

such wondrous results to the Church and the world in so short a time:

Forty-six thousand societies have been formed.  
Five millions of Endeavorers have been enrolled, of whom more than 2,700,000 are to-day members.  
Two millions of others, Endeavorers in all but name, have probably been enrolled in purely denominational societies.

#### Great Subjects Considered

One of the prominent subjects before the Convention was Christian Citizenship. One of the leading features of Christian Endeavor work is the effort in behalf of good citizenship. By espousing this cause the Endeavor movement commends itself to all patriots, for good citizenship is essential to the perpetuity and purity of republican institutions; it is the foundation upon which rests the whole structure of our Republic. This good citizenship movement seeks to promote patriotism and to train youth in pure statesmanship. The Christian patriot is in duty bound to take a hand in the politics of his country, and, no difference how polluted the stream, he must go to the very bottom of the pool, and seek to purify the corruption of the political machinery. This work means very much for the betterment of the political life of the future. It seeks to eliminate from the agencies which are the directing forces of republican government those elements that tend to and foster corruption, and the substitution in their stead of purer influences. It teaches undeviating respect for the law, absolute obedience to its mandates, loyal support of the government and of all agencies of peace and order. It pronounces against riot, anarchy, mob law, and all forms of lawlessness.

On hearing the masterly patriotic utterances on this subject, one could not but take hope for the betterment of our general political life. It is not designed that the Young People's Society shall ever engage in party politics, but its members are being educated to take an active and potential part in the political affairs of the Nation. They are being trained to take an earnest hand in public matters, to do intelligent, conscientious work for the best principles of government—municipal, State, and National. We quote on this subject:

Our platform embraces patriotism and humanity. Patriotism is a name that is used to cover a multitude of sins. "It is the last resort of designing knaves," said Johnson. It has been made to stand for partisanship and to mask hideous corruption. It needs to be married to another idea—the idea of humanity. This Christian Endeavor has attempted to do.

Patriotism and piety are twin flowers growing on one stem, whose root is obedience to and love of God and man. I think the Christian Endeavor Society ought to use all its influence in preserving peace within our own borders and in our relations with all the nations of the earth. There is a certain patriotism that is noisy; it is bellicose and practically worthless; it is labeled loyalty; it is pulmonary patriotism and not cordial; it does not reach the heart; it struts and stares and threatens war. There is another patriotism that is quiet and gentle, but it is true; it does its duty in lowly places; it is loyal to God and country in the home, in the office, in the shop, and especially at the ballot-box.

If you are not able to be a reformer for Christ's sake, do not call yourself a Christian citizen. The real Christian must ally himself on Christ's side and work and vote for him. The Christian must not and cannot belong to a party which does not belong to Christ, for he cannot serve two masters.

I am not advocating that every minister of the Gospel and every good citizen should become a politician, but I do advocate that it is the duty of every good man and woman to go into politics. There is as much difference between going into politics and becoming a politician as between a patriot and a politician. The one wishes to do all he can for his country, the other wants the country to do all it can for him.

We want in this land to train our children to understand that no religion is worthy of the name that does not unselfishly stand for good government and patriotism. We have evils that must be overcome. The American saloon will have to go to the wall. American journalism must be elevated in its tone. The atmosphere of the editorial sanctum has become vitiated by reason of the Sunday newspaper filth. There has been a letting down all along the line.

The one thing supremely needful to correct the committed evils in American politics is a wide-awake, active, unsubsidized, incorruptible Christian conscience.

Never has there been such need of an exalted Christian patriotism as there is to-day. There is abundance of Jingoism, tawdry and barbaric, which would stand for country or wrong.

Christ is a revolutionist. At whatever point he has touched this world there transformation has begun. He touches the heart and transforms the man. He touches a community and starts a revolution in social affairs.

The subject of temperance reform and Sabbath observance received large consideration on the platform of the Convention. The Christian Endeavorer is pledged to the suppression of the saloon power in this country. Great enthusiasm was shown whenever the Society was appealed to to help destroy the liquor tyranny in our land.

The question of Sabbath observance was presented in many able addresses. The young people were exhorted to stand against the encroachments made against the Christian Sabbath. The Sunday newspaper, the Sunday excursions, bicycling, etc., came in for their due share of condemnation.

