to his pledge, and they rigorously but lovingly observed the rules and reduced their society by one third by excluding him. Crawford afterwards went to the Robert College, Constantinople. This was the smallest Endeavour Society in the world.



THE SMALLEST C. E. SOCIETY IN THE WORLD,
BROUSSA, TURKEY.

The first society in Turkey was formed in 1889, and in six years there were no less than seventeen societies organised. The work in the Turkish Empire is surrounded by difficulties and dangers which are entirely unknown elsewhere. Every society is looked upon with suspicion, and a badge is forbidden. More fortitude and heroism are required to be an Endeavourer in the land of the Sultan than anywhere else in the world.

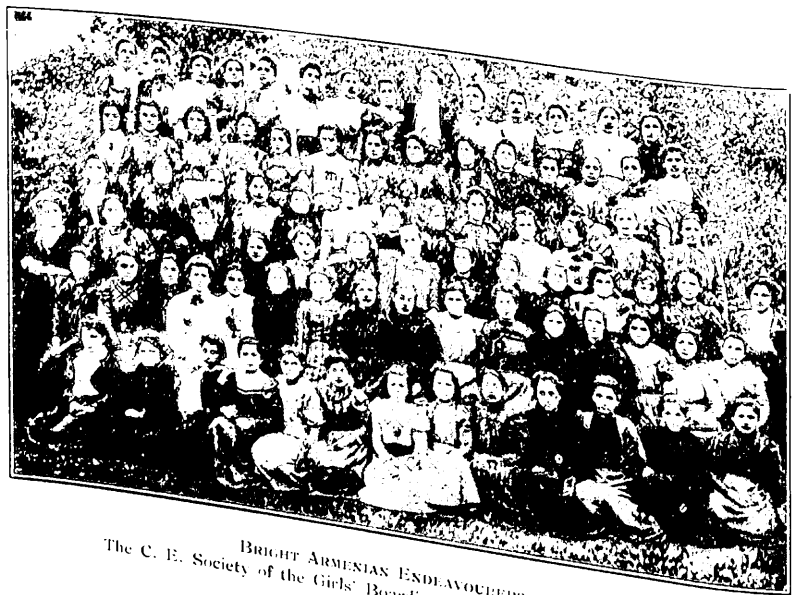
One of the most interesting of Dr. Clark's letters is the following from Cæsarea, Turkey: —“ Even now many of our young people cheer us by their earnest efforts, ‘to do as Jesus wants them to do.’ Can we not hope that some day the effort will become general, and that, too, among Turks as well as Christians? Who knows, perhaps you will make this trip again, and organise Christian Endeavour

Societies in Turkish Mosques as well as in Christian Churches. Over the door of many a mosque there is a crescent and a star that could easily be turned into a Christian Endeavour monogram. May God hasten the day.”

A letter has come from Harpoot, Turkey, which, the writer says, the Armenian papers call “ The Athens of Anadohe,” but which the writer, G. Samuel, hopes will be called “ The Jerusalem of Asia Minor.” He says the Endeavour Society in Euphrates College of that city contains Gregorians and Syrians, as well as Protestants, and all are efficient. They have resolved to organise a Junior Society also, and desire a place in the sympathies and prayers of all Endeavourers.

Some years ago Dr. Clark visited Talao, a mission station in the very centre of Asia Minor and found a Junior Endeavour society. It was composed of the missionary children belonging to two families of devoted workers. The oldest daughter, of twelve or thirteen years of age, was the president; a ten-year-old boy was the look-out committee; the nine-year-old one was the prayer meeting committee; the six-year-old one was the music committee and gave out the hymns; while the little four-year-old one was the sunshine committee.

C. E. IN ARMENIA.



BRIGHT ARMENIAN ENDEAVOURERS.
The C. E. Society of the Girls' Boarding School, Marsovan, Turkey.



ARMENIAN C. E. BADGE.

Armenia has welcomed C. E., and we have secured a block of their interesting C. E. badge. Tarsus, the "no mean city," which saw the birth of the Apostle Paul, has societies in connection with St. Paul's Institute. C. E. is also found in Aden, Casarea, Zozgat, Adabazar, and Badezag.



3.—ASIA.

C. E. IN SYRIA.

By L. B. JUREIDINI, Syrian Protestant College, Beirut.

ON the 22nd of April, 1899, a number of Christian workers met together in the Memorial Hall of the Evangelical Church, Beirut, and organised a Christian Endeavour Society. Though this is not, strictly speaking, the first Christian Endeavour Society in Syria, still its organisation may be regarded as the beginning of the Christian Endeavour movement in this land. The Beirut Society has been the mother of several other societies, and now, only three years after its organisation, there are no less than ten societies with a total membership of about two hundred.



Prof. L. B. JUREIDINI, Beirut, Syria.

In addition to this evident numerical growth, there has been a decided spiritual growth. The Christian Endeavourers have been very earnest in their efforts to do their Master's will, and to further His cause. The Beirut Society, for instance, has been very liberal, considering the means of its members, in its contributions to philanthropical and Christian causes. They have helped in the support of an orphan girl in China, contributed



GROUP OF C. E. WORKERS, BEIRUT.

to the relief of the famine sufferers in India, contributed a number of Arabic scriptures to the Christian mission in Arabia, helped in the building of a church in Asia Minor, and have raised a fund which they are judiciously applying to the relief of the poor strangers in their own city. In other societies, similar evidences of earnestness and zeal are manifested, according to the circumstances in which they are situated. As yet, no effort has been made to organise the different societies into one general organisation.



THE FRIENDS' C. E. SOCIETY, RAMALLAH, NEAR JERUSALEM.

or to hold general conventions. But there is frequent inter-correspondence among the societies for mutual helpfulness and encouragement.

Many and strong hopes are entertained by the friends of Christian Endeavour for the success of these societies in Syria. It is not too much to hope that Christian Endeavour will prove one of the strongest agencies in the regeneration of this land of

sacred associations—so intimately connected with the life of our Lord, the history of God's ancient people, and the Christian Church.

We earnestly ask for the prayers of our fellow Christian Endeavourers, that our societies and individual members may be abundantly blessed, and be a blessing to their land and people.



JUNIOR ENDEAVOURERS IN THE LAND OF THE CHRIST CHILD.

C. E. IN PERSIA.

The first C. E. in Persia grew out of a prayer meeting which four little boys asked their missionary, Miss Annie Montgomery, of Hamadan, to start for them. A Junior Society was formed, which has developed into a Senior Society. Miss Montgomery

has been ably assisted by Miss S. S. Leinbach, who was with her in the Faith Hubbard School, and was an enthusiastic Endeavourer in America before entering on this mission work,



C. E. IN INDIA.

The first C. E. Society in the East was organised in Jaffna, Ceylon, in 1884. It soon spread to the mainland, and societies were organised in South India, especially in the Arcot district, which organised a Junior Society in 1886. About the same time a society was started in Calcutta, and both of these have had a continuous existence until the present time. Meanwhile they have been reinforced by more than six hundred other societies, and C. E. is now begun in all the leading denominations at present working in India from England, Germany, and Ceylon.

About six years ago the United Society of Christian Endeavour of India, Burma, and Ceylon, was organised, and under its auspices five All India Conventions have been held, the latest in Bombay last December.

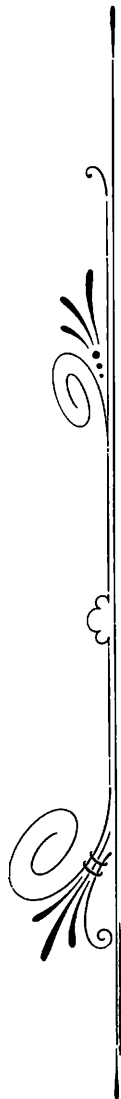
More than two years ago this united society voted to invite some one from America to come to India and act as General Secretary, who should visit the societies and organise new ones, establish helpful arrangements for the mutual benefit of all the societies, and do such other work as might pertain to his office. It has been said this is the first time a Christian has been invited from another land, by vote of native Indian societies, to come and reside in an unchristianised country, and do a Christian work.

With the assistance of Dr. Clark, the Rev. F. S. Hatch, of Massachusetts, who for two years had been president of the Massachusetts C. E. Union, composed of 1,000 societies and more than 60,000 members, was secured. Mr. Hatch resigned the pastorate of the church of which he had been pastor for more than thirteen years, and arriving in India in March, 1901, he was most cordially welcomed by all Christian bodies, and has, during his first year's service, travelled more than 15,000 miles, visiting the leading mission stations of the Madras Presidency and Ceylon, and coming into personal relation with thousands of Endeavourers in different parts of the empire.

For the remainder of his stay in India the general secretary will have headquarters in Calcutta, travelling for the most part in the north. He also is expected to visit



ENDEAVOURERS AT HAMADAN, PERSIA.



GROUP OF DELEGATES AT THE "ALL INDIA" CONVENTION, 1901.



