END OF ENDEAVOR W

Convention Closed with Three Big department. We suggest the following, or Consecration Meetings.

Succeeds Dr. McCrory as Presi- and Miss M. Fanny Evans, of Philadent -New Department of Evan-C. A. Oliver, of York, Made adopted. Its Superiniendent—Three Scran- dents the old list was almost wholly keystone Endeavorer, spoke in the intonians Get Vice-Presidencies, Charles E. Daniels, Rev. J. K. Dixon, D. D., and Miss Dalla P. Evans-Best and Biggest Conven-Services in the Evening.



REV. J. T. MCRORY, D. D., Pitisburg, the Retiring President Who Has Served Two Terms, Says the Con-vention Was Eminently Successful and Scramon Did Gloriously Well.

Editor of The Tribune :

Sir : . . Scranton has done gloriously by the Convention of '98, I wish to bespeak for the State I mon the gratitention we feel at the manner in which we and our movement have been received by your people: to express our thanks for their openbearted hospitality, and to congratutate the Scranton Endeavorers, particularly their Committee of '96, on the most excellent arrangements planned and carried out for this emi-

I would also beg you to necept my congratulations on your thorough and painstaking reports of the Convention proceedings and to believe that the press of Scranton has won a warm place in the hearts of the Christian Endeavorers of Pennsylvania.

J. T. McCRORY, Retiring State President. Scrauton, Pa., Oct. 8, 1896.

The biggest, last and best day of the Christian Endeavor convention was yesterday. Excepting two instances the day passed without a hitch or a hindrance. The exceptions were the inability of John G. Wooley, the famed temperance orator, to make railroad connections and reach here in time for the two afternoon addresses scheduled for him at Elm Park church and the Frothingham theater (though he appeared at night and spoke in the three places of meeting) and the failure of the nominating committee to report until evening on its selection of state officers. These discrepancies, however, were lost sight of in the general programme.

The weather could not have been finer. It was cold, but the sun shone and the air was crisp and bracing and seemingly in keeping with the interest and doings of the big gathering of En-

deavorers. There was the usual series of sunrise services in many churches, morning sessions in the Frothingham and Elm Park church, which were especially featured by the reports of convention committees and committee conferences and addresses; afternoon sessions of parliament doings and addresses in those two places; a magnificent rally of the Juniors in the Elm Park church, beginning at 3.30 o'clock preceded by a band parade of those young Christians, and the impressive consecration services in all three con-

vention halls in the morning. The delay in the work of the nominating committee was caused by its failure to agree upon someone to succeer Dr. McCrory as president. The committee convened at 8 o'clock in the morning, but could not finish its work until after the noon hour and in consequence there was no election of officers at the morning sessions in Lim Park church and the Frothingham, as programmed, nor during the afternoon,

OFFICERS WERE ELECTED | were recommended for re-election, as were Miss Cordelia Jameison, of Beltzhoover, superintendent of Junior work; Thomas Patton, jr., of Individual signatures of others.

| Attest: | Were recommended for re-electing the public. Endorsed by vote by the following organizations at regularly called meetings:
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| Attest: | Were recommended for re-electing the public in the publi Roy. A. B. Philputt, of Philadelphia, respondence; J. C. Manning, of Pittston, superintendent of transportation,

delphia, mission superintendent? It was recommended that a new state evangelistic department be created and that Rev. C. A. Oliver, of York, be its superintendent. The suggestion was adopted.

the reform an Endeavor specialty during the next year. At Williamsport all the young people's church societies are circulating the petition mentioned in gelistic Work Created, and Rev. | that Rev. C. A. Oliver, of York, be its

revised and in the new make-up Scranton gets three instead of the one, Rev. W. H. Stubblebine, who was one of the '96 vice-presidents.

The vice-presidents chosen were: Rev. Dr. J. T. McCrory, Pittsburg; Rev. J. F. Hartman, Altoona; Rev. Dr. G. B. Stewart, Harrisburg: Rev. Charles Roads, Reading; Rev. Dr. Rution Day-Rally of the Juniors an fus Miller, Reading; Rev. Dr. J. K. Dixon, Scranton; Rev. J. P. Miller, Har-Important Feature-Consecration risburg: Rev. Dr. J. H. Prugh, Pittsburg; Charles E. Daniels, Scranton; H. C. Lincoln, Philadelphia; Miss Della P. Evans, Scranton; W. L. Turner, Philadelphia; Fred C. Brittain, Pittsburg.

RESOLUTIONS - COMMITTEES.

The resolutions committee reported at the two morning sessions as follows.

Resolved, That all Christian Endeavor-Resolved, That all Christian Endeavor-ers are strongly encouraged to seek the overthrow of Municipal misrule, and give forth a bold proclamation for civic and righteousness in our cities. Resolved, That we condemn the liquor business as nefarious and unworthy of ie-gal sanction by a Christian common-wealth, Resolved, That this committee severely condemns all Sabbath desecrations and

wealth.

Resolved, That this committee severely condemns all Sabbath desecrations and urge every union and local society to appoint a committee on Sabbath observance.

