(Continued from First Page.) min, and there was a significance that God should so early in his hely word teach that there must be a difference between the children of light and the children of dark-

CAUSE OF UNHAPPY FAMILIES. In the bible were found passages relating to the separation of man, the separation of the family and the separation of the nation. If young Christians wanted to be used or the rescue of those in the quicksands of sin they should come up from out of the valleys of sin, be a separate people, and then indeed they would be winners of souls for Christ. In Exodus, xlvl., it spoke of a separate family. If one today should may that he or she did not like to be different from the world they were weak Christians. They, perhaps, would say they didn't like to be peculiar, they didn't like to be peculiar, they didn't like to be secretarie. of sin they should come up from out of the they didn't like to be peculiar, they didn't like to be eccentric, they didn't like to be

She urged the young Christians to hold i them with light fingers, believing that they all belonged to God, subject to his call at any moment. It was a shame for Christiana not to turn in their full and loyal support to the ald of the church. It was their reluctance to turn in their money to the church that made it possible for the ungodly to help support Christian institutions. It was a shame, it was a disgrace for Christians to accept the money of saloons, of gambling dens and of the brothel for the building of their churches, and yet, she declared, this was what was done in cities in the United States-not 15,000 miles away from Omaha. Mrs. Peake then took up the new testa-

ment and discussed the matter of separa-tion as it was treated upon by the apostles In Paul's letter to the Corinthians there was a direct prohibition against mingling with the unrighteous. It was not merely an advice, it was not only a recommenda-It was as positive a prohibition as were the ten commandments. She condemned the marriage of Christian young men with worldly women, and the more common marriages between Christian women and ungodly men. She said that in such cases ninety-nine times out of every 100 the results were unhappy families and homes of darkness. She condemned Christian men who would not do anything wrong themselves, but who were perfectly willing to share the profits with their un-righteous partners. In conclusion she righteous partners. In conclusion she dealt powerful blows at the theater, the ball room and the dances within the quiet of one's own home. At the conclusion of her remarks she was heartly applauded. After Mrs. Peake's address yesterday morn. ing the big meeting in the Creighton theater adjourned only to divide itself into a number of smaller meetings. These were held at various points about the city, the conference on committee work being held in the theater. About 200 delegates at-

tended this instructive service, which was conducted by Rev. D. F. McGill of Allegheny, Pa. What committees should and what they should not do was brought out by a series of questions and discussions leader and by responses and discussion on the part of the delegates. The practical work, rather than the theoretical work of committees, received sole attention. Among the committees whose duties were outlined were those of membership, prayer meeting socials, temperance work and the executive tithe and Good Samaritan committees.

CONFERENCE OF JUNIOR WORKERS Consider the Best Way to Interest the Children.

The conference of Junior Workers filled the lecture room of Kountze Memorial church. Rev. W. I. Wishart of Allegheny, Pa., was in charge. Mr. Wishart is junior secretary and is fully posted on the work of the Juniors. He kept the meeting moving all the time and made the seasion most interesting. The meeting opened with singing, in which all participated, and devotional service. J. P. Tracy of Chi-cago, a member of the general committee, spoke for a few moments on "Variety in Methods' in junior work. He sooke very rapidly and threw out a number of helpful

ving on the work.

Mrs. T. H. McMichael of Clevleand, O. was the next speaker and she drew from her personal experiences in telling of the way of getting the children to work on committees. Her suggestions in this line covered a wide range and were presented in

an interesting manner.

Rev. J. A. Crosby of Aurora, Ill., spoke on the best methods of keeping up the attendance, and Rev. W. W Lawrence of Believue, Pa., discussed the theme, "Teaching the Bible to Juniors."

Mrs. Emma Nichol of Monmouth, Ill. and a several moments on the subject "The Junior Leader's Preparation," giving the result of her own experience in this work and also giving the audience the bene-fit of her experience in conducting her These addresses were followed by a gen-

eral discussion on subjects of interest to all present, relating to practical work in the Sabbath school. MISSIONARIES AND VOLUNTEERS

Christians Should Be Willing to Go Into the Vineyard. The meeting of missionaries and volum

teers in one of the rooms in the Young Men's Christian Association building sur passed all expectations in point of size and the room set apart for the meeting, was filled to overflowing. The meeting was under the direction of Rev. J. G. Hunt of Topeka. and was opened with song and prayer. Mr. Hunt sunounced that the meeting was held for the surpress for the purpose of exchanging views as to how the work of the church could best be extended in the missionary field. He said no church had a right to the name unless It carried out the command of the Lord and carried on the missionary work. No Chris-tian, he said, had the right to be called such unless he was willing to go into the vineyard and work for the Lord. The church was still a long way from complying with the Lord's command to spread the gospel and he asked all present to make suggestions as to what can be done to bring the church up to the full measure of

A general conversation was then in order and numberless suggestions were made as to how this might be done. All partici-pated in this part of the meeting and it was very successful.

