benediction pronounced by Rev. Mr. McMillan, the presiding officer.

Evening Session.

The Frothingham was filled to overflowing at the evening session. The meeting was called one-half an hour earlier than on the previous evening and a few minutes later it was found necessary to open the doors of the lecture room of Penn Avenue Baptist church in order to provide accommodations for those who could not obtain seats. Accordingly an overflow meeting was begun there, which was addressed by Rev. G. B. Stewart and others.

Attorney T. F. Wells presided over the Frothingham meeting, which was opened by singing, the audience joining in the rendition of the hymns. Rev. Dr. Warren read a scriptural lesson from the third chapter of Ephesians. Then Rev. Thomas Bell, of this city,

ATTORNEY T. F. WELLS,
of Scranton, Presided at the Frothingham in the Evening.

offered prayer. The choir sang "Hear Us, O Lord, While We Pray," and Presiding Officer Wells introduced Rev. G. B. Stewart, D. D., of Harrisburg, the subject of whose address was "Junior Endeavor." In introducing Dr. Stewart, Mr. Wells spoke of him as one "who wins the hearts of the boys."

Dr. Stewart said that the junior department of the Christian Endeavor movement, though one of the most important, was an unoccupied one. Not one church in twenty has a junior society. It is a hard thing, he said, to get hold of a boy, and the same thing may be said of a girl. Boys are curious creatures. If you want to realize the truth of this, read Tom Sawyer. But when you once get hold of a boy, if right methods are used, you can hold him. His mind is plastic, ready to be molded for good or for evil.

NOT DOING ENOUGH.

The church is not doing enough for the children and there ought to be some agency to do this work. This is the aim and object of the Junior societies. From the junior societies up are the senior societies and these in turn build up the church. One primary essential of good junior society work is a good superintendent. The task is a difficult one but a proper selection of this officer will insure success. The superinendent's principal qualification should be an inherent love for children.

At the close of Dr. Stewart's address Miss Van Der Voort, the contralto of Elm Park church, sang a solo which was followed by an anthem by the choir.

Miss Margare Leitch, formerly a missionary to Ceylon, was next introduced. Miss Leitch's subject was "The Armenians, the Martyred Race of the Nineteenth Century." Miss Leitch preceded her address with a short but fervent prayer which made a fitting prologue for the earnest appeal for aid for the suffering Armenians which followed. She told of the 75,000 slaughtered christians, victims of the fanatic and merciless Turk and of the untold sufferings undergone by 300,000 survivors. Then she made an earnest appeal for funds. Ten dollars she said would support a family through the winter and unless more generous aid is afforded thousands will die of starvation before another summer's sun shines on the ill-fated land.

Professor and Mrs. Lowe sang a duet at the close of Miss Leitch's address, the choir and audience sang a hymn and then Mr. Wells introduced Rev. G. W. Enders, of York, who spoke on "Christian Citizenship."

AN ALTAR AT HOME.

There are 70,000,000 persons or 14,000,000 families in this broad and favored land of ours, he said, and every family should have an altar reared to the Most High. The crying need of the age is a higher plane of citizenship. There are radical evils to be combatted and the only influence that can cope with them is the enlightening power of Christianity.

He spoke of the laxity of divorce laws and said that while the Bible recognized but one cause for which a husband and wife could be separated, the different states of the union recognize thirty-one in all. This evil is sapping the very life of our social institutions.

The evil of intemperance as fostered by the saloon, protected by iniquitous laws, also came in for a share of the speaker's denunciation. The remedy for these and other evils lies in educating the youth of the land to a higher plane of Christian citizenship.

The meeting was closed with singing by the choir and a benediction.

IN ACADEMY OF MUSIC.

At the Academy of Music meeting last night the attendance was such that the gallery itself was crowded; the enthusiasm was more pronounced, and the singing much better on account of the increased numbers. The session opened with a spirited song and devotional service led by Rev. Foster U. Gift, of the Lutheran church.

Rev. W. H. Stubblebine acted as chairman. The first speaker was Miss Leitch, the Ceylon missionary, who made a most passionate plea for Armenia, depicting the terrible suffering of these Christian martyrs and the great necessity of immediate and generous relief.

Rev. Grant Colfax Fuller, of Waterbury, Conn., the singing evangelist, who composed "As You Go," the song dedicated to "Scranton, '96," led in singing this very pretty song.

The theme for the evening was "Christian Endeavor, the New Crusade." The first address was on "Hurtful Amusements and Evil Social Customs," by Rev. J. W. Memminger, of Lancaster. He said:

HURTFUL AMUSEMENTS.