Resolved, That as Christian Endeavorers in mass meeting assembled we hereby express our abhorrence of the colossal and barbarious massacres in Armenia that have left an indelibade stain upon the nineteenth century, and that we show our sympathy for the surviving by liberally supporting the noble relief work now being carried on by American missionaries, and under the direction of our distinguished country-wongan, Clara Barton, president of the American Red Cross.

Resolved, That we call upon the government to take such steps at shall be necessary to secure full and immediate satisfaction for the damages inflicted on our fellow-citizens in Turkey, and to guarantee them full protection of person, property and rights in the prosecution of their lawful occupations.

Resolved, That copies of these resolutions be transmitted to the president of the United States, the secretary of state and to our senators and representatives in congress.

Resolved, That our thanks are due to

congress.
Essolved, That our thanks are due to Postmaster General Wilson for restoring Postmaster Waiamaker's plan of local option in the matter of closing postoffices on Sonday.

on Sanday.

Resolved, That we assure our retiring president, Rev. J. T. McCrorey, of our sincere appreciation of love for his very indefatigable and successful inters as president of the State union during the past two years, and that our prayers shall follow him in all his future career: we also desite to record our appreciation of the efficient labors of our state secretary, George McDonald, and our state treasurer, H. J. Raymore, and to all the mem-

State union. Resolved, Further, that our thanks are Resolved, Further, that our thanks are due to the Committee of '96 of Scranton, to the Christian Endeavorer societies, the churches, the Young Men's Christian association, the reception committee, the soloists and choirs, the press and citizens, and to the official board of the Elm Pack church, all of whom have assisted in making this a delightful and memorable convention to us all.

Resolved, That we recommend to the executive committee that these resolutions be published and sent far and wide to the Christian Endeavor societies throughout our state in order to better acquaint them with the sentiment of the convention.

ALLEN PHILPUTT,

H. J. RAYMORE, Chairman.

Secretary.

Teh social committee suggested several plans for attracting prospective members of the society. According to the report of the audit-

ing committee the accounts of State

The lookout committee presented an encouraging report. One of its sugges-tions was that hereafter no members be dropped until after consultation with the pastors.

Treasurer Raymore were found

IN THE ELM PARK CHURCH.

The day in Elm Park church opened at 8.45 o'clock with a song and devo-tional service. Dr. McCrory presided and announced that the addresses of Miss Leitch and her appeals for the Armenians had borne fruit and that there had been a sum of money contributed which would be forwarded

triouted which would be forwarded through the proper channels. Key, F. A. Martin, of Troy, conducted a parliament on the "Deepening of the Spiritual Life." In his introductory spiritual Life. In his introductory talk he dwelt upon the channels in which the Christian should travel through life in order to deepen the spiritual life. Before we can inhale we must exhale. The Heavenly Father is willing to give us the breath of a holy life if we but ask for it; then we may edify our fellow men by the example we exhale. Strength is, developed be exercise. We should exercise our religious muscles by practice as we would our physical muscles. The deepening of the spiritual life should not be a morbid introspection. We should look into ourselves with hopefulness.

Dr. McCrory cited the fact that it had been remarked that few women had taken part in the prayer periods and he suggested that only they take part in a brief devotional service. This was done and was followed by singing.

MR. SHAW'S ADDRESS. Something of the address of Interna-tonal Treasurer Shaw, of Boston, is contained in The Tribune's report of the proceedings at the Frothingham

In recognition of yesterday being the day of prayer of the Young Men's Christian association throughout the world ten minutes were devoted to prayer for that association. Dr. Crafts, who lost five minutes of

the time allotted to him in his address of Wednesday night, spoke in favor of Sunday post office closings. He said:

Sunday post office closings. He said:

Sunday post office closings. He said:

The cabinet has still further helped reform night in the selections outlined.

Rev. Rufus W. Miller of Reading, had beeen agreed upon for president, but positively declined to accept.

It was finally decided to recommend Rev. A. B. Philiputt, of Philadelphia, to succeed Dr. McCrory, of Pittsburg, as president, and the latter to be first vice-president and to succeed Mr. Philiputt as superintendent of Christian citizenship work. Dr. McCrory was finelly made first vice-president, and Rev. E. H. Homig, of Lebanon, superintendent of Christian citizenship. Secretary McDonald, of Altoona, and Tremsurer Raymore, of Erie,

FORM OF PETITION.

To the Honorable the Postmaster General:
The undersigned societies and individuals earnestly petition you to suspend all Sunday work in connection with the local postoffice of ______, in consideration of the rights of conscience and the right to rest of government employes and the nublic.

Name. None under 16 to sign. Use Mr., Mrs. or Miss.

Dr. Crafts will at the next national convention present a banner to the state making the best record for Sab-bath reform. The national organ has adopted Dr. Craft's suggestion to make

resests of that paper.

Particulars of the reports from committees conferences and convention committees conferences and convention committees are reported elsewhere in this issue of The Tribune.

An adjournment was made until 2 of clock in the control of the c

Afternoon Session.

The largest throng at any single day session packed and squeezed itself into Elm Park church in the afternoon and when the meeting opened at 2 o'clock there was not a vacant seat in the house and scores were standing in the gallaries and about the auditorium.