Meeting for the Singers. Within a few minutes after the delegates at Creighton theater had begun to disperse for the different conference rooms th Young Men's Christian Association torium was invaded by those interested in choirs. Choir singers and choir leaders were present to the number of 200. Rev. T. C. McKelvey of New York City announced a seng as the initial number on the pro-gram. Rev. Robert H. Wilson led the singthe plane. After the reading of the ninety sixth psalm and a short address by Leader McKelvey those in the audience offered suggestions and questions in response to the points brought out by the leader. A most cader of the First United Presbyterian Monmouth, Ill., in which he ursed chair leaders to insist on greater reveronce smong their singers, both in rendition of sacred sougs and in deportment. God when his or her mind was on the musi-



Hood's

Sarsaparilla

BEGIN WORK EARLY cal technicalities. Therefore singers should memorize their selections before appearing in public.

Several songs were rendered by the audience after an explanatory talk by one of the leaders showing their intention and har-monic beauties. The meeting adjourned monic beauties. about 12:30, having been prolific of much

Work for Sunday School Workers. Immediately after the close of the mornng session of the convention the Sanday chool officers and teachers repaired to the auditorium of Kountze Memorial church, which was soon filled. This meeting, led by Rev. H. C. Marshall of Roch Island, Ill., was in the nature of an exchange of Ideas upon the qualifications and duties which should belong to the ideal Sunday school

The conference was opened by the singng of two songs, the audience being led by Rev. J. A. Renwick. The enthusiastic manner with which all the song numbers were participated in was still more marked when the absence of any musical instrument was noted. M. A. Goff, a Chicago lawyer, be excentric, they didn't like to be Christianity does not compel any o be excentric. It compelled no be queer. But God's people were peculiar people.

But God's people were peculiar people were peculiar people.

But God's people were peculiar people were peculiar people.

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But God's people were peculiar people were peculiar people were people were peculiar people were people were peculiar people were people w part each one should take in its weekly sessions; and also the qualities of mind and heart which should distinguish the teachers. This was followed by a most interesting interchange of ideas among those present. The meeting was interspersed with fre-quent songs and adjourned at 12:05, the general impression being that an hour was

PROCEEDINGS OF THE AFTERNOON. Eloquent Addresses Delivered by

Noted Speakers.
The sprinkle of rain that fell during the oon hour lowered the enthusiasm of the delegates no more than it did the temperature. The devotional exercises of the morning, the splendid address of Mrs. Peake and the various conferences that followed evidently had no fatiguing effect on the Christian workers, for it looked as though Christian workers, for it looked as though they were all in their places when the after noon's services were begun at 2:30 o'clock. The upper gallery was not so well filled as at previous meetings, but the sultry weather was abundant excuse for the absence of the interested spectators who have followed the delegates and their

She condemned proceedings so carefully.

The opening devotional service was in harge of Rev. W. R. Leeper of Madison, Ind. "He Leadeth Me," was the first of the metrically arranged psalms that was The leader said there were two ood results of a song service, namely: inging sacred songs we honor God, and Him. "God's Covenant." "Come and Worship" and "The Perfect Way" were next sung. Rev. W. A. McKirrahan of Oskasung. Rev. W. A. McKirrahan of Oska cosa, Ia., led the convention in prayer.

Chairman McMillan of the general comlittee announced that the sunrise meeting this morning would be held in Jefferson Square at 6:30 o'clock, to be addressed by H. H. Bell, and to last exactly thirty minutes. The workers in the junior union will meet in Creighton hall this morning at 8:15 o'clock. At yesterday's meeting the juniors were so much encouraged by the esults that they deemed another meeting ssential to the good of the order. An organ recital was announced for 5:15

o'clock yesterday afternoon at Holy Trinity cathedral. Chairman McMillan said in eply to the frequent question as to where the best reports of the convention could now be procured that subscriptions for The Bee would be received in the lobby of the theater. He praised The Bee's reports of the meetings and declared that that paper was giving the convention magnificent press

Then followed the three addresses of the afternoon, which are printed in full below. By the close of the meeting the size of the audience had diminished considerably. The heat of the afternoon had caused many to withdraw, especially from the balcony and the gallery, where the heat was most in-tense. After Rev. Edgar McDill had invited the convention to the reception of The See, "To Thy Name Sing Praise" was sung and the meeting adjourned.