Mr. Chairman, ladies and gentlemen:—If your committee had gone through all the lists of subjects appropriate for discussion before an assembly such as this, they could not have given me one more to my liking. It is a living issue. In looking over reports of past conventions I find no address on this subject. We have Christian Endeavor and the Indians; Christian Endeavor and Missions; Christian Endeavor and Good Citizenship; Christian Endeavor and Our Church Life and Work, but Christian Endeavor—the New Crusade Against Hurtful Amusements and Evil Social Customs has in it a healthful ring and a depth of meaning sufficient to make the sleepiest churchman awake and wonder what is coming next. In treating the subject, you will remember that I am no gray-haired dyspeptic, disgruntled with life and beauty, nor a long-faced Pharisee frowning on the rapturous rejoicing of God's own children. Neither am I so young as to be ignorant of the gilded snares that wait for youthful feet along the fairest paths. In the dim and lion-haunted ways even youth is on its guard; but on the enchanted ground, where friendship burns sweet incense and pleasure's poppies blow, how many pilgrims sleep, never to wake again.

We need to consider our Christianity, our youth, our Christian youth, driving out hurtful amusements and dispensing with evil social customs.

Our Christianity enables us to sing, "Oh happy day, that fixed my choice on Thee, my Savior, and my God." The old Jew filled the soft airs of Palestine with songs of gladness. The Bible is a book of rejoicing. Cheerfulness is an element of Godliness. Religion is not the stern heroism of the soul in sackcloth, marching to martyrdom. It is rather the perfect harmony of all human powers set to the music of joy and love, by which man marches heavenward. Piety is not a poisonous plant growing in the dark, but a fragrant rose of Sharon growing in the sunshine, making this old earth another Eden.

NOT A SOUR THEOLOGY.

We do not believe in a sour theology. The world was evidently made for us and we are created for a happy, hopeful existence here. This earth is not a dungeon keep, in which the curbed spirit, like a fawn made captive, pines and chafes for freedom. God has made it a very Alhambra of beauty and blessedness apart from the defilements of sin; and even where sin is, it is in the man and not in the world. There is no levity in the waving woodland, no frivolity in the laughing stream. The towering mountain lifts its head in adoration, not in rebellion. The songsters of the springtime have no treason in their melody. All Nature is loyal to her God and our Christianity walks rejoicing on the crown lands of her King.

Youth is the most important period of our life, because it is the formative period. In youth habits are formed and principles are established which are to be the law of our activity. This mortal body holds an immortal spirit whose destiny depends largely on the drift of these early years. Youth must have its recreation, but it has no time for idleness and folly. A character is being formed. We may use our opportunities or abuse them, but our own growth goes on and is measured and colored by what we do with the things about us. For example, a little child on a summer day lies down to rest in the shadow of a forest tree. A beautiful bird in the branches overhead sings the little one to sleep, but a poisonous serpent steals through the grass and coils by its side, waiting for the first movement to strike its poisoned fangs of death. It was the same sweet child to both, but one came with its song, the other with its poison, because of the nature of bird and snake. And so, first of all, in this formative period, the love of Christ must be in the heart of youth. He must be the hope of glory, and there is no hope of life without him, every deed goes right into character. Let these be pure and good and with threads of gold you weave a shining garment of righteousness.

Go with me to the city slums, where the air comes fetid with curses and with oaths; see through the swinging doors the matted hair and bleared eyes and distorted features of men and women reeling on the brink of hell. But remember that there was a time when they were as pure as the spotless babe that sleeps in its mother's arms tonight. It was by hurtful amusements and evil social custom that they have drifted from better ways and become a withering, blighting curse to society.

CHARACTERS FORMED FOR GOOD.

Character formed for good or ill remains for us an everlasting possession. How important, then, to have proper surroundings for our youth. It is then that the appetites and passions are hardest to control, for knowledge and experience come farther on in life, and when we see how many are swept away, we may well become alarmed.

And now, in our crusade against these things, we must state some well-established facts and lay down some rules for our guidance. We all agree that youth is to a large degree the season for amusements and enjoyment through them. I have more enjoyment now in a week than I had in a year of my youth. But in youth we are without care, we have no burdens, we are wild and free.

We agree, further, that it is unwise to deny amusement and pleasure to the young. If we did as Palmer says, one of three results would follow:

By violent reaction restraints would be cast aside.

Or, if restrained, the soul and body would not grow, and we would have a sullen, hopeless person instead of a bright, joyous one.

Or else the energy, pent up for a time, would let itself out in deplorable vices which deform the character and ruin the soul.

As I may not have time to finish this address, I will now give you some rules to help you in this matter.

1. No amusement is right that injures physical health—parties with late hours, low-necked dresses, draughts and late suppers, etc.

2. No amusement is right which has even the suspicion of indecency—theater, where virtue is discounted, God profaned and woman dishonored.

3. No amusement is right that involves expenses more than we can afford.

4. No amusement is right that conflicts with conscience or devotional life.

We may say further that all those amusements are to be avoided which cannot be converted into the means of a good moral education.

Those pleasures are to be chosen which educate the eye, the ear, the hand, the body, the mind.

PLEASURES TO BE AVOIDED.

Those pleasures are to be avoided which we cannot share with our seniors and which require entire exemption from restraint to give them zest.