The meeting opened with the singing of several gospel selections under the leadership of Professor J. M. Chance and with plane and cornet accompani-ment. A scripture reading and prayer followed.

Dr. McCrory presided and introduced J. B. Elsenwein, of Meyerstown, who led the open parliament, which lasted a half hour. In the theme "One Thousa half hour. In the theme "One Thousand new societies organized and ten thousand souls saved during the coming year by the Endeavorers of Pennsylvania; how can it be done?" Fred C. Brittain was to have been the leader but he was not present. The sub-stance of some of the suggestions were

as follows:
"A secretary of the lookout committe should be an organizer, arrange for meetings where no societies exist, and give them literature which may be obtained from the secretary of the United Endeavor society at Boston.
"A good way to enthuse prospective

nembers of new societies is to get them o attend rallies and conventions.
"Opposition does not always come from the pastor, the young people are sometimes against it. In such case a good plan is to hold in a given church a Endeavor meeting conducted by a society from another church of the same denomination.

CO-OPERATION WITH PASTORS. "In the work of co-operation with pastors in "soul-saving" work, cottage and suburban prayer meetings, and school house meetings, were suggested as well as taking charge of meetings in the absence of the pastor. "New members are helped by giv-ing them assignments on social, liter-

ture and similar committees. "Personal consecration, a working knowledge of God's work and the in-filling of the Holy Spirit, are essentials to fit workers for saving souls. Workrs' training classes are really impera

ive.
"Fixing upon some single person or number of persons and laboring with them only, avoids confusion and makes one's work easier and more effective." At the suggestion of the parliament leader, Mr. and Mrs. Lowe sang "Saved One Soul Today." The parliament session was closed with a moment or two of silent prayer and self consecration to win souls. Then was sung by the congregation the hymn "Bye and Bye" under the leadership of Professor Lowe. Dr. McCrory said a surprise was to be sprung on the tweeting, a little sun-shine would be let in. There was a time when teaching to the young re-ligion and catchism was as difficult as giving them easter oil, but newadays the methods have been "castoriaized and it is easier. He referred then to the growth of Junior work and said State Secretary McDonald would do the

Mr. McDonald then presented to the union of Bucks county a handsome ban-ner, the prize for having organized during the year the largest proportionate number of new Junior societies. It was received by Rev. Hugh A. Sargeant in a brief speech. The same banner will be presented from year to year, its history to be recorded upon it.

TELEGRAM FROM WOOLEY. Dr. McCrory announced the receipt of a telegram from John G. Wooley,

was to have delivered the addres of the afternoon, dated at Harrisburg and saying that he had failed in making railroad connections, Rev. Dr. W. F. Crafts, of Washington, was announced to take Mr. Wooley's place. That the selection was a proper one was shown selection was a proper one was shown in the applause with which Dr. Crafts The substance of Dr. Craft's address,

one of the most interesting heard dur-ing the convention, appears in The Tribune's report of the afternoon meeting in the Frothingham. Upon his conclu-sion in Elm Park church Dr. Crafts was given a rising vote of thanks.
At this point it was requested that those occupying the pews in the main auditorium retire, in order to make room for the Juniors whose rally began 2.30 o'clock. The meeting closed with congregational singing.

Evening Session. Before the chimes in Elm Park church had ceased their pealing in the evening every seat in the church was occupied and the late-comers had to be content with standing room or return home or go to one of the two other places of meeting. Throughout the convention Elm Park church has been the popular place for attending the sessions and this fact was last night more than ever apparent.
It seemed approprite that the opening song service should begin with what seems to be the ever-welcome Endeavor song. "There's Sunshine in My Soul." That and the selections which immediately followed or were

the central city section of the united choir under the direction of Professor Chance. Dr. McCrory began the devotional service by reading Psalm 144. Prayer was o er d by Profess r Rice, of Windgap, and a duett was sung by Profes-

heard before adjournment were led by

sor and Mrs. Lowe.

Dr. McCrory said that John G. Woolley would be present toward the close of the session, which would be cur-tailed in so far as possible so that Mr. Woolley might have time for an ex-tended address. Throughout the con-vention the delegates had looked forward to Mr. Woolley's appearance and they were disappointed that he did not appear as programmed for the after-noon. The news of his final presence in the city was greeted with applause

OFFICERS NOMINATED. The reading of the report of the nominating committee, which appears at the beginning of The Tribune's at the beginning of The Tribune's convention story, was received with hand-clapping at the announcement of the name of each of the chief officers and superintendents. It was read by H. C. Lincoln, of Philadelphia, one of the vice-presidents.

After the audience, while standing, had sung "This is My Story," the first Pennsylvania state president of the society, Rev. J. Lincoln Litch, of Beth-

lehem, was introduced and was greeted with a Chautauous salute. His dis-course was one scholarly, thoughtful, instructive and wer atted to be the last of the many of its kind to be heard by the delegates. He said:

inst of the many of its kind to be heard by the delegates. He said:

Fellow Christian Endeavorers:—For a few days we have been gathered together, with minds intent upon the inspiring thoughts which have been set before us. We have had a royal feast. Like the disciples on the Mount of Transfiguration, we have felt "It is good to be here," and we would tain build tabernacles in which to remain; but even as then, a suffering world, a world into which we have been sent even as our Lord was sent, demands our presence, our labor and our love. Shall we go down to it so refreshed by our tarry on the mount, that even dumb devils shall yield to the power that dwells within and rescued soais praise His name? Such should be the result. But will it?