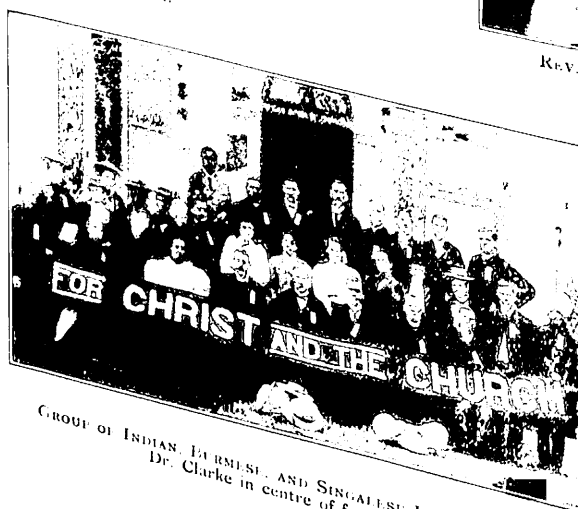
SPEAKERS AND ORGANISERS OF THE C. E. CONVENTION AT COIMBATORE, SOUTH INDIA, 1901.
The Rev. F. S. Hatch, the Secretary for India, is seated in the centre of the three in the front.



REV. R. A. HUME, M.A., D.D.
President of C. E. S. of India, Burmah, & Ceylon.



REV. F. S. HATCH.



GROUP OF INDIAN, PERSIAN, AND SINGALESE ENDEAVOURERS.
Dr. Clarke in centre of front row.

Burma before the end of the present year. His address is 46 Dharamtala, Calcutta, the office of the *India Christian Endeavour*, a monthly magazine devoted to C. E. interests in India, published by the United Society.

The United Society of C. E. of India, Burma, and Ceylon, is directed by a general council and governing body, representing all the Endeavour unions in their lands. The Rev. R. A. Hume, D.D., one of the best known Indian missionaries, who received a medal of honour from the Queen, granted just before her death, is president of the United Society for the present year. The secretary reports the prospects of C. E. as very bright, and declares that the work in which he is engaged is most interesting. Missionaries of long residence in India think C. E. is adapted to India, and should be widely extended. They are the most helpful counsellors and supporters of the secretary in his extended and peculiar work. One mission has more than a hundred societies, another more than fifty.

C. E. AMONG THE BOER PRISONERS.

In the Boer prisoners' camp at St. Helena, there are eight C. E. Societies numbering 800 members ; and now we have reports of a C. E. Union among their brethren in similar banishment at Ceylon. In this camp there are eight societies, with a member-

ship of 700. Three are Junior Societies A, B and C. Branch A consists of boys up to 15 years of age ; branch B from 15 to 19, and branch C is made up of young men from 19 to 21. They meet every Wednesday afternoon to discuss matters connected with their work. Once a month the Executive meets for prayer. They also have a general meeting monthly, at which only two or three—previously appointed—make brief opening remarks, the rest of the time being devoted exclusively to prayer. In addition to these they have a monthly public meeting in which practical Endeavour questions are discussed. At this meeting an offering of a cent each is made, money being very scarce among them. This fund is used to supply the aged and penniless members with postage and stationery.



OFFICERS OF THE BOER PRISONERS' C. E. UNION, CEYLON.

Through the kindness of the prison authorities they have [a small

printing press, and are allowed to publish a small weekly paper of their own, *De Strever* (The Endeavourer). It is printed in Dutch.

A number of these Endeavourers spend their leisure time in whittling scarf-pins of bone which they hope to sell to Endeavourers and others who are fortunate enough to be free. One-fifth of the proceeds they devote to missions, and with the remainder they will supply themselves with Endeavour hymnals, copies of Mr. Sheldon's works, and devotional books in Dutch.

This interesting picture of the officers of the Boer Prisoners C. E. Union is a copy of one which appeared in the *C. E. World* for March 13th, 1902.

C. E. IN CHINA.

With the following account we received the four pictures which we here reproduce concerning which Miss Hartwell, who was in China when the first C. E. Society was started, says:—"I am sending your four photographs, all I can secure, as I regret to say that a recent fire has destroyed all the plates of C. E. photographs taken during the past seventeen years. This is a great loss, and I ask you kindly to return these photographs to me as soon as you have finished using them, as there will be no way of duplicating them."



CHINESE C. E. BADGE.

In the interesting report of the Chinese Fifth National Convention, which was held at Foochow in 1900, there are interesting accounts of C. E. in Foochow by Miss E. J. Newton, in Fuh-Kien by Miss E. P. Kingsmill, and in Ku-Cheng by Miss Florence Codrington, who alone escaped the Hua-Sang massacre of 1895. Miss Hartwell says:—"She feigned a faint at once, and although she will always bear on her face the scars of the sword-marks of the vegetarians, God spared her to be one of the leading spirits in the grand cause of Endeavour in Fuh-hien."

The secretary's report tells of a society of 22 members in Shansi, one in Shensi of 102 members "which has sent help to the Indian famine sufferers, the poor Americans, and to Dr. Barnardo's Homes." From Western Shantung the English Baptists report 13 Societies with 300 members. Ningpo and Canton also report progress.

There are in China in all some 142 societies, with nearly 5,000 members. The first Chinese society translated the name of Christian Endeavour into the Foochow dialect, and called it the "Drum-around and Rouse-up Society." Another translation gave the name, "Try-with-all-your-might Society."

Notwithstanding the recent "Boxer" troubles, Mr. R. A. Goodsell, the Secretary of the N. S. C. E. in China says:—"C. E. has started its growth once more, and new buds are being sent out."

The Rev. G. T. Candlin has written of a society in Tientsin formed eight or nine years ago, which he was personally interested in, with a membership of several hundred. The meetings were conducted entirely in Chinese.

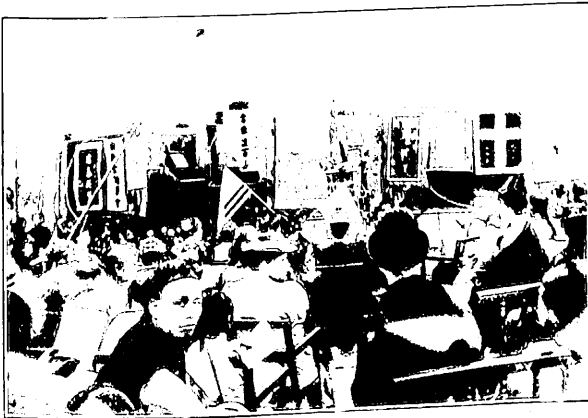
Miss E. S. Hartwell, Editorial Sec. N. S. C. E. for China, writes:—"The first Christian Endeavour Society ever organised outside of the United States and Canada was organised by Rev. Geo. H. Hubbard at Foochow in 1885. This decrepit nation therefore proves she still holds great promise of the power of rejuvenation, through the power of God, working in Endeavour.

The Chinese proved their acuteness in recognising a thing of value in the fact that the



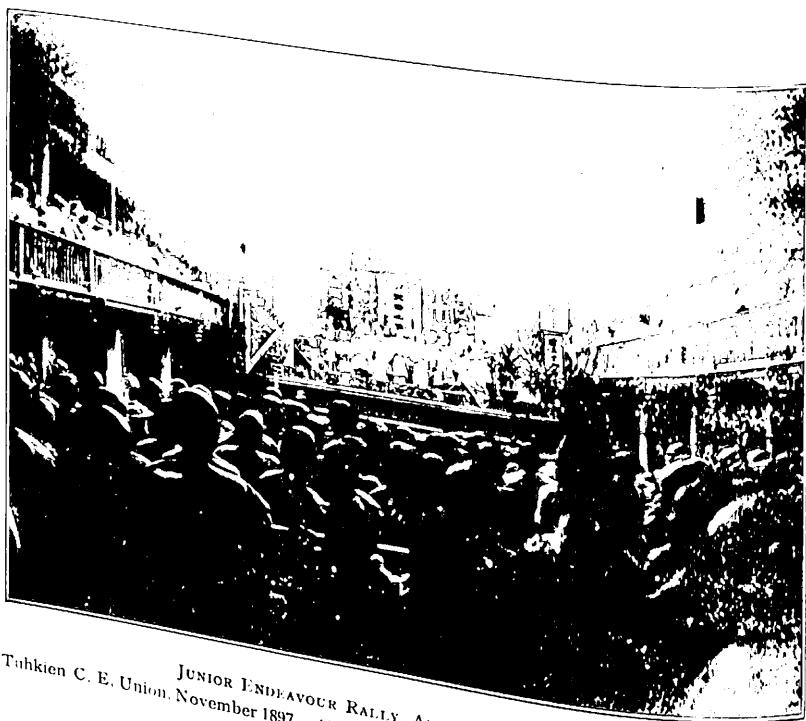
A GROUP OF ENDEAVOURERS under a Widow's Arch, taken after National Convention, Foochow, China, April 1900.

Rev. F. E. CLARK, D.D., President International C. E.; Rev. G. W. HINMAN, Acting President United Society C. E. for China, (acting in Mr. Hubbard's absence); Miss E. S. HARTWELL, Ed. Sec. U. S. C. E. for China; Rev. Geo. H. HUBBARD, President U. S. C. E. for China, organiser of first society in China at Foochow in 1885; Mrs. F. E. CLARK; Mrs. Geo. H. HUBBARD; Miss S. M. BURDICK, former Sec. U. S. C. E. for China.

