

whether found in life or in books. A daisy drowned in a mass of words is lost to a little child, but when words picture the daisy to a child it learns to value truth of statement, and later on comes to love the man who sees truly and expresses truth. It would be wise to familiarize a child with the face of Chaucer by a good engraving.



The Clever Idea of the Lord Mayor

By Virginia W. Cloud

One morning the Lord Mayor of Durley-Cross awakened early and looked out of his window; and he felt so well pleased with himself that he could not help congratulating the first thing in sight, which was a bluebottle fly upon the sill.

"How little you know that you are brushed away by the hand of the greatest and wisest man in the whole countryside!"

Then, observing the beauty of the morning, the Lord Mayor suddenly had a clever idea.

"I shall go out," he said, "even if 'tis but sunrise. After a while the country folk will be awake, and I shall mingle with the people and hear them express, to my own satisfaction, their belief that none is so great and so wise as the Lord Mayor of Durley-Cross!"

So he bade an attendant fetch him a homespun blouse and jerkin, and leather leggings, and a cap. Then he dismissed the wondering attendant, and the Lord Mayor put aside his crimson gown and powdered wig, and his ruff and chain, and a little while afterwards he passed into the streets of Durley-Cross, dressed as a common yokel laboring in the fields.

It seemed very odd, when he met the busy folk going to and from the market, that nobody turned a head or bowed low, but jostled him hither and thither. And still more strange that nowhere did he hear mention of the Lord Mayor of Durley-Cross. Every one seemed to have eyes and ears for his own business only.

"The world moves very early!" said the Lord Mayor. "I had no idea that it began to move till ten o' the clock, which is my breakfast hour. Of course, though, the earlier they get through, the more time they have afterwards to discuss the affairs of the Lord Mayor!"

On the bridge leading to the highway he met a vender with his cart, and the Lord Mayor stopped him, saying:

"Do you carry your shrimps to town, friend, for the breakfast of the Lord Mayor?"

The vender stared, and said:

"Dolt! What ha' I to do wi' the breakfast o' any other man? 'Tis for to buy my own breakfast!" and his cart rattled on.

Then the Lord Mayor stopped a countryman riding a donkey.

"Tell me, good man," said he, "whom do you deem the wisest man in yon town o' Durley?"

"I might tell ye that were I in it," said the countryman, giving the Lord Mayor's legs a smart sting with his whip, "for I have been counted wise in my time," and his donkey jogged on. Then the Lord Mayor, marveling much, approached an old woman making her way over the bridge with a staff in her hand.

"I pray you, good mother, tell me whom you deem the wisest man in this whole countryside."

"Go to, idiot!" cried the old woman, raising her cane. "An' thou sayest 'woman,' I can tell thee, for I am called the 'Wise Woman o' Durley-Green;' but I've yet to find the head o' a man with wisdom in 't!"

The Lord Mayor passed on, wondering the more.

"These are very odd people, very odd indeed!" he mused. "Mayhap they come from afar, and never heard of the Lord Mayor of Durley-Cross!"

Out upon the yellow highway he met a lass with a basket of dewy herbs.

"Hearken, maid," said the Lord Mayor; "pray tell me whom you would call the wisest man in yon town o' Durley-Cross?" The girl stared and tossed her head.

"He who hath more wit than myself," said she; adding over her shoulder as she went on, "I ha' not met him yet, though!"

"Strange!" mused the Lord Mayor, as he passed up the highway; "every one seems thinking of himself; yet there is no one in the countryside so great as the Lord Mayor!"

At the cross-roads he stopped by the forge. The smith was hammering a huge bar of red-hot iron, and the flames roared upward, lighting his bare arms and brawny chest. The Lord Mayor was so amazed at this unaccustomed sight that he forgot his questions and stood staring. Suddenly the smith raised his hammer and roared, "Begone, laggard! An' thou'st no more sense than to stand idle yonder, thou shalt not block up the shop o' a wiser man than thou!"