Our Lord rebuked the disciples then, because of their unbelief, and ascribed to that their failure to save. To us to beloved of the Lord, must failure come, if in our struggle with the powers of hell, faith does not abide in Him; for our niness for the service to when a the case. I calls depends altogether upon the faith with which we yield ourselves to Him. To bring this truth before you this evening, I have chosen as my topic. "The Christians' Standing and Standard."

As you are all aware, this expression, "Our Standing," is one derived from the forms and usages of court life, and describes the acceptance or favor one may or does enjoy in the regard of the potentate whom he serves. Thus we read: "Seest thou a man dilliear! in his best had, ness, he shall stand before kings," (Prov., xm. 29 wance the Pasamist presents the thought in a negative form: "The foolish



MISS LENA CLARK. of Scranton, Secretary of the City Union.

shall not stand before thine eyes; thou hatest all the workers of iniquity (Ps., v. 5). So that it was because he was an acceptable and a holy servant, that Gabriel was enabled to say of himself: "I am Gabriel that stand in the presence of the Lord" (Luke i, 19).

FAVOR GIVES ACCESS.

FAVOR GIVES ACCESS.

In all of these instances, you can readily see that it is the favor which gives access to and continued audiences in the presence of the King, which is the underlying thought of the expression, How clearly then, the term when applied to our relationship to God in Christ, brings before us the thought of entire acceptance, and how it awakens desire to know the blessing of such a standing before God.

Given such a consciousness, can you not see how it would serve as a foundation for efficiency in service: inspiring-the faith, that He who sent us, ever keeping us in His favor, will supply our recurring needs? Ah. friends, it is precisely because so many Christians do not know that they abidingly stand in God's love, and thus have not claims which is theirs, that the marvelious fullness of that grace has not ministered to them of its abundance, and they have had no power to meet a lost world's heed. It is difficult, I know, when conscious of our defilement and sin, to say with all the confidence of faith and fullness of meaning, "I stand before the Lord." These were the words of an archange, it is true. But men can use them too. Do you doubt it? Look at what the Gospel of God's grace reveals concerning our standing before God in Christ: "But God, who is rich in mercy for His great love and find our strength and support in what is there.

God, who is rich in mercy for His great love wherewith He loved us even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved) and hath made us \$\foat{sit}\$ together in heavenly places in Christ Jesus; that in the ages to come He might strew the exceeding riches of His grace in His kindness toward us in Christ Jesus (Eph., ii, 4-7).

What a wonderful thought is here, my friends; that the great heart of God throbbed with love for us even while we were dead in sin, and moved by it He sent His only Son—the true "Corn of Wheat"—down into the soil of our curse, that uniting us with Himself He might lift us up into His life, and identifying us with His own person, seat us together with Himself in the heavenlies. Surely, His presence there gives to us the true measure of His acceptance; but if we, too, are seated there in Him, does it not afford us a knowledge of the measure of our own acceptance as well? And how this fits in with the whole range of truth along this line. For instance, we are conscious, and while in this world ever shall be, of the imperfections and faultiness of our fleshly natures and earthly walk. Yet mark how the Apostle points out to us the true ground of our confidence when he writes: "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption" (I Cor., i., 39); and thus is brought before us the blessed fact that in God's sight "As He is, so are we in this world."

GOD HAS DELIVERED US.

GOD HAS DELIVERED US.

Oh, beloved, God has "delivered us," according to His own declaration, "out of the hand of our enemies that we might serve Him without fear, in holiness and righteousness before Him, all the days of our life" (Luke, i, 74, 75). Can you not clearly see that, while our own righteousness can never give us any ground of confidence while we serve, yet, remembering that we have been "made night unto God by the blood of Christ" we may walk before Him and serve without fear, because we do it in a holiness and righteousness which is not our own but His?

But this is not all: Our standing before God in Christ gives us title to every post-

holiness and righteousness which is not our own but His?

But this is not all: Our standing before God in Christ gives us title to every position and real blessings which are intended to fill our hearts in peace and joy, strength and love—in short, with all the blessings which we need for our own individual comfort and to equip us for our work in the world.

Note how this truth is developed in the New Testament. Paul declares that it was "The grace of God that brought salvation." But that very grace which was manifested even to lost men becomes, as we receive Christ, the element in which we dwell. So the Apostle writes again: "Hy whom (i. e. Christ) also we have access by faith into this grace wherein ye stand and rejoice in hope of the glory of God.

What does he mean? Simply this, that while walking in this world it is our privilege to believe that our souls have been introduced by Christ through faith, into the free, undeserved favor of God, and that there we live. So that Divine grace or favor envelopes us as an atmosphere, and as the natural air is one of the mediums employed to give vitality and health to the blood, so in a higher sense, the grace of God, holding in itself all that is needed to vitalize, strengthen and sustain the soul, is the atmosphere in which the Christian is to live, and which he is to appropriate as his own—God's gracious provision for his soul.