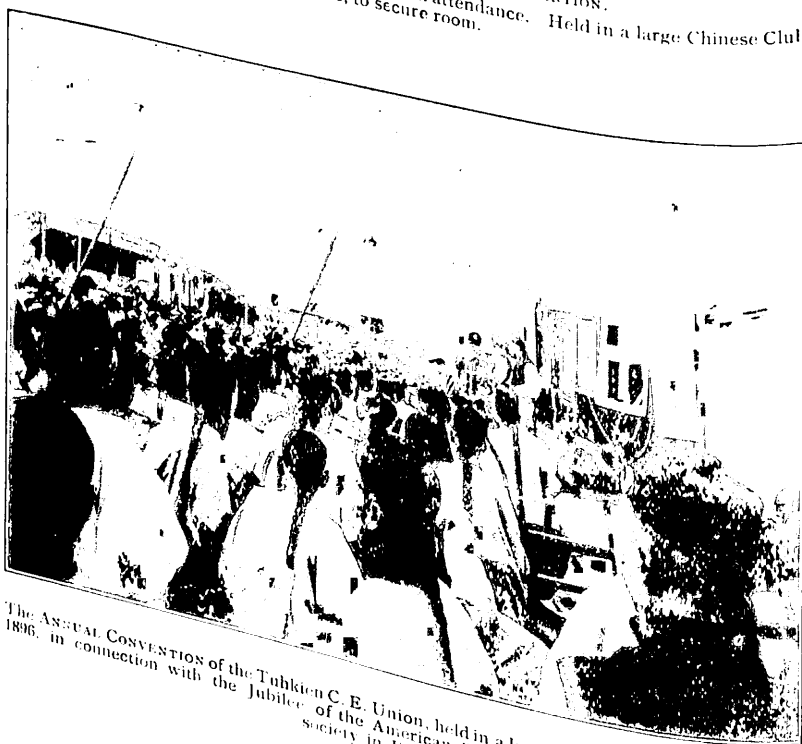


The Endeavour Banners at the 1896 Annual C. E. Convention, in connection with the Jubilee of the American Board Mission celebrating the fiftieth anniversary of the opening of the first missionary work in Foochow.

first Endeavour Society in the English Mission (C. M. S.) was started by a Chinese, whose untiring enthusiasm in the cause has so proved its value in the Anglican Churches, that since Dr. Clark's visit and the National Convention in 1900, the Anglican Mission in this province has adopted Christian Endeavour as a regular department of their church work; and, while this past year their statistical report is incomplete, in round numbers Rev. F. E. Bland, the chairman of the C. E. Committee



JUNIOR ENDEAVOUR RALLY, ANNUAL CONVENTION.
Tuhkien C. E. Union, November 1897. About 1,210 in attendance. Held in a large Chinese Club House, to secure room.



THE ANNUAL CONVENTION of the Tuhkien C. E. Union, held in a large tent at Foochow, November 1896, in connection with the Jubilee of the American Board Mission, the oldest missionary society in Foochow.

of the C. M. S. Mission, reported about 2,000 members in that mission alone. As the Anglican Mission is the largest mission in Fuh-Kien province, they present the greatest opportunity for rapid growth. Careful statistics gathered from the American Board Mission in Foochow, and the American, Dutch, Reformed, and London Missionary Society Missions in Amoy, gave over 2,000 more C. E. members in this province, which takes the lead in Endeavour, as well as progress of Evangelisation, in the empire. While Endeavours received a serious blow in the north by the Boxer uprising, reports are coming now of reorganisation and progress. The Junior Endeavour Societies organised by Mrs. F. E. Clark, on their visit just before the uprising, are all flourishing.

We are anticipating the near coming of a national secretary to be appointed by Dr. Clark and sent by the International Society. The money for this great need is supplied. but we ask your earnest prayer that the right man may be found. May it not be God's will that your National Convention may help to find the right one to meet this greatest need of C. E. in China? Pray much for China and our Endeavourers, that God may guide and bless."



C. E. IN JAPAN.

The Rev. I. Inanuma, the Secretary of the Japanese Union, who writes as "one of the admirers of your country and people," says:—"Kyoreikwai, or the Society of C. E. in Japan, is quite young, only eleven or twelve years old. Before the visit of the President, F. E. Clark, in 1892, only a few societies were organised, three of which are still in existence. Dr. Clark's coming and his inspiring addresses in several places, resulted in the formation of over thirty new societies within a year. The oldest society



YOUNG WOMEN'S C. E. SOCIETY IN OSAKA, JAPAN.
Pastor, Rev. T. HARADA, President of Japanese C. E. Union.



FRONT PAGE OF JAPANESE C. E. PAPER, DEC., 1901.



REV. I. INANUMA, SECRETARY OF JAPAN UNION



JAPANESE ENSLAVED PERSONS

now in existence is the Junior Society, connected with the Church of Christ of the American Board Mission. According to the latest statistics, 1901, there are 86 societies, with over 1,500 members of which 15 societies are Junior.

"The societies are organised in nearly all the principal denominations of the Christian Church in Japan—Congregational, Presbyterian, Reformed, Episcopal, the Christian, Canadian Methodist, Methodist, Protestant, &c. These 86 societies are scattered all over the country, from Hokkaido to Kyushu or Formosa.

"The United Society of Japan was formed in 1893, when the first National Convention was held at Kobe. The president of the United Society in Japan is Rev. T. Harada, and secretary Rev. I. Inanuma. And also the society has 15 councillors and 141 supporting members who help the society by their contributions. It issues a



YOUNG MEN'S C. E. SOCIETY in Osaka, Japan, in the Church of the Rev. TASURU HARADA, President of the Japanese C. E. Union.

monthly magazine, *Kyoreizasshi*, or *The Endeavour*, and has 450 subscribers at present. The United Society sent President Harada to the International Convention that was held in London, 1900. This was the first time that the society in Japan sent a native delegate to the International Convention.

"Rev. A. Miyake, the honorary secretary of the society in Japan, represented the Japan C. E. Union at the Convention in Cincinnati, Ohio, last year."



C. E. IN COREA.

Rev. H. G. C. Hallock, D.D., of Hangchow, China, has recently spent nearly a month in Corea in the interests of Christian Endeavour. He was called back before the fruits of his work had been reaped, by a cablegram that persecutions had been

renewed among the native Christians; but several new societies have been organised, and in time the Corean churches will doubtless find Christian Endeavour Societies indispensable.

But the most remarkable testimony to the efficacy of Christian Endeavour that Dr. Hallock found in Corea

according to the *C. E. World*, was the large number of missionaries that have come to their fields saturated with its spirit, many of them trained in Endeavour Societies at home. He found also many native churches that, without taking the name, are actually Christian Endeavour Societies in organisation and work. They are putting the same emphasis on daily Bible reading and prayer,



Miss BROWN. Miss MOORE. Miss MENZIES.
The three Australian Presbyterian Missionaries who started the first Societies of C. E. in Corea.

are making such a profound impression by their unceasing testimony and holy living that there are more inquirers than the missionaries have time to instruct. Dr. Hallock speaks of seeing a thousand people at a week-night prayer meeting, when the ground was deep with snow. The usual Sabbath attendance was 1,200. Dr. Hallock says that he returns to his own work in China very much encouraged by seeing what Christian Endeavour has done indirectly for the churches in Corea.

C. E. IN MANILA.

Mr. N. C. Comfort, Chairman Correspondence Branch Union Christian Endeavour Society writes to Head Quarters in Boston thus:—"The one hundred and thirty corresponding members of the Union Christian Endeavour Society, Manila, send greetings. The plan has proved a blessing to the scattered ones. Hundreds of letters have been written. Many of the members have returned to the States.

"Religious work in the Philippines is encouraging. The Methodists have now an organised church. The Christian denominations have started a mission. The Presbyterians, as you know, have been here nearly three years, with one martyr, Rev. L. P. Davidson. An effort is now on foot for a church building, and we expect to have with us soon Rev. Dr. Pentecost, the noted divine, and we hope that he may stay with us years."

4.—AFRICA.

C. E. IN EGYPT.

There is a flourishing C. E. society in Cairo in connection with the mission of the U. P. Church of America. It has a roll of 35 active members, made up of Americans, Britishers (the army supplies some), and other nationalities. Cairo, being the meeting place of east and west, has quite a cosmopolitan population. "The impulses and inspirations of a common brotherhood which C. E. provides is a signal means of strength, and a weapon of defence for not only the weakest but also the strongest among us." So writes Mr. J. Kruidenier (U. P.), President of the Cairo Society.



C. E. IN LIBERIA.

By MRS. HAWKINS, of Johnsonville, *via* Mourovia, Liberia.



MRS. HAWKINS, Liberia.

Many changes have taken place since we organised the C. E. Union in Liberia. It was in January, 1896, a few missionary workers from different evangelical churches met and formed a Union for the purpose of advancing the C. E. cause, and keeping up an interest in the existing societies. We were moving along nicely, new societies were being formed among the churches, and there seemed to be a great awakening among the young people to active Christian work, just at the time death claimed one of our brightest jewels and earnest workers. Owing to ill-health our President went back to America. My husband died, and I went away on a visit. I travelled in America, Scotland, and England, and have just returned home to engage in teaching. Am married again, and my husband is a Methodist minister and a professor of Greek and Latin in the College of West

Africa. We have been suffering so very much with fever. I am preparing to join in and assist with the C. E. work. It is still being kept up at some points, and only needs an energetic person at the head. I would willingly undertake to go round and organise societies and stimulate them to active work if I were supported. I shall be pleased to hear more of your coming Convention. C. E. stands for everything that is noble and good."