It must be confessed that the Lord Mayor was so startled that

he took to his legs and ran for his life. At a stile he sat down to get his breath, too much in a maze to think. A farmer lad was singing in the field near by, and, remembering his errand, the Lord Mayor mechanically made his way thither. "Hold, lad!" called the Lord Mayor; and the farmer lad, who was brawny and brown, stopped pitching hay upon the top of his great wain, and looked down at the Mayor. "Tell me whom dost thou deem the wisest man in all Durley?"

"If 'tis one o' us two," said the lad, "'tis not thou, for certain! A wise man hath no time at this hour o' day for idle questions!" With that he tossed hay again, and the Lord Mayor crossed the meadow to the shade of the willows which lined the river.

He sat down on the bank, feeling very disconsolate and perplexed. He had not imagined that so strange a people existed! For all his fatigue and pains, not a word, yet, of the Lord Mayor of Durley-Cross!

A fisherman sat by the river, and the Lord Mayor approached him.

"Good-morrow, friend," quoth he. But the fisherman did not turn his head.

"Good-morrow, friend!" said the Lord Mayor, still louder.

"Dotard!" exclaimed the man. "Ye'll fright the fish!"

Now, it seemed so long a time to the Lord Mayor since he had frightened anything that he felt encouraged for the first time, and even puffed his cheeks a bit, and put the tips of his fat fingers together, as was his wont when impressing a humble listener.

"Which do you consider the wiser, my friend—yourself, or—we will say—his Lordship the Mayor of Durley-Cross?"

For reply, the fisherman gave the Lord Mayor a push which sent him floundering among the rushes of the river.

"Take that for such paltry fooling!" cried the fisherman. "I know naught o' thy Lord Mayor, but I know thou'rt a lazy churl, an' ha' frightened the fish! So I'm the wiser man by far, o' the two!"

Now, this succeeded in enraging the astounded Lord Mayor, who endeavored to rush at the fisherman. But by the time he had disentangled himself from the rushes, and stood dripping upon the bank, the fisherman was gone. A milkmaid crossed the foot-bridge singing, and she stopped short at the Lord Mayor's forlorn appearance.

"Perhaps this trim-looking maid hath lived nearer to Durley-Cross than the rest of these ignorant folk," quoth the Lord Mayor to himself; so he approached her.

"I pray you, mistress, whom do you think hath most wisdom and importance in this whole countryside o' Durley?"

The maid looked at him in surprise. Then a dimple began to come and go in her rosy cheek. "Oh!" she said, meditatively, her gaze still upon the Lord Mayor, "who—hath—most—wisdom—and—importance—"

"Yes, lass, yes!" said the Lord Mayor, eagerly.

"Well, there be some, mayhap, who would na' say as I, but there be many who would—"

She lifted her empty pail and held it upward shining in the sunlight, and stared within.

"For what do you look, maid?" asked the nonplused Lord Mayor.

"For the answer to thy question," she said, smiling; "it's in the bottom o' my pail. Mayhap thou canst answer it likewise to thine own satisfaction." As she moved towards the willows she added over her shoulder, "Go home an' try it, Master!"

So, although he could not imagine how a tin pail could answer his question, the Lord Mayor went home—very tired, and very hungry, and in a very bad humor. Indeed, so savage was he that until he had donned his wig and gown and chain scarce any one dared approach him. For he could not comprehend how, in all the countryside, from street to highway, he had heard no mention of the Lord Mayor of Durley-Cross.

Suddenly, however, he remembered the milkmaid, and after he had partaken of a hearty breakfast he ordered a tin pail to be brought, and, to the amazement of the attendants, held it up in the sunlight.

"Now we shall discover," said he, "who hath the most wisdom and importance in all Durley."

And, sure enough, there in the bottom of the pail was the reflection of the face of the Lord Mayor himself!

Oh, the Lord Mayor was so pleased that he lay back in his cushioned chair and laughed so long and loud that all the birds outside the window chorused in shrill rivalry.