Let parents and children unite in joyous amusements and they will be a blessing to all.

Again, those pleasures are hurtful which intoxicate and bewitch the senses.

Those pleasures are to be forbidden which interfere with any known duty or any truth in the Word of God.

All those amusements and social customs should be banished which are hostile to an early devotion to Christ.

You are as much bound to be a Christian at 20 as at 70. How many lives are blasted by the false notion that young people must sow their wild oats. "Whatsoever a man soweth, that shall he also reap."

God may forgive the sinner, but God Himself will not undo the wrong done. He will not give back the wasted hours. If you have lost an arm or an eye in the debauch, He will not restore it; neither will He give back the wasted health.

We cannot afford to countenance doubtful amusement or evil social customs.

For example, we cannot afford to turn our churches into theaters. There may be nothing objectionable in the plays, but we are educating our youth in the wrong direction. Not long ago a congregation rented a theater to give a play by local talent. The play was a very modest affair, the skirts were not to be over fourteen inches from the floor, the dancing was to be of the most approved kind. They selected six or eight young people from prominent fromient families in other churches to take part in the play, but really to be so many decoy ducks to get all their friends to the show. Two or three ministers objected to their girls dancing in short skirts, but they were threatened with arrest for interfering and injuring the business of the man who got up the play for the church. Then a Christian association gets the school children to dress in fantastic forms and give a play in the same theater. It took three weeks' practice, during which time the public schools were well nigh demoralized, for the pupils were wild over the show. Then it came off. It was a nice show. Nothing objectionable about it. It was remarkable how high the little girls could kick. But that modest audience forgot that if it was proper for the little girls to kick as high as their heads, it was just as proper for their Christian mothers to do the same thing. Four or five plays such as these were given by local talent by the church, and for these five plays five young women left Christian homes and went on the stage. One of them was seen last winter in a low play house in Philadelphia. This is the price the Christian community pays for smiling on doubtful amusements.

DOES IT CULTIVATE.

Some one says the theater cultivates the taste, but I ask, what kind of a taste? A taste for rant, extravagance, affectation, relish for sensational literature and monstrous elocution. Let a lawyer address a court, a physician prescribe for a patient, a business man talk to his customers in the stilted, long-drawn tones of the modern stage, and men would write him down a lunatic or a fool.

But why multiply words. Let it be known that a young man who raves over the theater and card table, the lawyer does not want him in his office, nor the merchant in his counting room, nor will the banker trust him with his gold. Remember, I do not say he will be ruined. Noah escaped the flood. Lot escaped from the burning city, and you may escape, but when you escape twenty others are injured.

Do you ask what becomes of all the painted girls that dance before the footlights on all the stages in all the theaters of all the towns and cities in all this great land of ours? Take your stand on a street corner on some June evening and watch the swarm of insects coming to the electric light, dazzled by its glare, eager for its brilliancy—you know what becomes of them.

The card table is a source of great harm and I class it as a very improper amusement, and the social custom that sanctions it is radically wrong. Cards make a nimble-fingered, empty-headed game at best; but remember the old adage that "birds of a feather flock together." Cards employ the occupants of the gamblers' den and the house of shame and sin, and when you establish the card table in a Christian home, you establish at least one thing in your home that is common to all these places, and, in scores of cases, it has been a bond of union leading from the home to the gambler's hell. I know all the nice arguments and soft excuses made by what is called "good society," but these all go down before the awful fact that scores of men in gambling hells tonight took their first lessons round the card table at home. A short time ago I looked through the iron bars of a prison door into the haggard face of a young man, reared in a Christian home in luxury, graduated from one of the best colleges in the state, started out in life with brilliant prospects and splendid opportunities, but when a boy at home he could win at a game of cards. He took an intense interest in it; at college he played better yet and son began to play for money. He won. He lost. He lost, he borrowed and lost; he borrowed and lost; he forged and lost and lay there in the felon's cell. Better ten thousand times if he had never known the name of a card. I could stand here and fill the hour with similar examples.

INVITED TO PLAY CARDS.

A young friend of mine was invited to play cards one evening in the parlor of an elder of a certain church. The young ladies explained how proper it was and that no objection could be made to playing cards at home. And while they played the doorbell rang and in an instant the cards were dashed out of sight under the table. My friend said that he then and there determined that he would never be found doing what he did not wish any one to see him do and he never played cards again.

One stormy night a man entered his room in the hotel, locked the door, put the key in his trunk, locked that and went to bed. One hour, two hours, he lay awake; then arose and paced his room; then dressed, took the key from his trunk and next morning was hauled home drunk and robbed from a gambler's den—and he learned to play cards at home.

Of all evil social customs that which has been the greatest curse to our country is the drinking custom. All other vices follow in the train of this. This withering curse, that blights both body and soul and brings misery to tens of thousands of innocent sufferers is strong because Christian people have tolerated the social glass in their homes and in their communities. The other day I was asked to go and comfort a mother whose son was dying of delirium tremens; but she had made him a drunkard.