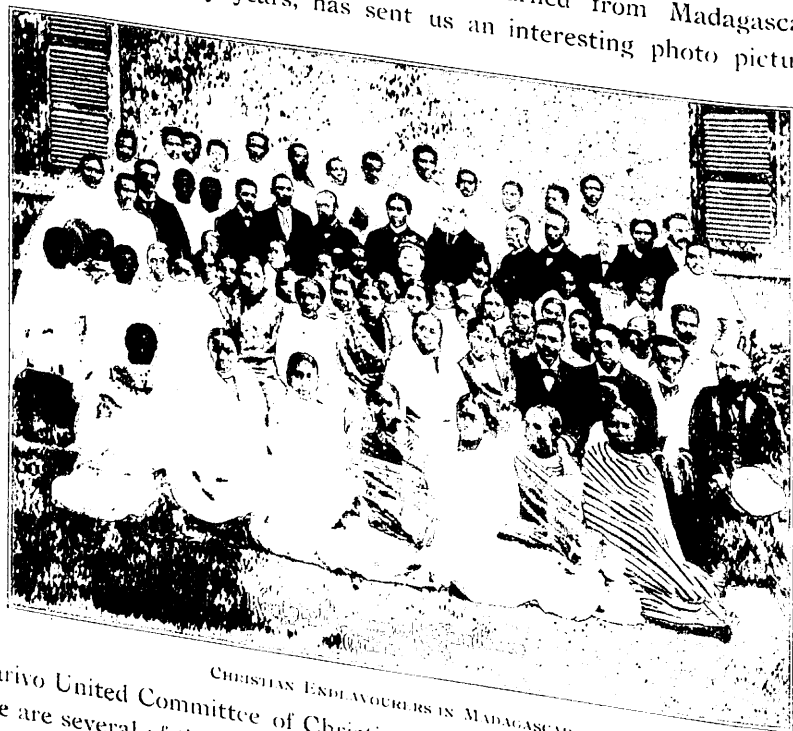
C. E. IN SOUTH AFRICA.

Unusual as it is to report any backward steps in C. E., still it is necessary to do so in South Africa, where the continued hostilities between Briton and Boer have made it seem wise for secretary George L. W. Kilbon, of the South African C. E. Union, to suspend his work for a time, expecting, however, that, when peace is declared, the work will be taken up with renewed energy, and in true Christian Endeavour manner.

The Rev. P. G. J. Meiring, of the Dutch Reformed Church, Johannesburg, says:—"Christian Endeavour is loved of God and man, because it is from God, and gathering as many as it can within its embrace sweetly leads them to a close walk with God. Under its wide branches the youth of many nations shelter and mingle, speaking the one language of love to the Saviour and to brother man. In our torn and bleeding land it will doubtless be chief among God's measures for healing wounds, and binding together again the severed members of Christ's body. In our night of great sorrow it has raised up an army of intercessors, and has proved a rallying point and the shadow of a great rock for the afflicted, the hard pressed, the tempted, and the imprisoned. To a Church like our Dutch Church, in which Christian work has been practically restricted to men ordained and separated thereunto, Christian Endeavour has come as a new inspiration."

C. E. IN MADAGASCAR.

The Rev. Henry Clark, who has only just returned from Madagascar after a lengthened service of thirty years, has sent us an interesting photo picture of the



CHRISTIAN ENDEAVOURERS IN MADAGASCAR.

Antananarivo United Committee of Christian Endeavour, taken just before he left. He says there are several of these societies in the capital, and they have frequent united meetings, which are arranged by this Committee.

Christian Endeavour in Australasia.

By W. G. PIPER, Secretary of the Australian C. E. Union.



CHRISTIAN ENDEAVOUR first reached Australasia about 1888 to 1890, and first became organised in most of the States between 1890 and 1893. Within five years it had secured a firm place in all the Protestant evangelical denominations, and is spoken of by one wise and experienced Methodist as "A Great Revival" among the young people.

As in other parts of the world it has provided a congenial home for the more earnest spirits. Colonial Unions were speedily formed in each Colony (State Unions they are called now that we have a Commonwealth); Conventions followed, and have been maintained annually, and in 1893 the first movement towards an Australasian Union was made. In 1895 the first Australasian Convention was held at Adelaide. Barely twenty delegates from other States attended. But in successive years it was held at Sydney, Hobart, Melbourne, and Brisbane. Then it was decided to hold the Australasian Convention biennially, and it met in Adelaide September, 1901. The attendance of delegates has fluctuated according to the accessibility of the locality.

The Australasian Union is formed of five delegates from each State, appointed by the State Union, with a President, Secretary, and Treasurer. The Council meets before the Australasian Convention and discusses the interests of C. E.

In point of numbers of societies the great [Methodist Churches outnumber nearly all other denominations put together. But leaders have been furnished by each denomination.

Congregationalists like Revs. W. J. L. Closs, B.A., and Osric Copland; Baptists like Revs. Silas Mead, M.A., and F. E. Harry; Presbyterians like Revs. W. Frackelton M.A., and Gray Dixon, M.A.; Church of England, Rev. A. R. Blackett (now a missionary in Persia), and Rev. S. C. Kent; Wesleyans like Rev. Wm. Shaw and Rev. A. R. Edgen, Bible Christians and Primitive Methodists; Church of Christ, Rev.



Mr. W. G. PIPER, Australian Secretary.

State Presidents.



Rev. J. A. JEFFREYS,
President Western Australia
C. E. Union.



Rev. Dr. PORTER,
President New South Wales
C. E. Union.



Rev. JOSEPH ROBERTSON, M.A.
Ex-President South Australia
C. E. Union.



Rev. HUGH JONES, M.A.,
President Queensland C. E. Union.



Rev. W. R. CUNNINGHAM,
President Tasmania C. E. Union.



Rev. F. E. HARRY
President Victoria C. E. Union.

— Walden. To mention these and omit others is really invidious. The Presidents of the Australasian Union have represented five of these denominations, and are indicated by an asterisk in the list above.

The Unions have owed much to their secretaries, who have mostly held office for long periods. Curiously enough the Congregationalists and Methodists have supplied nearly all these workers.



Rev. W. FRACKLETON, Australia.
President Australian Union 1900-1.



Rev. W. SHAW, Australia.
President Australian Union 1901-2.

So far as we can judge from reports of competent visitors to Britain and America, Christian Endeavour in Australia falls behind in no respect, neither in spirituality, inter-denominational fellowship, adherence to principles, and efficiency in the detailed work of the societies. It is subject to great difficulties, owing to the frequency of changes of abode of workers, but this has led to greater earnestness in training the members to take fresh responsibilities.

Junior C. E. Societies have been in existence for eight or nine years, and during the last four a great impetus has been given to this department. A junior committee of the Young People's Society to be responsible for, or at any rate to assist in, this work has been largely adopted.

Christian citizenship has received enthusiastic attention, especially in New South Wales and South Australia. In Victoria similar enthusiasm has assisted in the formation of Christian Citizenship Associations, distinct from the C. E. movement, and this course has recently been followed in Queensland.

It may fairly be said that the churches throughout Australia have recognised the C. E. movement as a valuable ally. It has brought thousands to Christ, and has trained tens of thousands to be efficient and whole-hearted in His service.

State Secretaries.



Mr. L. G. R. TAPSELL, Tasmania.



Mr. J. A. J. FERGUSON, Queensland.



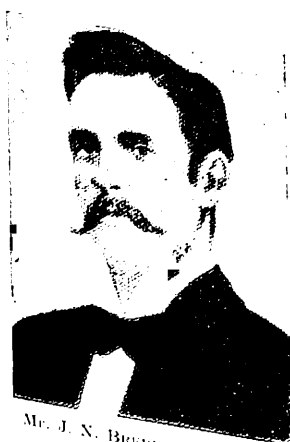
Miss A. M. GREEN, N. S. W.



Mr. H. H. McKECHNIE, S. A.



Rev. G. HEXTER, Vic.



Mr. J. N. BREDEN, N. S. W.



Mr. J. BARNES, W. A.

C. E. IN VICTORIA.

The Christian Endeavour Movement started in Victoria about the year 1889. One or two small societies had been in existence, but had hardly realised the true principles of Christian Endeavour.

The Rev. Osric Copland, Congregational, and the Rev. Frederick Bird (the latter now of Launceston, England), Baptist, had heard of the organisation, and had obtained the booklets describing the Constitution; they decided that each should start societies in their Churches as early as possible. The first was, we believe, that of the Rev. Frederick Bird, in the Auburn Baptist Church in one of the Melbourne suburbs. Soon after the Rev. Osric Copland started his in the Congregational Church, Prahran, another Melbourne suburb, and Mr. J. B. Jackson was appointed leader. When the Victorian Union was formed Mr. Jackson was appointed secretary.



Miss M. L. GREGSON, Vic.,
Editor *Golden Link*.

When Dr. Clark accepted the invitation to visit Australia a strong committee of volunteers was formed, and the work of preparing was found to be so heavy that Mr. Jackson was asked to devote his whole time thereto at a very modest remuneration.

In order to provide the means of communication between the societies with regard to this visit, a little Christian Endeavour paper, entitled the *Golden Link*, was projected. The Unions in the other States gave their adhesion to the scheme, and it was started a few months before Dr. Clark's arrival.

The movement spread rapidly, and in a few years the societies numbered considerably over 400, with the membership approaching 12,000. As in other parts of the world, the need for establishing Junior Societies quickly became apparent, and an invaluable helper was found in the person of Miss Hitchcock, who had started a Junior Society in connection with the principal Wesleyan Church in Geelong, Victoria, and accepted the position of Junior Superintendent for the Victoria Union.

It was found necessary to retain Mr. Jackson's services after Dr. Clark's visit, as the work had grown so much.