"Now, by my seal ring," quoth he, "so likely a maid I never met! There is not to be found her equal in the land!"

And, forgetting the replies of all the other folk, the Lord Mayor was pleased with himself the livelong day thereafter; because a milkmaid told him, when she looked within her own pail, that he might answer his question in the same manner—to his own satisfaction.

The Christian Endeavor Convention

From a Special Correspondent

The Movement

Take it all and all, the world has seen nothing equal to this uprising of the Christian young people in the last quarter of the nineteenth century. No movement of the Christian Church has sprung into such magnitude in so short a time. Its genesis marks a new era in the progress of Christianity. The idea of Christian Endeavor, as it is now crystallized in this organization of Christian young people, was born in the fertile brain of the Rev. Francis E. Clark, D.D., then pastor of the Williston Congregational Church in Portland, Maine, now the honored head of the international organization.¹ Dr. Clark, like all leaders in great reform movements, did not appreciate the power or tremendous possibilities of his Endeavor plan. In a little while after the introduction of the organization in his own church, other churches began to inquire about it, and demands came for copies of the model constitution, until he was compelled to organize for Endeavor extension. A little secret connected with the origin of the Endeavor plan, not generally known, ought to be mentioned. As is generally the case with great reforms, woman had a hand in launching this new enterprise. That the great movement of Methodism owes its origin to Susanna Wesley none will dispute; that the name of Mrs. Booth will always be linked with that of the Generals in the rise and development of the Salvation Army every one familiar with the history of that modern evangelistic movement will admit. So Mrs. Clark had an active part in organizing the little society which has grown to be the great Christian Endeavor movement of Christendom. Mrs. Clark is still closely identified with the work of Endeavor, particularly that of the woman's department.

This marshaling of the young life of the Church into a vast army is significant and potential. Just when the old methods and services of the Church had ceased generally to interest and attract the vast unchurched masses, and when many of the great middle classes and of the poor felt themselves estranged from God's house, the young people of the Church offered their services to go out into the highways and hedges. The Church recognized the chasm between herself and the masses, and wished it might be bridged. The young people, seeing this vast multitude, were moved with divine compassion, and have gone forth to compel them to come into their Father's house.

The timeliness of this movement is seen when we note that it was organized when organization was the order of the day. For the past quarter of a century there has been a multiplicity of organizations. It was at a time when the Church was not holding her own youth. They were held by the Sunday-school up to the age of youth; but very many between that period and adult age, feeling themselves too old for the Sunday-school and not mature enough for the Church, fell out of the life of the Church, and frequently were not brought back again. To save this great waste, this young people's society came into requisition, and the results are that there are more young people in the Church to-day than in any other period in her history. This movement not only gives opportunity for Christian activity and service, but it emphasizes the need of the deepest spiritual life. Dr. Clark, in his annual address, presented the hope of the leaders of the young people's movement, thus:

O Endeavorers, this is your supreme mission. Be the conductors of this spiritual electricity. Be the willing wires, the live wires, along which may run the power of God to every part of our organization. This is the one, the only, secret of true success—"Not by might, nor by power," not by organization nor by perfection of machinery, not by committees, not by methods, "but by My Spirit, saith the Lord," working through committees and methods and organization.

Christian Endeavor and kindred young people's organizations came into existence at the pivotal conjunction of great agitations in the social, political, economic, and ecclesiastical world, and these new movements have taken themselves to the task of solving practically, and upon a Christian basis, these great problems. The scope of the work is indicated by the four great advanced movements of Christian Endeavor, viz.: (1) "Missionary Extension," (2) "Christian Citizenship," (3) "Evangelistic Endeavor," and (4) "The Rescue of the Sabbath." During the Convention great interest was manifested in the discussion of these topics, which are so vital to the future of Christianity and civilization.