The other night the Keeley league held its anniversary in my church. In our city we have between sixty and seventy men restored to their families and enabled to lead sober, industrious lives through the Keeley treatment, and their testimony was that they had learned to drink wine or beer while they were boys at home. The taste grew and they expected to stop some time, but all self-control was gone before they knew it. Our word "temperance" means anything or nothing. It means a claret cup, a drop of sherry, a glass of ale, a pint of wine, a bottle of whiskey, a shameful night, a blank day, debt, dishonor, disease, delirium, death. In some people's minds there seems to be some degree of temperance all the way from th first taste of ruby wine to the fiery thirst of the dying drunkard.

THE DRINKING EVIL.

The first thing that Christian Endeavorers must do in this crusade is to use all proper means to banish social drinking from every home in the land and arouse such a sentiment in the church and community that every self-respecting man and woman will get down off the fence on God Almighty's side of this great question and be ready to say, "if drinking wine make my brother to offend, I will drink no wine while the world stands."

And while we purify the social circles in which we move, we must also use our influence to remove temptation from the community in which we live. Proper action on the part of a few persons will close any gambling den in any town in the state. Proper action on the part of the Christian citizens will close a great many saloons and save large sections of this Commonwealth from the curse of drink. But it is not enough to stand up in pulpit or hall and denounce these things. We need to take definite action and have it distinctly understood that it is our business under God to make this world a cleaner and better place in which to live; and if some people don't like it, then it is just so much the worse for them.

Drive out harmful amusements by filling the home with proper amusements. Home should be the center of all pure pleasures. With tennis and croquet, with the score of excellent parlor games, with all manner of musical instruments, with our musicales and lectures and libraries and social gatherings in our churches, with opportunities for study and recreation found in every community, or at least capable of being introduced into every community by 1 in all the land, there is no excuse for harmful amusements.

Do you say this is a great task to revolutionize the amusements and social customs of the community in which you live? It will be glorious work for these grand Autumn days and long winter nights. It will be a breezy work for the Master, and it is the place where our next advance is made. We have been singing long enough, have been studying our Bibles long enough to be able to do something and the command comes, "Prepare ye the way of the Lord; make His paths straight." But what if the task be great. Years ago a young engineer, surveying a great national road, came upon the Niagara river below the Falls. He approached the bank and, looking over, saw, hundreds of feet below him, the mighty torrent rushing down its rocky bed, dashing its waves twenty feet in air. He glanced at the distant shore and shrank back disheartened.

HE TOOK COURAGE.

But he looked again and took courage. He promised to bridge the chasm. A boy's kite bore a twine over, and the twine a rope, and the rope a cable. The months went by and one day a great crowd lined the river banks and down the iron rails the great iron horse slowly moved to the river's brink. Then the young engineer stepped on board and, while men held their breath and women turned pale, the fearless driver moved the great engine out over the bridge. It passed on to the middle, and on to the farther shore, when a great shout went up, and today the immense commerce of two nations and the wealth and fashion of all lands rushes over that bridge. It was a great task and a great victory. And not unlike this will be your splendid triumph, if the threads of influence which go out into the community shall all be used to overcome the seemingly impassible barriers that rise in the way of true Christian progress.

Miss Van Der Voort, contralto of the Elm Park church, rendered a delightful solo, after which Rev. J. P. Millar, of Harrisburg, delivered the following studious and practical address on "Unrighteous Business and Business Methods."

& BUSINESS AND PROPERTY.

Business as connected with property, normally, is remunerative employment. Three simple ideas are included under this definition. One is labor, for business is the opposite of idleness or amusement. Another is usefulness, for legitimate business is neither aimless or worthless. These two ideas, labor and usefulness, make up industry. The third idea in business is a substantial equivalent benit received in return for the industry. Business is not benevolence; it exacts full value in exchange for its outlay of industry. Labor, usefulness and a return in equivalent values, then, are the elements which properly make up business.

In order to maintain the principle of righteousness in business, all industry must be carried on without interfering with either of the two great branches of the law of love—either with the supreme devotion of the heart to God; or with that love to our neighbor which the law of Christ requires. We have only to remember that "the earth is the Lord's, and the fulness thereof, the world and they that dwell therein," to see that if a man is engaged in any sort of occupation which tends in however humble a manner, to replenish the earth and bring out its usefulness, to benefit the world or any of its inhabitants, he is engaged in the Lord's service, and many do and ought to do what he is doing "as unto the Lord." No matter what kind of service he is rendering, whether he is ministering to bodily wants, whether he is making shoes or sermons, and it is far better work for God to make a good shoe than a poor sermon. It matters not what a man's work or business may be, providing only he is doing some good in God's world, and doing it not only without interfering with, but in fulfillment of the claim which God makes on the supreme devotion of the heart and life.