During the latter period of Mr. Jackson's secretaryship, Miss M. L. Gregson acted as his assistant. The editorship of the *Golden Link* was taken up by Mr. W. B. McCutcheon, a Wesleyan layman who had been active in the work of the Victorian Union from the commencement. For a time after Mr. Jackson's death the work of the union was carried on under the direction of a small advisory committee, who met almost

daily and decided what should be undertaken. Several important Conventions were held, and when the time came for the Australasian Convention to meet in Melbourne it was found necessary to engage further paid help. This was found in Mr. Thornton Pearson, who took up the work and carried it through with great zeal, and was efficiently aided by a strong volunteer committee. At that Convention 800 visitors from the other States of Australia were present. The Tea Meeting, at which 2,000 were expected and 4,000 attended, was held in the largest building in Melbourne, and at the public meeting afterwards, presided over by one of the judges, and addressed by representatives from three of the States, the attendance was variously estimated at from seven to fourteen thousand, the latter being the estimate of one of the constables in attendance.

Soon after the Convention Mr. Thornton Pearson accepted the position as secretary to the Y. M. C. A. in Melbourne. For a time the union again carried on its work under the direction of the advisory committee, until Mr. H. A. Wheeler, a young man who owed nearly all his training to the C. E. society, was appointed, giving up a commercial position of greater value in order to undertake this work. He remained with us for two years, visiting very many of the societies, undertaking the editorship of the *Golden Link*, and writing many exceedingly valuable pamphlets on the work. His ideas, energy, powers of organisation and inspiration had very great effect in consolidating the societies, which now numbered over 500, with a total membership of something like 17,000, including in this number some 4,000 juniors. The Y. M. C. A. of Adelaide finally called Mr. Wheeler to the post of secretary. The Victorian C. E. union has thus supplied secretaries to two most important Young Men's Christian Societies in Australia.

Mr. Wheeler's position was taken by Miss M. L. Gregson, who had had nearly five years' experience of the work, and had proved herself a most capable, winning personality. She undertook also the editorship of the *Golden Link*. Unfortunately, the combined responsibility has proved too much for her health, and she has had to lay down the secretarial work, though she still continues the editorship of the *Golden Link*. Her place has been taken by Mr. George Hexter, a young Wesleyan Methodist who, like Mr. Wheeler, would say that he owed nearly all his training to the Endeavour Society.

The Annual Conventions have been held in Melbourne and in the three principal cities in Victoria. The interest in them has grown from year to year; the intellectual and spiritual standard has been maintained and increased. Nearly all admit that these conventions are among the great spiritual events of the year.

C. E. IN SOUTH AUSTRALIA.

By Mr. H. H. McKECHNIE, State Secretary.

The first society in South Australia was formed at the Flindens Street Baptist Church, Adelaide, by the Rev. Silas Mead, M.A., on April 24th, 1888. Nearly two years elapsed before the second society was started in March, 1890, at the Stow

Memorial Congregational Church, Rev. Joseph Robertson, pastor. The following twelve months saw nearly 30 societies, and immediately after this the State Union was formed: from this on the movement has grown, until at present the Colonial Union registers a membership of over 400 societies and 11,000 members.

There has been a great amount of good practical work done by the State and District Unions. In the past much has been done on the lines of Christian citizenship, especially in fighting the drinking and gambling evils. Very largely through the efforts of Endeavourers over one-third of the settled population of the State are now prevented from having any new publicans' licences or storekeepers' wine licenses until other local option polls reverse the decisions gained in the districts.

The State Union arranged for a deputation of over 1,700 Endeavourers to wait on the Government; the result was, a Bill was brought into Parliament and passed for the suppression of street "totes" and betting. Another bill to prevent Sunday trading by hotels was brought in by the Government but was defeated.



Rev. R. MITCHELL,
Newly Elected President, South Australia.

Of late much attention has been given to evangelistic effort. The Evangelistic Committee of the Union have been asked, and have taken charge of services in connection with all the Protestant denominations.

Our State had the honour of holding the first Australasian Convention, and with the exception of Brisbane (1,800 miles) has always raised the largest Inter-State



SIXTH AUSTRALIAN C. E. CONVENTION COUNCIL, ADELAIDE, 1901.

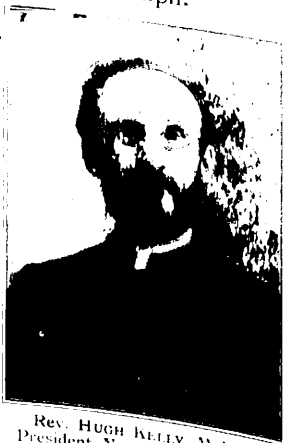
Delegation. To Sydney (1,000) miles over 280 delegates were sent. Last year, October, 1901, we again had the Australasian Convention in Adelaide.

A feature that has been found very helpful to city societies is the Monthly Secretaries' Meeting, presided over by the State secretary. Here new ideas and plans of work are discussed, difficulties are explained, perplexed and worried secretaries are helped and encouraged. The highest testimony is given by those who attend of the benefit of these gatherings. The Junior work has made rapid strides during the last few years. Last year twenty new societies were formed. The Junior superintendents hold a conference once a month on similar lines to the secretaries. The recent Australasian Convention in Adelaide gave a great impetus to the movement, many new societies have been formed and old ones stimulated.

C. E. IN NEW ZEALAND.

By W. COOPER, Secretary of the New Zealand C. E. Union.

Early in the year 1891, a fair-haired blue-eyed youth stepped from a 'Frisco steamer on to the Auckland Wharf. He had not much luggage to worry him, but in spite of this advantage he kept his eye very closely upon one box which bore the mystic letters C. E. When the Customs officer asked him what was in this particular box and was told it was Christian Endeavour literature, he opened his eyes and said, "What? never heard the name before. I must have a look." The young man with a smile handed over his keys and sat down to watch proceedings. The representative of government picked up one or two pamphlets as they came to hand, scanned their titles, hurriedly glanced over a page or two, tossed them in again, lifted a bundle so as to see to the bottom, and with a "Humph, that's all right," told the new arrival he might lock up again. The Customs verdict "That's all right" was New Zealand's greeting to Christian Endeavour. It stood for the unconscious endorsement given by our Colony to the movement. It was a prophecy of triumph.



REV. HUGH KELLY, M.A.,
President, New Zea and C. E.



MR. W. COOPER,
New Zealand.

During the next few days the "cause" was introducing itself to pastors, superintendents and church officers in general. Some were cold, and some were ready to damn it with faint praise, but many at once took it to their hearts. Meetings were held over the city, and in a marvellously short time nearly every church boasted its C. E. society. Naturally enough, the work spread first to the neighbouring villages, thence to distant towns and cities, until in two years it was co-extensive with the country called "Long White Cloud," and spread itself in benediction over the 1,000 miles of territory lying between North Cape and Invercayill.

Youth, with its well-known love of an active life, rallied round the banner, societies organised unions in the various provinces, and in a short time the New Zealand Union sprang into existence under the auspices of such workers as Mr. Theo. Cooper (now Mr. Justice Cooper) and Rev. Dr. Erwin of Christchurch. A monthly magazine, *The Christian Endeavourer*, was established, and attained a very fair circulation under the able editorship of Dr. Erwin. A Chinese missionary was employed to labour among his countrymen on the West Coast, and another for the Chinese of Auckland. Conventions became the order of the day, and all the multiplied activities associated with Christian Endeavour were being exercised on every hand.

It so happened, however, that the novelty wore off, and from 1897 to 1901 we had to report a decrease of nearly 30 per cent. in our membership. The report of the New Zealand Union for 1901 showed that 215 societies were affiliated, with a membership of not far short of 10,000.

We are thankful to place it on record that a spirit of buoyancy is everywhere manifested. Credit for this is partly due to the New Zealand Union Convention of last year, when proposals were adopted in favour of a National Topic Card, a Quarterly Magazine, and a Travelling Secretary. The card is now in circulation, the first number of the magazine is expected to appear in May, and the question of a travelling secretary is being considered by unions and societies. To sum up, then, we have our problems here as everywhere, but we are confronting them with hearts full of courage and hope. We are thanking God for victories promised as well as gained, and especially do we bless His Name that our land has been favoured by the presence and inspiration of such a friend as Christian Endeavour.



C. E. IN SAMOA, SOUTH SEAS.

By Rev. J. E. NEWELL, Malua Institution.

The first Samoan society of Christian Endeavour was formed at the institution for training native teachers, in connection with which there is also a boarding school for boys, on the Island of Upolu, on July 10th, 1900.

The first meeting was held in a small room used as a dispensary and numbered ten, of whom seven were natives. Of those ten, one became the founder of the first society of Christian Endeavour in the Tokelau Islands, another the founder of a society in the Gilbert Islands, and a third established a similar society in the Ellice Islands. Besides these three missionaries, three others went to New Guinea, one as the wife of a native missionary. One of our number established a society at our large Girls' Central Boarding School on Upolu. Thus did the Malua society out of its very first members become the parent of many others in Samoa and other Islands of the Pacific. There are at the present time upwards of 1,800 members in these societies.