This, is in harmony with another passage: "But grow in the grace and knowledge of our Lord and Savior Jesus Christ' (II Pet., iii, 18, R. V.). Many Christians have been led, by the reading of King James' Version (which misplaces the definite article), into a misconception of the passage, Many understands the passage, as though it read "Grow in gracious dispositions, this does not appear to be in his primary thought just here, "What he desired was that believers should grow 'in' the grace and knowledge of our Lord." But, while the apostle would no doubt, have Christians grow in spiritual power. Before this, in this same epistle, the apostle

GOD'S POWER EXERCISED. "Grace and peace be multiplied unto you through the knowledge (literally, full knowledge) of God and of Jesus our Lord. Seeing that His divine power hath granted unto us all things that pertain unto life and godliness through the (full) knowledge of Him that hath called us unto giory and virtue, whereby are given unto us, exceeding great and precious promises, that by these ye might be partakers of the

divine nature having escaped the corruption that is in the world through lust" (If Pet., i, 2-4).

Note, dear friends, the apostle's thought, God's power, which is exercised in behalf of His people, because they are in His favor or grace, has "granted unto them all things that pertain unto life and godliness." How this harmonizes with Paul's words: "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ (Eph. I, 3).

But having provided for us these blessings, he deals with us as intelligent beings, capable of reflection of perception and trust; therefore, the Apostle proceeds to show that these blessings are to be obtained through a knowledge of God as He reveals Himself in His word and is increasingly appropriated by faith.

But think not that it is a mere cold apprehension of facts about God, to which the Apostle refers and which any one may gain through the medium of the word. It is knowledge of God through the word to be sure, but it is that heart knowledge which is to be obtained by trustingly taking into our souls that living word, which as the seed of the kingdom, is able in some mysterious way to make us "partakers of the divine nature."

While Jesus was yet upon the earth He said to some of His professed disciples: "If ye continue in my word, then are ye my disciples indeed and ye shallknow the truth and the truth shall make you free" John, vili, 23-20, "Continue in His word." Can a believer long subject himself to the precious words and promises of the Gospel of Christ, which so sweetly reveal God to the soul without feeling their quickening, emancipating power? What are these sayings of Christ but words which make known to us the "manifold grace of God?" The Gospel of the grace of God," etc., hearing and believing it, we are planted in grace into a soil that appropriating its elements day by day we may grow.

DWELL BY FAITH.

Just here let me invite your thoughts

DWELL BY FAITH.

DWELL BY FAITH.

Just here let me invite your thoughts to another passage, which forms a part of the Apostle's prayer for the Ephesian church. Thus he asks: "That Christ may dwell in your heart by faith, that ye, being rooted and grounded in love (not beloved, rooted and grounded in their own love for Christ, though no doubt he would CHRISTIAN ENDEAVORERS—2
desire that they might be rooted in God's love for them. In Col., il, 6, 7, we are exhorted "as ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him." If, then, we are rooted in Christ, we are rooted in love, for God is in Christ and God is love. But if we are "rooted in love," the rootlets of our natures in search of food must lay hold of love and all that love contains. Therefore, we do not wonder at the conclusion of the Apostle's prayer) that ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ that passeth knowledge that ye might be filled with all the fullness of God." (Eph. III, 17-19.) Mark the latter portion of this prayer: "That ye might know the love of Christ." Oh, the profound meaning of that word know. Do you not see that in its deepest signification it means to be "one with?" The prayer, therefore, is that we may be so united with that love as to be filled with all the fullness of God. Such a knowledge as this, is our privilege and right; is open to the grasp and enjoyment of faith, through the word of God's grace; and such knowledge strengthens and establishes the soul of every one who trustinsly claims it. Failure to apprehend it, is the prolific source of the unsatisfied and powerless lives which we so often see around us. I do not dept that Christ does dwell in their hearts—else they would not be His—but yet they have not known or realized that they are "rooted and grounded" in the infinite and unchanging love of Christ, and so have felt alone and the mercy of every wind of passion, reluct

of our natures down into the very heart of His love and find our strength and sup-port in what is there. But this brings us to the second part of our topic this evening, viz.: "Our Stand-

our topic this evening, viz.: "Our Standard."

This is very intimately connected with what has gone before. By this phrase, I mean "That which is regarded as a type or model, and hence that which is of the highest excellence."

I have been speaking this evening of our standing and completeness in Christ. But do not think that I would have you for one moment neglect the outward life. If it is true that our "Standing" is in Christ, who is made unto us "wisdom, righteousness, sanctification and redemption," it is also true that the moment we enter Christ "Our Standing" becomes "Our Standard," and all the graces and perfections which belong to His humanity, are set before us as models after the pattern of which we are to regulate our lives, not to save our souls, but to serve and glorify Him.

Surely this was the meaning of the be-

Him.
Surely this was the meaning of the beloved John when he cried: "He that saith that he abideth in Him ought himself also to walk, even as He walked" (I John, it, 6., Why? Because in Him all the gracious furnishings of the Divine Nature which made His walk what it was, are to be found by us that our walk may be like His.