The desire to achieve success is a part of the nature which God has given us. And does not common sense tell us that a man without ambition to succeed and excel is anything but a lofty specimen of humanity? It is only necessary to take care that the ambition to excel be not the highest motive of our life. Or take the widespread and well nigh universal desire to make money. This is more difficult to deal with, inasmuch as there is such fearful tendency to excess in this direction. But even here in its proper place of subordination it is right enough. All who have given any thought to the subject are aware that there could be no progress in civilization without capital. Just as separate capital is need for a separate business, so for the general business of society the accumulation of capital is absolutely necessary; accordingly God has implanted in us the desire corresponding to that necessity—a desire which may be gratified in moderation whithout interfering with the supreme devotion of the heart to

There is a correct and a false idea of business, a righteous and an unrighteous principle. I know it is very difficult to draw the line between legitimate and speculative business, and that one who is not thoroughly acquainted with what he is talking about must be very chary of condemning this or that way of making money, which may seem to him to partake of the nature of speculation. And yet there are some practices in business so glaringly inconsistent with the principle of righteousness that "the wayfaring men, though fools, shall not err."

One of the current false ideas of business is founded in a prevalent tendency to attack fictitious valuations to property. Examples of this tendency abound. For instance, assessments for the purpose of levying taxes are almost universally far below the true value. This undervaluation is due to many causes, nearly every one of which is at the bottom dishonest. One fruitful cause is the false returns made by property holders, especially if the property is not visible. If all property were correctly reported on a uniform system of underrating, I suppose that little injustice would be done. But as it is, our taxes cover up an immense amount of stealing, which no individual nor any one board of assessors can prevent; and the greatest evil resulting from these wrong assessments is the debasing of the public standard of honesty and the debauchery of the private conscience. Cheating the assessors will by many be rebuked with a wink and a smile. In some quarters, it is considered stupidity to make honest returns of property for taxation. Nevertheless it is sheer stealing to seek to pay less than one's true proportion of the taxes.

Another demoralizing illustration of fictitious valuation is often seen in what are properly known as "watered stock." "Water" in stock is usually an article of adulteration, like water in milk. Whenever this means or any other is employed to give an artificial appearance of value, where value does not actually exist, it is objectionable for the simple reason that it is stealing. For the same reason "booming" which is based on fictitious and not on natural or real rises is the art of thieves. Another example is presented in current adulterations. We hear enough of them to make an honest soul sick. We hear of cow's fat being palmed off as butter; cotton-seed oil sold as lard; chicory for coffee. Some of the mixtures may be as wholesome as the originals, but that is not the point. The point is that there is a cheat in the business, a cheat which can be made profitable only as long as the public can be hoodwinked. Is this all right, if it only succeeds? Not while the eighth and ninth commandments stand with God Almighty behind them.

SOME CURIOUS NAMES.

What shall we say about the business which goes by such names as "bulling" and "bearing;" very curious names indeed, and very curious the things that these names represent. Yet we recognize these institutions as institutions amongst us, as part of our commercial machinery. It is coming to be regarded as a natural thing that there should be an undue, an unnatural, an untruthful inflation of the market

C. H. CHANDLER,
of Scranton, Chairman of the Music Committee.

at another time; and men who call themselves business men actually lay themselves out to produce such artificial conditions of the state of the market as I have just described. Now that there must be rises and falls in the price of materials is so obvious, that the fact need scarcely be commented upon; but that any man calling himself a man should lay himself out to increase his own fortune by conveying a false impression to the minds of the community at large with respect to the value of certain commodities, that this, I say, should take place, is an outward and visible sign of a low moral condition. Do not let us blink the fact. It stares us in the face. In other words, this is nothing more or less than a fashionable and a gentlemanlike way of picking pockets. There is an ungentlemanlike and unfashionable way of picking pockets, and it is done by people who do not occupy a reputable position in society. They do not drive in their carriage and pair, and do not have grand drawing rooms furnished with every luxury and adorned with works of art. They are poor fellows for the most part. We know it is dishonorable; we call them thieves, and if we can catch them we send them straight off to prison. But you will bear me out that there are other ways of picking pockets, that there are many men who steal besides those that pick pockets in the street. When a man induces a false conviction with regard to the value of an article, with a view to his own emolument, or when conversely that man lays himself out to depreciate that same article, still with a view to his own emolument, what is he doing? In the first place, let me say, as straight as I can put it, he is lying; and the business man that lies does not deserve the name of a business man. All legitimate, manly, straightforward commerce precludes this idea of chicanery and deceit. A man that condescends to devices of this kind in order to increase his wealth, is making a confession that he is not a proper business man? Why? Because he cannot trust himself to do business with his compeers in commercial life by honorable terms and conditions; he cannot trust himself, and by the very lies which he circulates and by the very false impressions which he generates, he is practically making a confession as to his inferiority in commercial capacity to his neighbor over the way who deals honestly and whose business transactions are straight.

CROOKEDNESS IN BUSINESS.