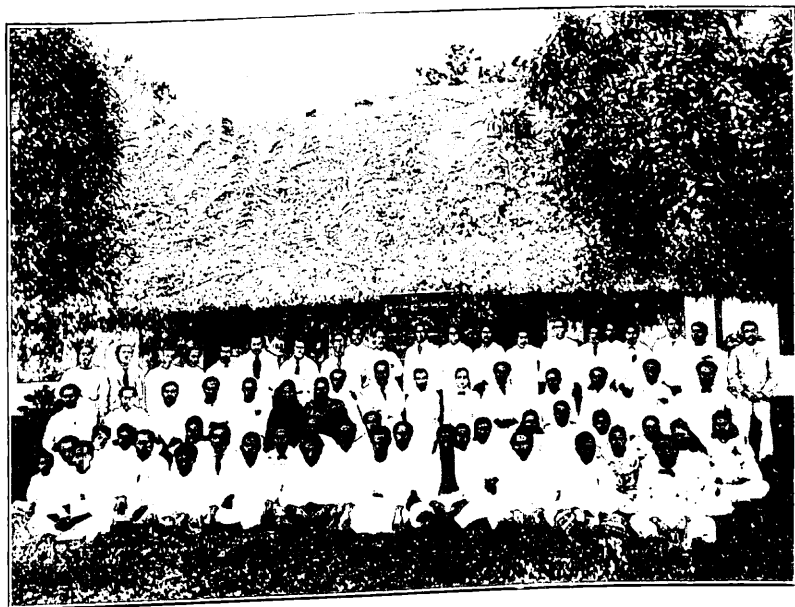


Rev. J. E. NEWELL, SAMOA.

The story of the origin of our Malua society, and so of C. E. in Samoa, is soon told. *The New South Wales Independent*, a denominational paper published in Sydney, had an article by the Rev. Wm. Scott, then of Brisbane, Queensland, and now of Eastbourne, on the constitution of the society of C. E. The article arrested the attention of the missionary's wife at Malua. She shared her husband's anxiety about the state of religious life in the community of young people who were undergoing training at the institution. "Here, I feel sure, is the answer to our prayer," said the wife to her husband. He, for his part, more moved at the time by his wife's earnest tone than by any other consideration, took the paper and at once sat down and translated "the covenant," as the pledge is called in Samoa. As he did so the deep significance of the simple but most comprehensive words of that beautiful pledge of consecration and of service grew upon him. The translator was at first so afraid that the Samoan word for "endeavour" would divert attention from the covenant and weaken the bond for which it stood, that the first name of the society was literally "The Brotherhood of the Covenant." Afterwards the name was altered to "The Endeavour Band for Christ," but the covenant is still emphasized as the characteristic feature of the society. The writer's colleague was deeply and entirely sympathetic, and with a warm word of earnest brotherly encouragement he added "Now God has brought this home to you; I shall wait for you to develop the constitution, and when its lines are defined I shall actively co-operate." And he did that and more.

The following Saturday at the usual prayer meeting the pledge was read and explained.

and an invitation was given to any young Christian who desired to take the pledge to come first for a private interview and then subsequently to the meeting on the following Thursday.



THE C. E. SOCIETY, MALUA, SAMOA.

None of us will ever forget that meeting and what the Lord did for us that night. "Master, it is good to be here," said one of our young men, who has been the energetic general secretary for many a year. It was resolved that no direct and personal appeal should be made to any person to join the Society. But the Spirit of Christ was in the movement, and one after another sought out the President, generally in the evening, when in Samoa such interviews are most sacred and private, and at every meeting the roll was signed by new members. The Hymn of Consecration, so dear to all our hearts from the hallowed associations of these times of refreshing and of help, and which is always sung by the Society when new members are signing the pledge of consecration, became our testimony from time to time. 190 members were added to our original ten in four months. There had been no offer for missionary service from our young men in the early part of that year. We had known that the cry from New Guinea (three thousand miles away) would inevitably be made in vain until Christ's own claims were realized. His claims for such service as that in New Guinea are too strenuous and too awful for any merely human voice to enforce. But that great compelling force which "hems in" His followers who are able to say with the accent of a personal appropriation, "He loved me and gave himself for me," "constrained" the best of our endeavourers for service in the high places of the field.

May such an impulse be given now to us all that Christian Endeavour may more than ever stand for *Christ's Evangel* in all the lands of the earth.

C. E. IN HAWAII.

Professor Theodore Richards, of Honolulu, says:—"You will be pleased to know concerning The Islands of the Sea (where the first Christian Endeavour Society outside the United States was organised), that there are twenty-three societies, only



MR. NAKIUNA, President.



MISS YARROW, Secretary.

three of which consist of white persons, and at the last local union Convention responses were made in English, Portuguese, Chinese, Japanese, and Hawaiian.

C. E. IN GUAM.



FIRST ENDEAVOURERS IN GUAM.

Among the most important of the new possessions of the United States won by the war with Spain is the island of Guam. The C. E. *World* received from Miss Mary Channel, the missionary, the original of the above picture, which shows the first Christian Endeavourers of the island. They are Senor Faitans and his family, of Agaña, Guam, members of the first C. E. Society which was organised in that island May, 1901. His was also the first family to step out into the Protestant Church from the Catholic. Anna Faitans (third from the right in the back row) has a most beautiful Christian character, and is the Secretary of the C. E. Society.

PART III.—The “Coming of Age” and Twelfth British
National Convention held in Manchester, 1902.

The “Coming of Age” and Twelfth British
National Convention held in
Manchester, 1902.

BEING

PORTRAITS OF MEMBERS OF THE NATIONAL COUNCIL.
MANCHESTER EXECUTIVE AND COMMITTEES,
CONVENTION SPEAKERS, AND PICTURES
OF THE CITY OF MANCHESTER
AND DISTRICT.



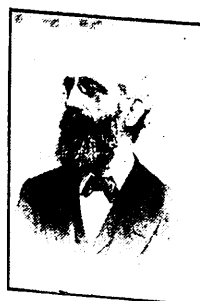
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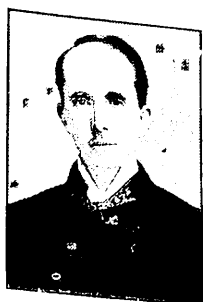
Rev. W. KNIGHT CHAPLIN,
Secretary, London.

The National Council consists of 35 members, who are elected by ballot at the Annual Council Meeting held during the National Convention.

In addition to those whose portraits we are enabled to give here, there are Revs. E. Hassé (Bedford), and R. Richard (London), whose portraits appear in the Convention Hand-book; Mrs. Potts (Crewe), whose portrait we have been unable to obtain, and Mr. E. J. Powell, who appears on page 42 of this Souvenir. The portraits of Revs. J. E. Roberts, M.A., B.D., and W. H. Towers appear under "Manchester Executive," on pages 86 and 94 respectively.



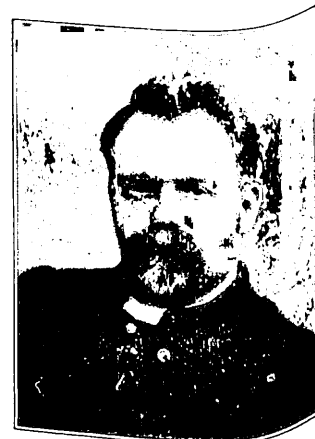
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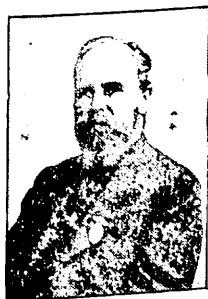


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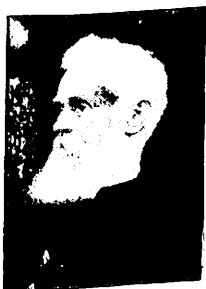
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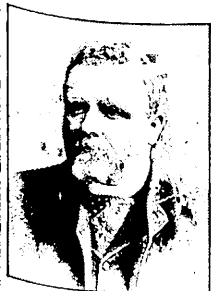
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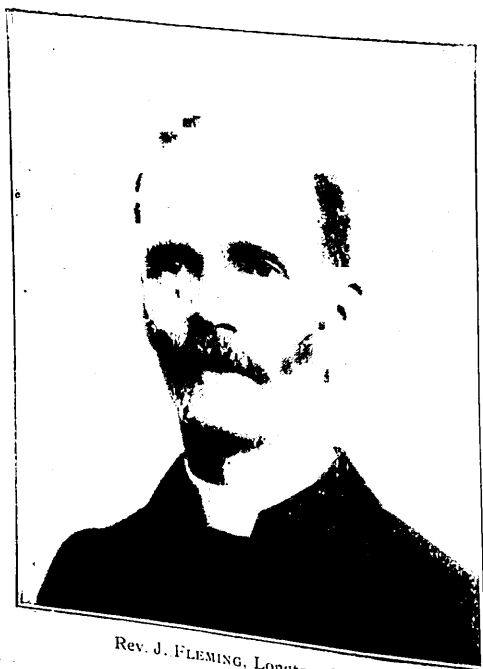


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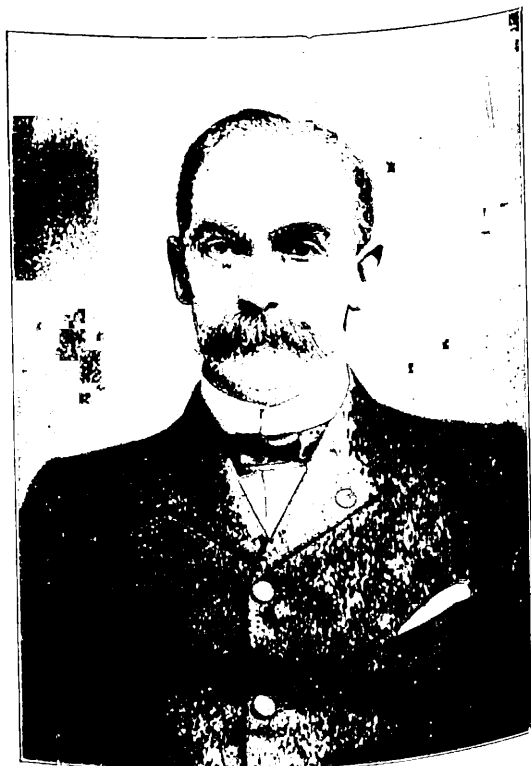