PERSONAL EFFORT IN SOUL WINNING

After the opening exercises of the after oon session Rev. R. A. Torrey of the Board of Trustees of the Bible Institute for Home and Foreign Missions of the Chicago Evangelization society delivered an address, his ubject being "Personal Effort in Soul Winning." He spoke as follows:

ning." He speke as follows:

I have been asked to speak to you on the subject of "Personal Effort in Soul Winning." Let me say first of all that if I understand my bible aright, soul winning should be the principal business of every Christian during his life upon this earth. Some of you may challenge that statement and ask for proof, and I gladly give it.

Soul winning should be the outsness of every Christian because it is the work Christ has appointed us to do—Matt. xxviii.

19: Mark vi. 15. This is Christ's commission to all His disciples, Not to the apositles only. There is reason for believing that this commission was given when He appeared to about 500 at once. If given to the twelve when alone with Him, they were told to teach others; "to observe all things whatsoever" He had commanded them, and this was one of the "all things." The apostolic church evidently understood.

were told to teach others; "to observe all inings whatsoever" He had commanded them, and this was one of the "all things." The apostolic church evidently understood that the commission was to the whole church and not merely to the officials—Acts viii. 4. The idea of the church so prevalent today, that soul winning is the business of a few officials in the church, is utterly foreign to the New Testament idea of the church. There every believer is a soul winner. The main business in life of every true Christian is soul winning. I do not mean, of course, that every one is to give us his secular calling and become a professional preacher, but in our business and through our business, whatever it may be, we should seek to win souls. Christ has put us here and left us here to win souls, and that is what we should do according to "the full measure of our ability and opportunity until called home."

Because it was the business of life with Jesus Christ and by making it the business of our lives we are following Him—Luke xix, 10. To win souls, "to seek and save the lost." Jesus came to this earth. For this purpose He forsook heaven and its slory and its joy, forsook His place at God's right hand and came down to followship with publicans and sinners, to be poor and outeast, to be born in a cow stable and to have not where to lay His head. For this purpose He endured misunderstanding, Ferthis purpose He labored and prayed and suffered. For this purpose He died a felon on the gallows. Surely no one has a right to call himself a follower of Christ who is not a soul winner, who is not going out to seek and save the lost. It pays to follow Christ. Those who foliow Him here in service and suffering shall follow Him here after into glory and power—John xii.26.

ONE OF THE PROMISES.

ONE OF THE PROMISES. ONE OF THE PROMISES.

Because it is the work in which we shall enjoy the unspeakable privilege of Christ's personal presence. There is one of the most precious promises of Christ that is constantly quoted without reference to the connection in which it is found: "Lo, I am with you always, even unto the end of the world." No wonder men love to quote this most precious of Christ's promises for the life that now is. It is a wonder that men pay so little attention to the very clearly stated condition of the promise. What is it?
"Go ye therefore and make disciples of

open the world as far as God its blessed personal. in going into all the world as far as God may open the way to us, is the condition of this blessed personal fellowship. It is when we go His way that He goes ours. It is when we go forth with Him that He goes forth with us. Have you any right to claim tids promise? Are you going forth preaching the gospel, telling the story, making disciples, winning souls, saving the lost? If not begin today, if for no other reason, that you may enjoy His personal companionship here as well as be prepared for eternal companionship with Him hereafter. Because it is the work for which the gift of the Holy Spirit is bestowed and in which we enjoy the fulness of the Spirit's power. There is much longing and much praying in our day for the baptism with the Holy Spirit. There is good reason why there should be, for it is God's supreme sift for this dispensation. But the gift of the Holy Ghost is bestowed for a special purpose and enjoyed in a special work—Acts !, & That we may be witnesses, that we may have power in sout winning the gift is bestowed. Not merely for our own personal blessing and enjoyment. If then we would know this great blessing we must be sout winners.