AS SONS OF GOD

AS SONS OF GOD.

AS SONS OF GOD.

Thus in our walk as sons of God, Christ, the great Archetypal Son, becomes our Standard of righteousness into the mold of whose life we are to pour the wax of our lives, that they may correspond with His. Nothing short of this may we aim at, for we are joined to Him that we may show forth His glory to the world.

This was His mission on earth with reference to the Father. "To glorify Him." that is, to make God known as He really is, His goodness, love, faithfulness, power and, above all, His divine Father-hood, and when He had done this, He said: "I have glorified Thee on earth." So, when he said of His disciples, "I am glorified in them." He simply meant that in their lives they made manifes; to the world that which peculiarly distinguished Him as Lord. This, then, is our work, by our righteous consistent lives, following in His footsyners to glorify Him hy making Him as Lord. This, then, is our work, by our righteous consistent lives, following in His footsteps, to glorify Him by making known His power to strike from our natures the shackles of sin, and give us entrance into the liberty of holiness and love.

ove. But just here we take another step in the very embodiment of love

But just here we take another step in advance. As the very embodiffent of love—Christ, the soil in which we are planted that we may grow—see how even here He becomes "Our Standard."
"And walk in love, as Christ also hath loved us and given Himself for us an offering and a sacrifice unto God for a sweet smelling savor" (Epb., v. 2).

What is here, but the very manifest and practical work of giving ourselves in helpfulness and service for the good of others, and this in more than one way. God was in Christ giving man a pattern of a Godly.

Says in the concluding verse of the presays in the concluding verse of the pre-kind one to another, tender-hearted, forkind one to another, tender-hearted, forgiving one another, even as God for
Christ's sake hath forgiven you." Butter
in his "Bible work" says concerning this
verse: "There are two very distinctive
words which are rendered by the one English word forgiveness. The first means
merely a letting go, and exemption from
punishment, a word accurately translated by the word remission. The second signities the very positive and operative matter of suffering in order to gain the heart
of an adversary; that which not merely
lets go, but prepares men to be let go. Literally this word means to bestow grace.
Thus we may read: "Deal grace one to
another even as God for Christ's sake
hath dealt grace to you. Such, dear Endeavorers, is to be our attitude toward
those of the household of faith or elsewhere, who injure or offend us, for we
are "In Christ," whose life and love is
to be our "Standard," as well as the power
of our walk. of our walk.

EXAMPLE OF CHRIST.

Then, too, note how Christ's example marks the extent to which we should carry the sacrifice of love. "He gave Himself," yes, offered Himself even to death in love for the world—those on His physical eyes had rested and the untold millions whom they had never seen. And, beloved, I cannot help feeling that, among other things, the Apostie desired, when he prayed that we might "comprehend with all saints what is the breadth, and length, and helght, and height, and know the love of Christ which passeth knowledge," that we might know and feel that love in the universality of its application to a lost and fallen world, because that identical love would then dwell in us leading us to

follow in His footsteps with glad selfsurrender, giving our time, labor, taients
and property, yea, laying down our very
lives, if necessary, to reach and lead lost
sculs to Him.

Oh fellow Endeavorers, this is what we
need today—to be filled with that love
which is the fullness of God.

Without it our feet will falter in the
paths of righteousness where He ever
leads.

Without it, bitterness and dissensions
will creep into our societies and mar
the unity of love.

Without it the toil, the self sacrifice,
the gifts which we bring and the work
which we do will be lifeless, meaningless
and vain.

Without it the lips that should keep
knowledge and the tongue that should
know how to speak a word in season to
him that is weary will lose their power
to vivify and help the souls of men. For
however wise the words that drop from
the lips, however clear the apprehension
of truth which they evidence, yet without
the quickening power of Christ's love they
shall be as "sounding brass and a tinkling
cymbal."

Your words, my brother, my sister, one
with Christ in the love of the Father and

shall be as "sounding brass and a tinkling cymbal."

Your words, my brother, my sister, one with Christ in the love of the Father and one with Him in the mission which brought Him into the world, are to be as living seeds, cast abroad into the soil of human hearts that men may be lifted up into hale and thriving resurrection. See to it that they have life in them, the very life of love. Then, though thou shall deem them but halting and inadequate; though thou shall speak them with feeble stammering tongues, they shall lay hold, in God's own time and way, on the dull, dead soil of human hearts, and deserts shall blossom and the solitary places be glad.

shall blossom and the solitary places be glad.

ON THE SAME MISSION.

Beloved in the Lord, sent as we are into the world, on the same mission which occupied our Master's life, we need to know one oneness with and our completeness in Him. Such knowledge shall hold us fast to Him as the ground of our confidence and as the source of all those inward blessings which alone can speed our laggard feet along the pathway of righteousness and love trodden by our Lord. True, such a knowledge as this will narrow our lives in the eyes of the world—but not in the eyes of God. Of purpose, God seeks to have our lives shut up to Christ. Shut up to Him for life and joy, shut up to Him for service. Only thus can our powers be concentrated upon the true purpose of life. Paul felt this when he cried: "The love of Christ constrained me," and again, "For me to live is Christ." He felt that he had been shut up by carrist s reacenmag over into the one channel of living for Christ in the salvation of men, and because of this, his life became like a mighty torrent flowing between narrow containing banks down from the eternal hills.