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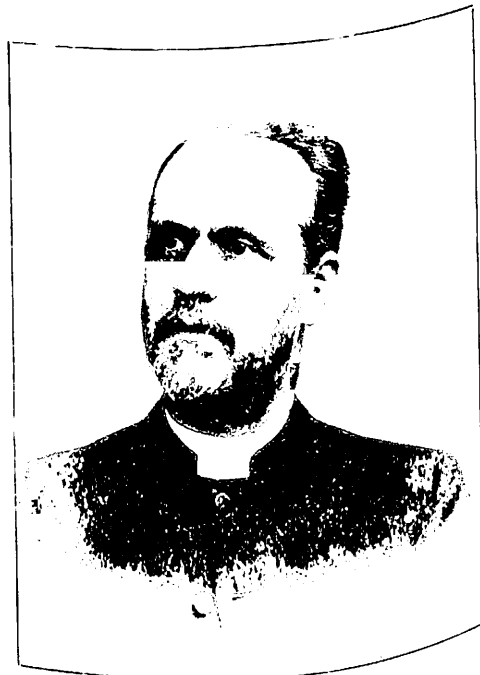
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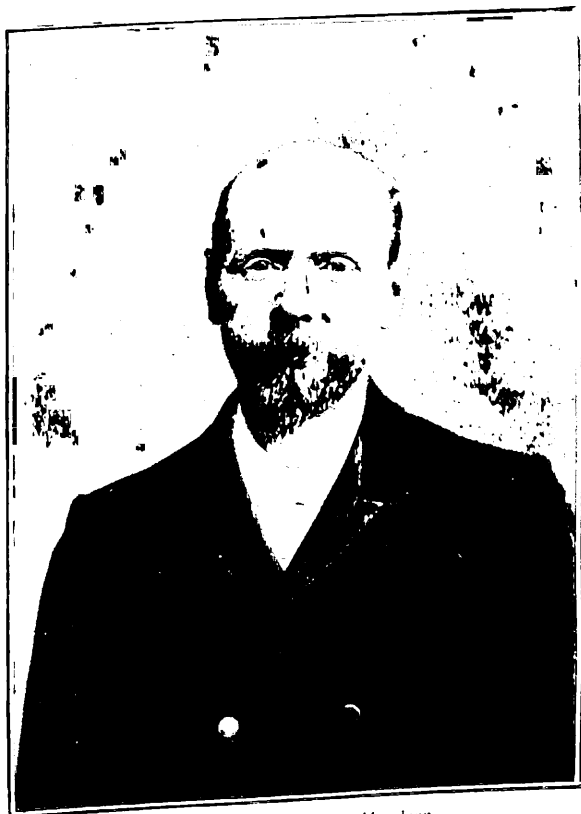


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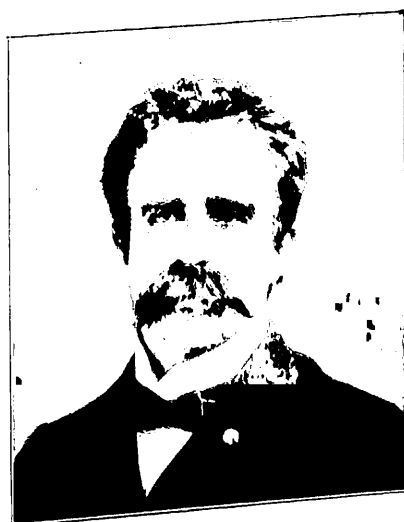
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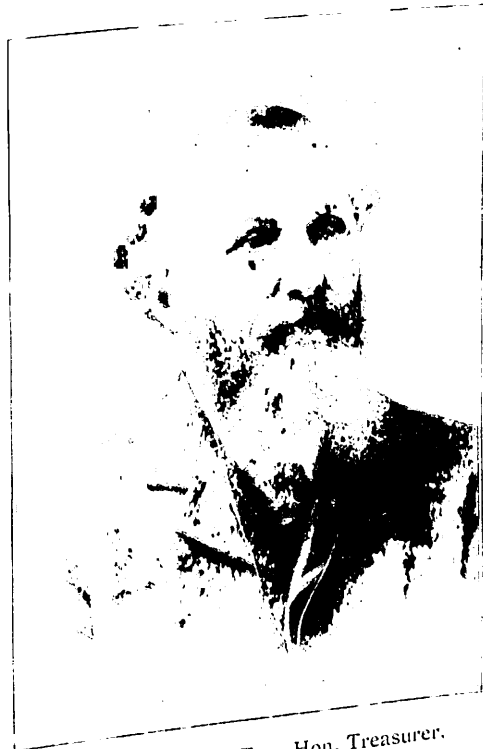
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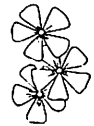


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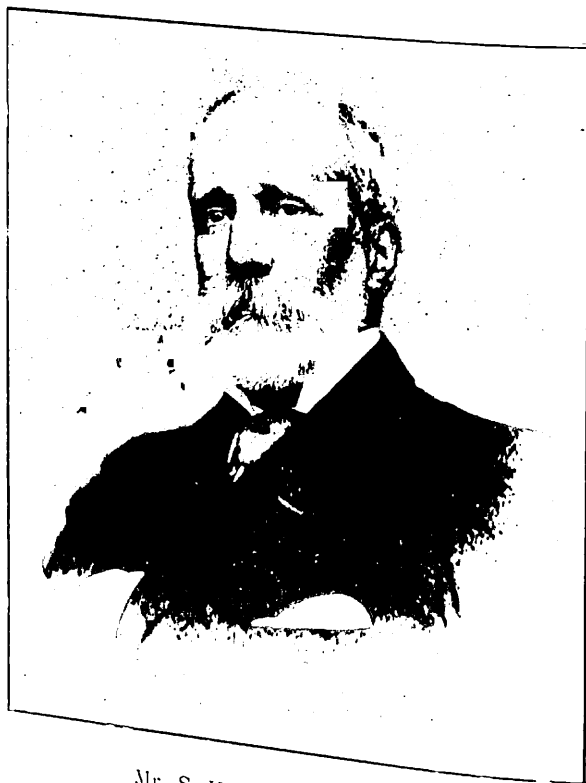


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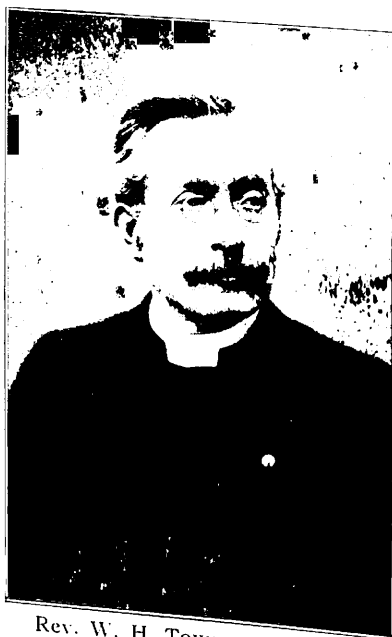


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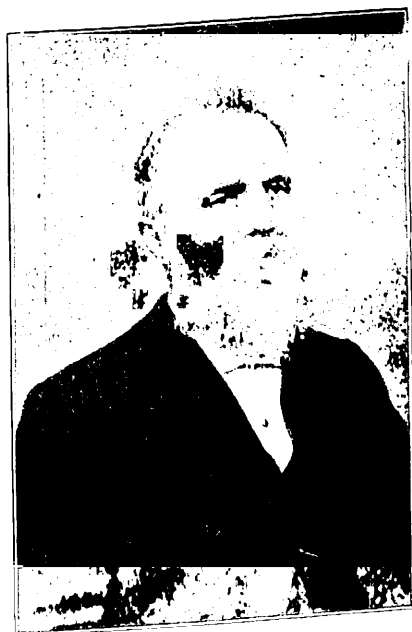


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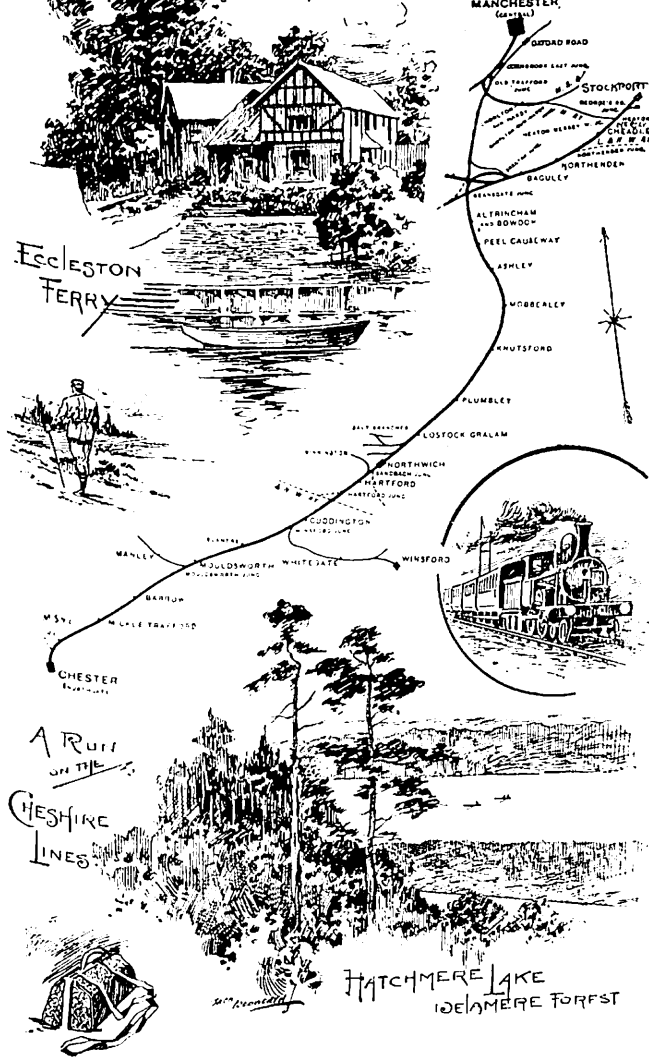