The practical effect of this interdenominational organization, and the mingling so freely of representatives of all the branches

of the Church of Christ in the Conventions of Christian Endeavor, has produced a larger Christian fellowship, and has developed a strong sentiment for Christian union. While insisting upon denominational loyalty on the part of the members and never tolerating any reflections against any branch of God's Church from her platform, the Endeavor Society has brought the different members of God's family into closer relationship, and has produced a unity of spirit. President Clark stated it thus:

First. It has married the ideas of denominational fidelity and fellowship between denominations, and has written on the door-posts of the home thus formed: "Fidelity and fellowship, one and inseparable."

These ideas have been thought by many to be inconsistent, if not hostile, one to the other. Hence, many ecclesiastics are to-day afraid of our fellowship because they believe it will weaken our fidelity. Christian Endeavor, sooner or later, will show them the groundlessness of their fears.

By combining these dissociated ideas, Christian Endeavor has created a new idea, which has required a new word—a word which is found only in the very latest dictionary—the word "interdenominational;" a denominationalism which is not sectarianism on the one side or care-nothing-ism on the other. Mind your prefixes, Christian Endeavorers; not "un," nor "non," but "inter."

The Convention

What must be the power that will bring together annually so vast an assemblage, numbering 50,000 Christian young people, representing every part of the world! The influence that this movement exerts upon the entire Church is shown by the fact that thousands of leading ministers and prominent laymen of all denominations come to these great Conventions, and take part in the discussions and exercises. No other meeting, secular or religious, has such great audiences, and such variety and talent of programmes.

The Committee, consisting of three thousand citizens of Washington, had made complete arrangements for the comfort and entertainment of the great throngs. The three great tents, with a combined seating capacity of 25,000, with thirty churches, were used for the different services of the great gathering. Everything was planned on a huge scale, and the whole city was at the use and service of the multitude of visitors. In the world's history nothing approximates the great Endeavor Conventions, save possibly the Jewish feasts in Jerusalem, when many large tents were spread, and the great Temple was thronged by streams of humanity day after day.

The Programme

The programme was comprehensive, and was built upon the highest ideals as to themes and speakers. This year's programme is conceded to be finer and larger than any of the preceding ones. As a foundation for all the succeeding subjects on the programme was placed for the opening service the topic "The Deepening of the Spiritual Life." There were simultaneous meetings in twenty-two different churches, located in every section of the city. These churches were all crowded with an earnest company of young people. The keynote of the coming days of the Convention was struck in these consecration meetings. These gatherings were veritable Pentecosts, so that when these vast multitudes assembled in the great tents on Thursday morning for the formal opening, it was evident that they had received preparation on the Mount of Transfiguration on the previous evening.

Dr. Clark's annual address and Secretary Baer's report were the features of the first morning's meetings. Dr. Clark presented the following as the platform of the Christian Endeavor Societies:

First. Our covenant prayer-meeting pledge—the Magna Charta of Christian Endeavor.

Second. Our consecration meeting—guaranteeing the spiritual character of the Society.

Third. Our committees—giving to each active member some specific and definite work "for Christ and the Church."

Fourth. Our interdenominational and international fellowship, based upon our denominational and national loyalty.

Fifth. Our individual independence and self-government, free from control of united society, State or local union, convention or committee; all of which exist for fellowship and inspiration, not for legislation.

Sixth. Our individual subordination as societies to our own churches, of which we claim to be an integral, organic, inseparable part.

Seventh. Our Christian citizenship plank—our country for Christ, but, as a society, no entangling political alliances. Our missionary plank—Christ for the world.

Eighth. Our ultimate purpose—to deepen the spiritual life and raise the religious standards of young people the world over.

We give the following statistics of Dr. Clark, because they proclaim the mighty power back of the cause that has brought

¹ In the next issue (the Magazine Number for July) The Outlook will print an illustrated character-sketch of Dr. Clark by Secretary J. W. Baer, of the United Society of Christian Endeavor. This article forms one of the series of papers on Founders of Great Movements.