Much of the crookedness in business today is caused by the thoughtless way in which some Christians insist on cheapness without considering how that cheapness is obtained. It might often be an advantage to you if you could obtain something cheaper, but never ask a tradesman to reduce his price to accommodate you. Assume that the man who serves you is not a liar and a cheat. If you cannot afford the article, go without it. Do not insult him by asking for a reduction. We ought to live and let live. Christians need to be much more conscientious than they have been in the past with respect to this craze for cheapness. There are many Christians who would not, under existing circumstances, go either to a theater or to a race-course, who feel so very sensitive about doubtful amusements; who do not wish to be associated with debauchery, or with gambling, or with any kind of rascality, but who are not equally sensitive in giving their custom and their patronage to houses of business that are notoriously founded upon unrighteous business principles and methods. If any house of business is maintained by any system of dishonesty, then its customers are as guilty as the frequenters of the theater or the race-course. Then, dishonest tradesmen should be at least excluded from official positions in the church. How strange it is that the whole Church of God seems to have forgotten that the Apostle Paul classes the covetous man and the extortioner with the fornicator and drunkard. He actually states that with the covetous man and the extortioner the Christian ought not even to eat.

In view of these facts, what is our duty as Christian Endeavorers? Shall we flee into a convent to escape from the temptations of unrighteous business methods? That would be to seek a coward's paradise. That would be to make ourselves better than Jesus Christ; for He prays not that we may be taken out of the world, but that we may be kept from its evil. We should rather insist upon the duty of having an honest calling, and of being diligent in it. Lawful labor is the great antidote of dishonesty. Moreover labor gives u a substantial interest in the work of safe guarding honesty, and of exposing and punishing the dishonest. Business fundamentally involves reciprocal benefits. No useless employment, much less any inferior employment, has any right to the noble name of business. Let us each have a lawful calling and be industrious therein.

DUTY OF ENDEAVORERS.

Another duty of Christian Endeavorers, as I conceive it, is to make up our minds that honesty is, in the long run, the best policy. It is the only assurance of certain and permanent success even in this world. According to the Latin derivation the word honesty means that which is clothed or adorned with honor. Real honesty, therefore, does not need to be bound by contracts. Its synonyms in the dictionary are such noble words as equity, integrity and trustworthiness. There are two things which especially characterize honesty. One of them is candor. For honesty is a most blunt and homely virtue, founded on reality and truth. The other is fairness, justice, freedom from fraud. It never over-reaches, never seeks an iota more than its own. Instead of being selfish it is righteous. The life blood, then, of honesty is honor, and its essential manifestations are truth and justice. No man that is dishonorable, false or untruthful can possibly be honest. The man who stakes his succes on tricks in his trade will be harrassed not only by his conscience, but also by peril, and he is reasonably sure to be exposed and destroyed at last. Above all we should remember that, since honesty is a moral rather than a legal matter, the individual good conscience, conformed to God's word, is its warrant and standard. It would make no difference if all others were dishonest, that never could make dishonesty, for one instant, right or safe for us. No excuse will avail. It will not do to cite the closeness of competition. The only competition we need fear is the competition of the eight commandment at God's judgment. It will not do to say that we must be dishonest in order to live. We can afford to die in honesty rather than to live by stealing. The absolute moral necessity everywhere in business is honorable honesty and righteousness. It will pay to be honest just as long as God is on the throne. How is this growing evil of unrighteousness to be corrected? It is a matter to be dealt with by the pulpit, and by all religious educators. Training in the principles of sound business morality should be inculcated from youth up and compromises between truth and error should never be looked upon with the least degree of allowance. The times are full of temptations in this direction. Solid instruction in the principles which God has given us in His word or the government of all our relatons is urgently required; and above all is the importance of those examples of the strictest uprightness in the conduct of business, which are recognized in every community.

COMMERCIAL MORALITY.

I firmly believe that we shall never have the right kind of commercial morality till men take the higher standard suggested by the "Golden Rule," and insist not only on that righteousness which no one disputes, but also on that love which very few acknowledge as binding in the ordinary business life. It is true, indeed, that while men in general are sound enough in theory as to commercial morality, they are very far from being as universally sound in practice. You will have observed how little, comparatively, Christ has to say directly about common honesty. The method of Jesus and His apostles was one which, while assuming and requiring the broad basis of righteousness in all things, especially urged the law of love in both its branches as the true leverage by which even the commonest morality in the business of life could be most effectively secured. Is the method a sound one? Is it still applicable and likely to be effective in all the complexity of the business life of the nineteenth century?