#### "Saved to Serve"

This motto of the Endeavor Society was the watchword of many meetings in the interest of evangelism and missions. The Christian Endeavor gives a large place to soul-winning; it advocates the most aggressive methods in the work of revivals and missions.

Great interest was shown in the work of missions. Very inspiring addresses were made on this subject. A feature of one of the large meetings was the enrolling of the missionary roll of honor, being lists of names on continuous sheets of paper rolled up on hose-reels after the manner of petitions, etc., prepared for impressive effect. Upon it were the names of 5,869 Young People's Societies, 2,931 Junior Societies, representing thirty-five States, seven Territories, seven provinces, and four foreign lands, and showing contributions of \$154,022.68 to home and foreign mission boards, and \$206,150.21 to other denominational uses—a total of \$360,172.89. Of this the Clarendon Street Baptist Society, Boston, and the Calvary Presbyterian Society, Buffalo, each gave in excess of \$1,000.

The original Endeavor tree has thrown out a number of vigorous branches. It now embraces the Senior, Intermediate, Junior Departments, and Woman's Work. One of the most interesting and beautiful scenes was that of the Junior service. About one hundred of Washington Juniors gave a delightful programme, consisting of singing, marches, recitations, and addresses. They captivated the great audience, and at times the demonstration of enthusiasm on the part of the people was tremendous. The work among the children is being pressed vigorously, and the results reported are most gratifying.

It should be stated that these great gatherings are not used as outing or pleasure-seeking occasions. The great body of young people impress one as though they realized the seriousness of the work in hand, and as though they felt that they were on the King's business. While there were unusual attractions in the form of sightseeing and excursions in Washington, the meetings were thronged, and the young people did not allow pleasure to dissipate the opportunities for getting good from the Convention. It seems to the writer that no one can attend one of these great meetings and not feel that the future of the Church is guaranteed through the devotion and spiritual earnestness of the young people of the present generation. The sunrise prayer-meetings in thirty-three churches every morning were inspiring seasons.

The closing sessions were very largely devoted to the Armenian question. The Rev. B. Fay Mills, Miss Leitch, and Dr. Wayland Hoyt made fervent appeals to the sympathy of the American people in behalf of our missionaries and the outraged Armenians, and denounced the Governments of Europe and the United States for their indifference in the matter. B. F. D.

## The Religious World

Cable dispatches from Rome on July 6 announcing that the Pope had nominated Monsignor Diomede Falconio as Papal Delegate to the Roman Catholic Church of the United States, to succeed Cardinal Satolli, have created widespread interest among both Catholics and Protestants. The cause of this change in the personnel of the Papal Delegation is that Satolli will take the red hat. Quite naturally, the report has revived the recently current rumor that American prelates had entered a protest against the appointment of Falconio on the ground of his secular priesthood—he being a Franciscan. But this is emphatically denied at the archiepiscopal residence in New York. Monsignor Falconio is well and favorably known in ecclesiastical circles in the United States. Though an Italian by birth and a Franciscan, he came to America, studied theology at the College of St. Bonaventure, Allegheny, and was ordained a priest in 1866 by the Bishop of Buffalo. He was sent on a mission to Newfoundland, and became Vicar-General of Harbor Grace. Returning to Italy in 1885, he was elected Provincial of the Franciscan Order, and subsequently Procurator-General of the Order. Later he was appointed Bishop of Macedonia, and afterward Archbishop of Matera. For several months he was a member of the Franciscan Order in Thompson Street, this city, where, according to the officials, he was recognized as "scholarly, accomplished, a deep thinker, and an eloquent orator, and withal possessed of wonderful tact in religious work."