It is said that "At the Bonnington Falls on the river Clyde, a rock protrudes from the bed of the stream and divides it into two falls. These, though pleasant to look upon, for they hang over the rock like vells of woven silver, are not powerful or impressive. But the waters again flow in one channel, and a little lower down there is the awful chasm of Cora Linn, along which the torrent rushes with a shout, and there is the boiling foam and the ascending spray. "There, then, is the impression and the actuality of power, and one feels that though there should be placed across the tumultuous waters an obstruction firm and broad as the wall of China they would speedily tear it away and dash on as before with a roar and the service of the Lord.

But living in Christ, living by Christ and for Christ, and crying: "This one thing I do," then, though a thousand difficulties interpose, he will sweep on to the consumma ON THE SAME MISSION.

COMMITTEE AND OFFICERS. Dr. McCrory remarked that while he deplored the breaking up for even a moment the thought and doings of the consecration it seemed proper that the Scranton committee of '96 and the new state officers should be presented and known by face, as they were by work, to the members. It required about fif-teen minutes for this part of the programme. The committee of '96 arranged itself inside the chansel and as each name was called and the person retired he or she was given hearty applause. The last one to be presented was Chairman Daniels who briefly thanked the delegates for their presence and recom-mended to the Easton '97 committee that they work in as much harmony as did the Scrantonians.

Rev. Dr. A. B. Philputt, the new president; Secretary McDonald, Treasurer Raymore, Miss M. Fannie Evans, the new missionary superintendent; Rev. Dr. Charles Roads, the state editor, and Rev. E. H. Romir, the new Christian citizenship superintendent, were intro-

Dr. McCrory was at once witty and grave in handing over the gavel of his office to Dr. Philputt. The latter briefly accepted the charge and was re-ceived with a Chatauqua salute. He said he appreciated the responsibility of the trust reposed in him and would be content to serve the Endeavorers as well as had his illustrious predecesse Dr. Philputt then took charge of the

Rev. C. A. Oliver, of York, president over the brief consecration services. At its beginning he urged his hearers to strive to bring about a separation of themselves and all that is evil in thought and deed. Cleanness of heart and absolute surrender to God he laid particular stress upon. Consecration would not be complete without service; a Christian's powers belong to God and are set apart for a special service. The willingness to do anything for God is one of the deepest requisites of conse-cration. All work should be something.

Thou wouldest have me do.'

SILENT PRAYER. There was a few moments of silent prayer, an impressive period, during which scarcely a sound was heard

throughout the large gathering. A brief prayer by Dr. McCrory was a plea that God would receive the aid of the members and consecrate them so blessed reward into that inheritance which has been provided for faithful

"I Will Sing a Wonderous Story" was sung by the congregation while stand-

subjects.

McCrory. He was received with the in-evitable Chautauqua salute and pro-ceeded with his address on "Christian Citizenship." The substance of his address was much the same as that at the Frethingham and Academy and is reorted in the proceedings at the former. Professor and Mrs. Lowe sang "Keep Close to Jesus." The audience sang "God Be With You 'Till We Meet Again" and the session ended with the apostolic benediction by Dr. McCrory.

IN THE FROTHINGHAM THEATER.

The morning session in the Frothingham was well attended and much interest was manifested in the services. Rev. J. Lincoln Leitch, of Bethlehem, preded. Rev. D. M. Kinter, of the Christian church on North Main avenue, this city, conducted a half-hour's song and devotional service. William Shaw, of Boston, treasurer

of the United society, was then introduced. Mr. Shaw spoke of the gospel of a holy discontent. He exhorted all to yield themselves in their bodies, liv-ing sacrifices to the Lord. He protested against the easy-going Christian who is entirely contented in his own goodness. God requires that you should do some good unto others also. Phillip gave up his life to God. He was stoned to death, but the fortitude with which he bore his persecution and proclaimed Christ bore good fruit through causing

half as much. It is because heretofore you have not attended church at all, and the spirit of Christ was dead in you, and now that you hear the word of God you think it is the evangelist who could only convert you. Hear your own minister constantly and you will always have the spirit of Christ

in you.

At the close of Mr. Shaw's address,
Miss Elsie Van DerVoort sang "If I
Were a Voice." An open discussion of Were a Voice." An open discussion of the theme, "How May the Pastor and His Endeavorers be Most Helpful to Each Other?" followed. It was con-ducted by Rev. E. S. Bateman, of New-berry, who closed the discussion by an appeal to Endeavorers to rally around their pastor in defense of doctrinal truths and in helping to save souls. Boy Dr. Divon of the Pann Avanua.

truths and in helping to save souls.

Rev. Dr. Dixon, of the Penn Avenue
Baptist church, of this city, spoke in
the interest of the Young Women's
Christian association and called attention to the fact that the present time
was the day set apart by that association as a day of prayer for young women. At the close of his remarks short
prayers were offered by meany for the

men. At the close of his remarks short prayers were offered by many for the purpose of the day.