It is sadly to be confessed that there are Christian people—so-called at least—among the number of those who are guilty of mean and dishonest practices. But, without the slightest fear of contradiction, I assert that wherever a so-called Christian man is guilty of anything approaching to dishonesty he is not one of those who regulate their conduct by the law of love, but one who, contenting himself with the ordinary code of morals, has allowed his passion for money or some other ungodly lust to master him and to scatter his feeble morality to the winds. If all this is true it is manifest that the method which this age still needs, and sorely needs, is the method of Christ as uggested by the "Golden Rule," and what is wanted is not more homilies on honesty, as more earnest warnings against covetousness and extravagance and a more earnest presentation of that Gospel of divine love which will touch men's hearts and lead them so to set their affections on higher and better things, as that they will count any sacrifice in lower spheres too great to make for the sake of maintaining "a conscience void of offense toward God and toward men." I do not believe that things are so bad in the world of business as many pessimists imagine. I believe that our best men are, in the main, our most successful men. I cannot believe that cheating and lying are so common in any kind of respectable business as those say who wish to justify their part in such practices. And I do not believe, nor do I think that any thoroughly honest man believes that deceit and falsehood are necessary in any shape, however veiled and disguised, for success in any legitimate business. Yet there is a grand field for witnessing for Christ in the world of business. The ranks of "the noble army of martyrs" are not yet full.

TAKE UP THE CROSS.

The demand to "take up the cross" for Christ's sake has not yet been withdrawn. And though in the eyes of men, there is not the same show of heroism when a young man gives up a good situation, without any prospect of another, for the sake of truth, as if he had gone cheerfully to burn at the stake, in the same noble cause, nevertheless there may be quite as much of the reality of it, quite as much that is noble and admirable and heroic in the sight of God. Christ needs many witnesses in the wide field of business; men that will witness for Him in the heights of success, men also that will witness for Him not only in the depths of failure, but by their willingness to fail for His sake; men that are willing to "suffer the loss of all things;" men who are willing to go through life as poor as Christ Himself, rather than do any single, smallest act at variance with the will of God, which finds expression in the law of Christ.

The method of Christ not only is more effective in securing commercial morality, but it elevates the life and character of business to a far higher plane, and gives it a nobility and grandeur that seldom enter into the thoughts of those who look at it from the worldly point of view; and instead of its being a hindrance to the development of the Christian life, it is a fine field for growth to "the measure of the stature of the fudness of Christ." If the law of Christ were faithfully and fully carried into the ordinary business of life, we should see on every hand a new fulfillment of an old prophecy: "The parched ground shall become a pool, and the thirsty land springs of water. In the habitations of dragons, where each lay, shall be grass with reeds and rushes." Then, at last, might all Christian agencies cease from their lofty labors, when the brotherly love which is inscribed upon the Christian Endeavorer banner shall have pervaded not only the church life, but the ordinary life of a thoroughly united Christendom.

There was a very entertaining song by the four Misses Joseph, after which a collection was taken up for the state work.

Then Rev. W. F. Crafts, of Washington, D. C., delivered his address on "Sabbath Desecration and Public Wrongs," which he prefaced by calling attention to the fact that "Sabbath Observance" was to be the special programme for the year, as agreed upon at the Washington National convention.

THE OVERFLOW MEETING.

Scrantonians flocked in such large numbers to the three places of meeting last night that an overflow meeting in the lecture room of the Penn Avenue Baptist church was necessary. This was first suggested by the scores of persons standing in the rear of the main floor in the Frothingham. The Penn avenue doors were opened and the crowd requested to pass into the church, which adjoins the theater.

Word was sent to the Academy of Music and many who could not there find desirable seats went to the church on Penn avenue. Rev. Thomas Bell, of this city, presided. Addresses were made by Rev. Dr. G. B. Stewart, of Harrisburg; Rev. John Griffiths, of the Sumner Avenue Presbyterian church, of this city, and others. A prayer and praise service closed the meeting.

THE STATE REPORTS.

Society's Strength Indicated in the Reports of Superintendents.

The extent, work and growth of Christian Endeavor was very plainly indicated in the reports of department superintendents read at the morning sessions in Elm Park church and the Frothingham theater.

The report of Miss Cordelia Jamelson, of Beltzhoover, Junior superintendent, was as follows:

Our Christian Endeavor year's work has closed. Hopes, aspirations, difficulties, defeats, conquests, all now belong to the past—fixed as part of Pennsylvania's history.

Number of Junior societies in Pennsylvania, 1,039; with a membership of 49,917.

Number of intermediate, 3; with a membership of 45.

Number in each denomination:

Presbyterian	330
Lutheran	111
Baptist	82
Methodist Episcopal	66
Reformed	56
Evangelical	61
Methodist Protestant	33
Christian	30
United Brethren	25
African Methodist Episcopal	24
Congregational	20
United Presbyterian	17
Moravian	16
Cumberland Presbyterian	12
Episcopal	6
Church of God	6
Primitive Methodist	3
Mennonite	2
Calvinistic Methodist	1
Covanenters	1
Union Missions	28

MANY NEW JUNIORS.

Number of Juniors united with the church during the year, 2,078; number graduated into the Young People's Society of Christian Endeavor, 1,558; amount given to missions, $3,610.69; amount raised for other purposes, $2,416.75; whole amount raised, $6,026.35; number of counties having Junior superintendents, 41. The county organizing the greatest number of societies during the year, Philadelphia. The county making the largest proportionate increase, Bucks.