The Young People's Christian Universalist Young People's Union of the Universalist Church held its seventh annual Convention, July 8-11, at the Hasbrouck Institute in Jersey City. The delegates, about two thousand in num-

ber, represented eighteen States, four hundred and fifty branches, and a constituency of about sixteen thousand members. The opening meeting was held on Wednesday evening in the First Universalist Church, and was in the nature of a rally for the general purpose of welcoming the Union, making the delegates acquainted with each other, and giving spiritual impetus to the Convention. This was a most enthusiastic meeting. The Rev. J. C. Adams, of Brooklyn, presided, and the Rev. Charles H. Vail, pastor of the church, delivered an address of welcome on behalf of the Universalist churches of Jersey City, which was full of good things. In Mayor Wanser's address of welcome on behalf of the city, he said: "We look to you and to the church associations of every denomination to keep the American character alive to that high standard of good citizenship for which it is noted. The moral character of man as manifested in civic life is one of the most important subjects for contemplation by those who are interested in his temporal and spiritual welfare. I see that your organization is, above all, patriotic, and in this is the keynote to our success as a Nation. The most evident effect of true patriotism lies in the ready obedience to the laws." In a felicitous speech, Comptroller G. R. Hough took occasion to thank the residents for their kindly aid, and expressed the hope that the Convention would be a living commentary on their faith. He said: "Universalism means nothing if it does not mean good will to all. It miscarries when it falls short of the universal brotherhood of man." The National President, the Rev. Elmer J. Felt, responded for the Union in a delightful address. The National Secretary, Mr. Canfield, read his annual report, which showed that the Union has 7,471 active, 2,283 associate, and 542 affiliated and honorary members, making a total of 10,438 members; besides which the Union can count on about 5,000 sympathetic helpers. The gain since June 1 of last year has been 3,248. In the Union there are 3,884 who are members of the Church, of which 609 have come into the Church within the last year. The amounts of money expended by the unions during the past year are: For the Church, \$9,021.16; for charity, \$640.15; for missions, \$1,586.35; other purposes, \$4,205; making a total of \$14,186.73. The report on Literature showed that 144,632 pages of Universalist literature had been distributed, including missionary and devotional matter. The newest accession to the Union is a branch just organized in Japan, which promises well. The report of the Executive Committee recommends that the Rev. Mr. McGlauffin be retained as Southern missionary, and that he have control of the Southern field, with headquarters at Atlanta; that the Young People's Christian Union be incorporated as a National body; that the per capita contributions from the State unions of twenty cents for each active member be continued; that the office of librarian in the Post-Office Mission be abolished; that the thanks of the Convention be tendered the Universalist Publishing House for its courtesies; and that the two-cents-a-week plan for missions be continued. The Rev. Elmer J. Felt, of Tacoma, Washington, was enthusiastically re-elected National President, and Mr. Harry L. Canfield was re-elected to the office of General Secretary, and Harry M. Fowler was re-elected Treasurer. Among the affecting scenes was that occasioned by the Rev. E. T. Wise, a colored delegate from Virginia, who made a strong address, saying that he had to borrow the money to pay his expenses to the Convention, and one of the leaders suggested that they stand and sing "America" while they took up a collection for the benefit of the only colored delegate in the Convention. They did it with a will. Mr. McGlauffin announced that they now have a mission station in every Southern State except Louisiana, and that the outlook is full of promise. In speaking of the birth of the Universalist Church Mayor Wanser said: "The circumstances surrounding the inception of the doctrine of universal salvation in this country are so fortuitous that, in the light of past events, they seem to have been providential."

**May Women Preach?** In speaking not long ago of the General Assembly in relation to social questions, we might have referred to one such question, on which it made a deliverance that is possibly worthy of notice. In response to an overture of the Baltimore Presbytery concerning the admission of women to the pulpit, the Assembly adopted the report of its committee, made through Dr. Booth, of New York, reaffirming the position laid down in 1878 concerning the case of the Rev. Mr. See, at Newark, N. J. This position, fortified by texts of Scripture, is that the Word of God forbids women to discharge the official functions of a public preacher. But, it was added, this does not apply to the case of women delivering special addresses or lectures. It is difficult for a common mind to acquiesce in this uncommon logic, according to which the Word of God does not permit a woman to preach, unless her discourse is given, not as a sermon, but as an address or lecture, and on special occasions, not in stated functions, and with receipt of the occasional fee or honorarium, not of a regular salary. This remarkable deliverance was adopted without debate, even as it is written, "The prudent shall keep silence in that

time, for it is an evil time." The higher criticism, against which the Assembly has so strenuously contended for the Word of God, has dealt, and can deal, no such damaging assault upon the authority of Holy Scripture with the common mind as in making it responsible for so preposterous a conclusion.