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A Bijou Map FOR TOURISTS

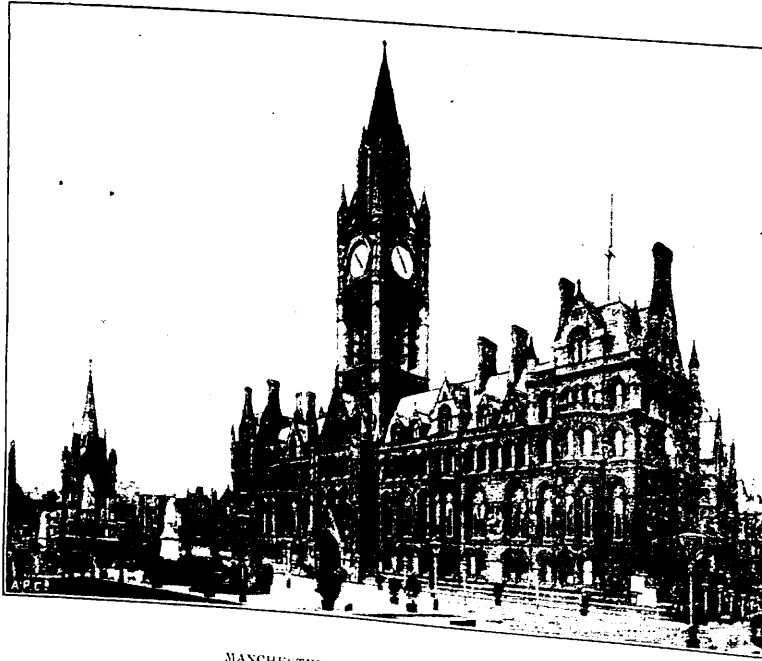


The Convention Excursions.

The Excursions arranged are:—

- No. 1. By train to **Chester**, conducted tour round the City; and thence by boat along the Dee to **Eaton Hall**, the seat of the Duke of Westminster.
- No. 2. By train to **Buxton**. The morning will be occupied in visiting places of interest in and around the town. The afternoon will be given up to a walk through the beautiful Ashwood Dale to Miller's Dale Station, from whence the return journey will be taken. Distance from Buxton to Miller's Dale, five miles.
- No. 3. By train to **Hayfield**. The party will proceed up **Kinder Scout** (the highest point of the Peak), where lunch will be provided, and a short lecture delivered by **A. Wilmore, Esq., F.G.S.**, on "**The Building of the Pennines.**" The Delegates proceed over the moors to the high road, where vehicles will be ready to drive to **Glossop**.





MANCHESTER TOWN HALL, ALBERT SQUARE.

The CONVENTION EXCURSIONS—Continued.

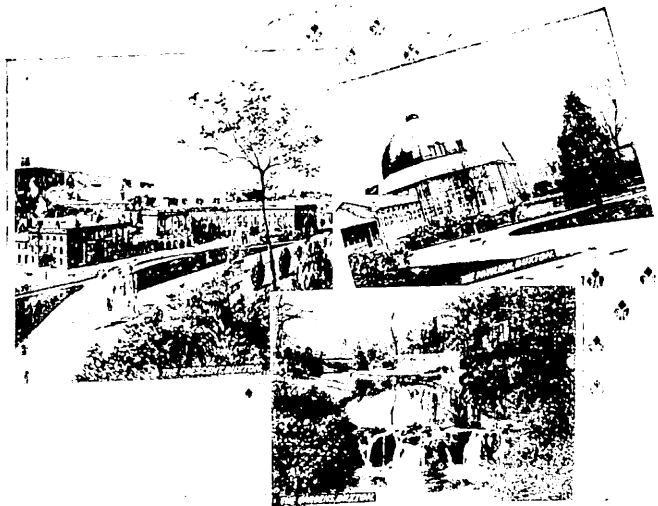
No. 4. Cycle run through **Cheshire Villages**. The party will start from Cavendish Chapel, at about nine a.m.; ride along Chester Road to Altrincham, thence through Ashley to **Rostherne Mere**, with its beautifully situated Church. **Knutsford** (The Cranford made famous by Mrs. Gaskell) will next be visited. In the afternoon some of the best roads in Cheshire will be ridden, and **Arley, Lymm, and Bollington** visited.



THE PARK, GLOSSOP.

The CONVENTION EXCURSIONS—

Continued.



COMPILER'S NOTE.

We desire to acknowledge the kindly help received from friends all over the world, without which this Souvenir could not have been prepared. Many of these are mentioned in the various articles. In addition to these, special mention should be made of the following:—Messrs. Eddison's, the Convention Photographers, whose photos of the committees and various leaders we have been permitted to reproduce: Mrs. J. Wareing, Rochdale, for loan of Dr. Clark's "World Wide Endeavour"; Mr. J. Willis Baer for list of the various leaders in each country, and permission to use Dr. Clark's book; Rev. E. T. Reed, Warrington, for loan of picture of Dr. Clark's birth-place; the Midland Railway Co., the Cheshire Lines Committee, the Baptist Missionary Society, the L. M. S., "Christian Endeavour", Mr. W. Laird Cowdy, B.A., Portadown, and E. J. Powell, Newport, for use of blocks. If we have overlooked any who deserve special thanks will they kindly remember that the "Souvenir" has been prepared in spare moments snatched from a busy pastor's life, and in the midst of Convention arrangements and other duties. We would not willingly forget any.

Most of the blocks have been made specially for this Souvenir, and from copyright pictures, but we shall be pleased to lend any of them to those who desire to hire them, at a nominal fee. Address all enquiries to Rev. FRED A. REES, 57 Edge Lane, Stretford, Manchester.

Some of the Speakers.

In addition to the Members of the National Council the Convention is to be honoured with the help of other notable leaders in Christian work.

Dr. and Mrs. Clark's portraits appear in Part I.



Rev. Dr. Huxley, the Temperance Reformer.
Who speaks on Saturday afternoon on "Civic Righteousness."



Rev. D. Brooks, M.A., D.C.L.
Who speaks on Monday evening.



Rev. A. MacLaren, B.A., D.D., Litt. D.
Who speaks on Monday evening on "The Advance of the Kingdom."



Rev. John McNeill,
Who conducts the Evangelistic Service on Sunday evening.



Rev. G. T. Candlish,
Who speaks on Monday evening on "The Advance of the Kingdom."



Councillor Trevor,
Who presides at the Men's Meeting on Sunday afternoon.



Rev. F. B. Meyer, B.A.,
Who preaches the Convention Sermon on Sunday mornin



Rev. Canon Rhuball, D.D., Belfast,
Who speaks on Tuesday evening on "Confessing Christ."



Rev. W. Carey, India.



Rev. J. E. Newell, (Samoa),
Who conducts "School of Methods" on Foreign Missionary Work



Rev. John Thomas, M.A., Liverpool,
Who speaks on Sunday afternoon at the Mass Men's Meeting.
Note.—Portraits of Gipsy Smith and Councillor Jennings
appear in the Handbook.

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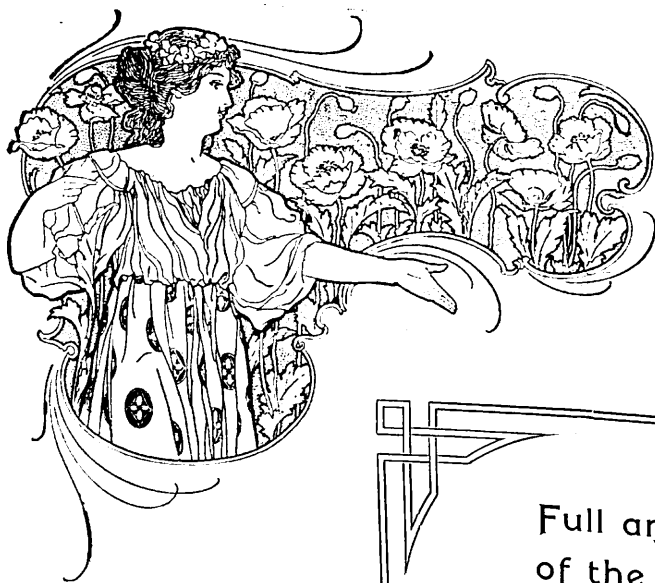
MANCHESTER EVENING CHRONICLE.—He recited a number of selections in first-class style, and was much applauded.

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