The resolutions reported by the committee were read by H. J. Raymore, of Erie, and adopted. The social, auditing and look-out committees, through their chairmen, made reports, which were adopted. These as well as the resolutions are given elsewhere.

The services closed with the audience singing "Jesus the Blessed Redeemer."

Afternoon Session.

Rev. Charles Roads presided over the afternoon meeting at the Frothingham which had but a small attendance. Chorister Watkins led the audience in singing at the opening of the meeting. Then Rev. W. G. Watkins, pastor of the North Main Avenue Baptist church of this city, offered prayer. The announce-ment that Rev. John G. Wooley, who was to be the principal speaker of the afternoon, was unable to attend, caused much disappointment, which, however, was dispelled when the presiding officer introduced Rev. Wilbur F. Crafts, Ph. D., of Washington, D. C., who supplied the place made vacant by the absence

of Mr. Wooley.

5 Dr. Crafts' subject was "Our Country's Needs." He spoke as follows: The first, highest, need of our country is a higher ideal of government. The Bible declares, "The powers that be are ordained of God." That ought not to seem a strange doctrine in what the Su-



REV. JOSEPH. K. DIXON, D. D., Scranton, Pastor of the Penn Avenue Baptist Church, Who Presided Over One Session and Was Elected a State Vice President.

preme court has called "a Christian na-

tion."
But when I stood with Rev. Dr. W. J. Robinson in the Pennsylvania house of representatives, in defense of the Sabbath law, and he, with the solemnity of a bishop addressing a company of young ministers, reminding the legislators before him that they were civil "ministers," "ordained" of God, called to serve Him and humanity by applying the law of Christ to civil affairs, it was manifestly to many of the politicians, and even to some of the Christians present, a novel view of politics.

when Senator Ingalls, who is trying—I hope vainly—to return to the United States senate, declared that politics owen no allegiance to the Decalogue and the Golden Rule, the people very speedily retired him from politics, to prove that the law of Christ has not been retired.

NOT THERE TO OBJECT.

When the motion was made, the victorious motion, for the Sabbath closing of the World's fair, the very first argument presented for it, the most powerful of the arguments presented for it in the senate of the United States, was the reading by the clerk of the senate of the fourth commandment, "Remember the Sabbath day to keep it holy." The senator who had said that politics owed no allegiance to the Decalogue was not there to object.

When we were in that fight, I want to say, looking in the face of these Endeavorers, that this Christian host of Ohio Endeavorers gave us one of the mightles shouts in support of those who were the front fighting the battel for the Sabbath at the World's fair—

"O-hi-o! NOT THERE TO OBJECT.

"O-hi-o! We won't go
To the World's fair,
If open on Sunday,
Or liquor sold there."

Or liquor sold there."

One of the most serious perils of our politics is the neglect of civic duties by even Christian citizens. This, Iam sure. will not be so common in the coming days when the fruitage of this citizenship movement of the Young People's society has culminated, and when the ballot—the scepter of political power—has been put into the hands of these Endeavor young men—and young ladies. For the Endeavorers will have learned what our voters in the church failed to learn in the individualism of their religious life. Endeavorers will have thoroughly learned, before going to the polls in the twentieth century, that patriotism and plety bith call to the polls and primaries, as loudy as patriotism ever called to war or plety to prayer. The most radical cure for political corruption is the exaltation of the ethical character of political actions. A noble sentiment came into my life as a young man, from Gail Hamilton, who said, speaking of the sacredness of political duty, "The eve before election should be a vigil. The election itself should be a sacrament."

SPECIFIC IDEA NECESSARY.

a vigil. The election itself should be a sacrament."

SPECIFIC IDEA NECESSARY.

Let us have not only an idea of what government ought to be, but a very specific idea of what the Endeavorers' part in making it what it ought to be should be. That was a capital sermon preached by a street preacher in London, who had for his text, "They that have turned the world upside down have come hither also." He said. "Firstly, the world was originally right side up; secondly, the devil came and turned it wrong side up; thirdly, it must be turned right side up again; and, fourthly, we are the chaps to do it."

In the first answer I have made to the question. What are our country's needs? I have spoken of the ideal government, which includes Christian citizenship and statesmanship, but now I turn to our country's need's from the standpoint of realizing those ideals. And the second need of our country is better citizenship—a Christian citizenship. Good citizenship is not enough in these trying times. It must be Christian citizenship. In Washington City, as many of you know, a generation or more ago, they started to build a monument to the Father of his Country, but when they had built only one-third of its height they found that they had laid too weak a foundation, and that if they added any more weight the whole would sink into the sand, and so for a generation the monument remained incomplete. At last a man arose who was able to take out the inadequate foundation without disturbing the monument, and little by little put a stronger and broader foundation in its place. Thus they carried the monument up to its full height and brought forth the capstone with rejoicing crying. "Grace, Grace, unto it.

The structure of our political life must likewise have an adequate foundation. In these days when great corporations have bribes to offer, such as the world never saw before, both for legislatures and voters—in this day when demagogues are more skilful than ever before in sophistries, we must have, as our foundation, not only an inte