**Long Beach Parliament** This seaside gathering was opened on Sunday, July 5, at Long Beach, Long Island. Dr. James Millard Philputt, the President, preached the sermon. This is the beginning of the third season of this "Summer Parliament," which has been legally incorporated and claims to be "past the experimental stage." Through the substantial kindness of friends an auditorium has been built for Parliament purposes, in which the beginnings of a summer school will be established at once. Courses in kindergarten, music, art, elocution, and physical culture are announced, under the supervision of specialists. Among the popular lectures on the programme are: "A Great Birthday," by the Hon. Wallace Bruce, ex-Consul to Edinburgh; Mr. S. H. Berry, "Messages of the Flowers;" "Social Life in London," the Rev. J. W. Hegeman; "Atlanta to the Sea," the Hon. J. A. Goulden; "Stars and Stripes," General George B. Loud; "Good Citizenship," the Rev. J. F. Carson; "Lincoln the Good," the Rev. F. C. Iglehart; "Napoleon Bonaparte," the Rev. J. M. Philputt; "Weather Bureau," Mr. E. B. Dunn; and "Human Brotherhood," Mr. George Hawthorne Smith. A number of notable preachers from New York, Brooklyn, and Philadelphia are expected to officiate at the Sunday morning services in the Chapel from week to week. There are to be series of lectures on "Household Economics," by Miss Edith A. McIntire; "Industrial, Social, and Ethical Problems of the Age," by the Hon. Charles Henry Ham; "First Aid to the Injured," by Dr. Martha C. Holmes; and "Health Talks," by Dr. J. L. Barton. One of the most interesting features will be the "Bible Conference," beginning on July 26, under the direction of the Rev. Robert Cameron, of Boston. Some of the eminent Bible students of the country will be in attendance. If the programme of the season is realized, the people of the Long Beach Summer Parliament will enjoy a profitable course of entertainments.

#### The New Work of the Volunteers

The Volunteers, under the direction of Commander and Mrs. Ballington Booth, are steadily growing in influence and usefulness. This is perhaps due as much to their wisdom in selecting at least one distinct field of Christian service. It has been known for some time that Mrs. Booth has had on her mind and heart the feeling that more ought to be done for the spiritual life of the inmates of the various jails and prisons. To this work she has especially devoted herself, and if the reception which she has had at Sing Sing is a prophecy of the work which is to be done in the future, great results may be expected. The presence of such a charming personality in such a place is itself a benediction, and when to that are added her words of earnest and beautiful hopefulness and her simple and direct way of presenting the great truths of the Gospel, it will be seen that there is opening before her possibly a unique career. Others, of course, have undertaken similar work, but perhaps no other organization so systematically. This is by no means the only work of the Volunteers, but it is the only one which just now calls for special mention. If Mrs. Booth should choose to give herself chiefly to the preaching of the Gospel in the prisons and jails of the land, she would surely find a field waiting for just such work.

**Called to Princeton** The Second Presbyterian Church of Princeton has just extended a call to the Rev. Maitland Alexander, pastor of the Presbyterian church at Long Branch. Two circumstances give peculiar interest to this call. The first is the fact that the pastor of this church will have a peculiarly far-reaching influence through the students of Princeton College and Seminary; and the other is in the family connection of the young preacher to whom this honor has come. The Alexanders have been closely connected with Princeton and its institutions for many years. The Rev. Archibald Alexander, D.D., the distinguished preacher and theologian, was an honored professor in Princeton Seminary for a long time, and was chairman of the meeting which organized the Second Church in 1847. His son, Archibald, Jr., was Clerk of the same meeting. Maitland Alexander was graduated from Princeton College in 1889, and from Princeton Theological Seminary in 1892. He has been pastor at Long Branch since, and has succeeded in building up a good church in four years' ministry. This success brought him prominently before the Princeton people. His father, Mr. Lewis Alexander, of this city, is a trustee of Princeton University, and the son was recently elected to the Board of Directors of Princeton Seminary, an office seldom held by so young a man. It is generally believed by the people of Princeton, and with good reason, no doubt, that Mr. Alexander will accept the call.