One of the greatest needs in our work is a superintendent of Junior work in every county. No matter how small your county union, the state superintendent needs an assitant in your county. Another need in our work is more young men. Manly influence is much needed in every Junior society. We need young men to take charge of our Christion Citizenship Committees. Will not you strong, earnest Christian young men help us?

Band of Mercy work has been introduced into some of our societies with success. We hope that it will find a place in every society. Teach the girls and boys to be kind to God's dumb creatures. The Intermediate society or class has been formed in many places. We advise all Junior societies which have a membership of over fifty to organize into two classes.

We recommend that Junior superintendents become familiar with the following literature, which will aid them in their work:

The Golden Rule.
Your own church paper.
Amos R. Well's Junior Mannual.
Thinking, Feeling and Doing by Scripture.
Andrew Murray's works.
A Work on Missions.
The history of your own Denomination.

We wish to publicly thank the executive committee and the superintendents for their warm co-operation and support in our work, and we earnestly plead that each Endeavorer will this year be the means of saving one little soul for Christ. When we bring a child to Christ we bring to Him many years of Christian living.

My earnest prayer is a great gathering of girls and boys for Christ and the church during '97.

Cordelia Jamison,
Junior Superintendent of Pennsylvania.

MISSIONARY REPORT.

Concerning the missionary department, its superintendent, Rev. W. N. Hinman, of Columbus, said:

Pennsylvania is a big state. She leads in the number of Christian Endeavor societies, as she does in many other things. As our state secretary knows, it is very difficult to get reports from many of our 3,273 societies. My report as state superintendent of missionary work must deal with the facts learned from the 1,289 societies from which reports hav been received, but by no means does this suppose that others are not interested in missions, or that they have done no missionary work.

Bare figures can never tell the missionary history of our societies, but it may be of interest to note that of the 1,289 societies sending report, 415, or about one-third, have active missionary committees. These 1,289 societies have contributed during the year, directly for missions, $9,891.79, or an average for each society of $6.79. For other benevolent objects they have given $8,828.20, an average of $6.85, making a total for all purposes of $18,719.99, an average of $14.52. How I wish we had the records of the other 2,000 societies which have sent no reports.

I have kept in correspondence, more or less frequently, with all the district and county superintendents, and I am glad to attest the fidelity, faithfulness and warm enthusiasm of nearly every one of them. Their letters show that an earnest missionary spirit pervades the societies generally. Many societies are supporting, in whole or in part, mission workers at home and abroad. One society, and by no means a large one, supports an entire missionary family, at a cost of $1,000 a year. The contributions of several others exceed $500 a year. A society was organized last July in a lumber camp, two miles from a railroad station, and where there was no church or Sunday school. That society has developed into an organized congregation, and will build a church this fall costing $2,000. Of the methods of systematic giving, the Fulton 2-cent-a-week plan seems to be the favorite, a large number of societies having adopted it. Many societies report missionary boxes, comfort bags and clothing sent out, missionary rallies and mass meetings held, reading circles formed, literature distributed, etc.

WORK OF SOCIETIES.

In one of the large cities the societies have, on stated days during the summer, gathered companies of poor children and taken them for outings in the city park. Other societies have provided for the care and entertainment in the country of fresh air children from the crowded cities, in at least one instance, a society renting a vacant farm house for that purpose, the children being cared for by committees of Endeavorers.

Missionary extension has been carried on as extensively as the time of a busy pastor has permitted. Under more or less direct supervision of this department 126 missionary lectures have been delivered in sixty-five towns and cities by returned missionaries, secretaries of mission boards, student volunteers and other workers. What the results of these mass meetings and lectures will be no man can calculate. Missionary committees have been organized, plans for systematic giving adopted, men and women aroused to enthusiasm where before there was no interest, larger giving, more reading and praying, and lives dedicated to the actual work at home and abroad.

I wish I might share with the convention the reports that come from all parts of the state. Some of them are thrilling. One letter tells of twenty-two societies that use the Fulton plan of giving, and of forty-seven others in the same county that have adopted the tithe plan. During one lecture tour an entire family followed the speaker to three different places to hear the same address. In another instance sixteen persons, after hearing a speaker one night, walked four miles through the woods to hear the same address the second night, one of these being a miner who had worked all day in the mine, and had the morrow's work before him.

MISSIONARY EXTENSION.

The entire cost of the Missionary Extension courses has been met by the fees of $5.00 for each lecture received from the societies having the lectures, and the treasury shows a balance on hand of $41.77 with which to begin the new year. This slight expense has only been possible because all connected with this department have given their services gratuitously. Even the lecturers have made willing sacrifices of time and money, receiving no remuneration except their actual expenses.

Fellow Endeavorers, this work is pregnant with bright possibilities, and why not, since it is an effort to obey the divine injunction to "preach the Gospel to every creature?" Of necessity the extension lecture course plan must be limited in its reach. I therefore, in closing my report, make