There is no dodging the arrow that is shot. It meets the different needs of the one with whom you are dealing. You find out just where the man is and apply the appropriate remedies. One difficulty after another can be met, one excuse after another can be met, one excuse after another corrected. Indeed, even when a man is aroused, convicted and even brought to a decision by a sermon, he is very seldom in a satisfactory condition until some one has taken him in hand in personal dealing. It produces very large results. A minister of the gospel who reports twenty seemingly hopeful conversions and accessions to his church upon confession of faith as the result of his year's labor is thought to have done more than an average work. But surely a soul of a week won to Christ by faithfulness or personal effort would not be a remarkable record and that would be fifty-two a year. Now suppose you have two members doding that soul of a week wo to christ by members doding that soul of a rest of week wo members doding that soul of a rest of week wo members doding that soul of week wo have two members doding that soul of week wo have two members doding that soul of week wo we have two members doding that soul of week wo we have we have

WORK THAT PLEASES GOD. Personal effort is not the work that brings

We can all do personal work. We cannot all preach, we cannot all even teach Sunday school classes, but we can all do personal work. The mother with her large family of children can do it; do it with them, with the grocery man, the butcher, the tramp who asks a meal, all who come in. The sick can do it. The servant can do it. The servant can do it. The woman who goes out nursing, the railroad men. The conditions of effective personal work are such as all can meet. A poor dying girl in New York City recently saved from the slums pleaded with her old comrades as they came to her dying bed to take the Savior she had found and over 109 were reported to have been saved before that redeemed one closed her eyes upon this world to open them in the presence of the King.

What are the conditions of success in personal effort in soul saving?

First—That we put away sin out of our own lives—2 Timothy ii, 21. "If a man therefore purge himself from these he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." God uses humble vessels, but He demands that they shall be clean vessels.

Second—A surrendered life. The Lord-

every good work." God uses humble vessels, but He demands that they shall be clean vessels.

Second—A surrendered life. The Lord-Jesus used five loaves and two small fishes to feed 5,000 people, but it was only when they were committed entirely and unreservedly to Him. And so it is only when our lives are put unreservedly into His hands and we say to Him, "Lord, here I am. Do with we what Thou wilt, use me as Thou wilt, send me as Thou wilt," that He uses us largely in His work.

Third—A working knowledge of the word of God. The word of God is the sword of the Spirit. It is the instrument that God has appointed for the conviction of the sinner, for the impartation of life to those dead in trespasses and in sin, for the sweeping away of all the obstacles that stand between the sinner and Christ. If we are to be used of God in personal effort in soul winning we must know our bibles. God has used many a man and woman who knew little beside their bibles. He has never used any man for any real deep and abiding work who did not know his bible.

Fourth—A life of prayer. "The effectual fervent prayer of a righteous man availeth much," and there is no place where it avails more than in soul winning. Prayer often avails where every effort fails. Prayer will bring wisdom and power to the worker, and the convicting, converting and regenerating Spirit of God to the one dealt with.

avails where every effort fails. Prayer will bring wisdom and power to the worker, and the convicting, converting and regenerating Spirit of God to the one dealt with. Nights spent in waiting before God in prayer will be followed by days of power in dealing with men.

Fifth and Last—The baptism with the Holy Spirit. "Ye shall receive power after that the Holy Ghost is come upon you," said Christ to His disciples as He was about to leave them. He was not speaking of a general and indefinite work of the Holy Spirit, but of that work of which He had just spoken when He said: "Ye shall be baptized with the Holy Ghost not many days hence." Both the word of God and the experiences of thousands who have claimed what the word of God promises prove that the baptism with the Holy Spirit is for every one of God's children today who claim it in God's appointed way. It has been my privilege to know many who have passed out of lives of powerlessness and barrenness into lives of powerlessness and barrenness into lives of power and fruitfulness by believing what the word of God teaches about the baptism with the Holy Spirit, and seeking it for themselves in the way that God so clearly reveals in His word.

Shall we resolve today that soul winning be with each of us the business life; that

Shall we resolve today that soul winning Shall we resolve today that soul winning be with each of us the business life; that we will prosecute this business in the most effective way, i. e., by personal effort, and that by putting sin out of our lives, an unconditional surrender of ourselves to God by diligent study of the word, by a life of power and by seeking and obtaining the baptism with the Holy Ghost, we will have power for this glorious work.

NEED OF MISSIONARY WORK IN INDIA Where Civilization is Hide-

Rev. G. W. Morrison, who has been missionary in India for eight years and who is now in America on a furlough, in speaking of "The Present Need in India,"

Young people of the United Presbyterian church of the twentieth century, I bring you greeting from a hoary-headed land—a land that has been called "the desired of all nations." I am to try to tell you something of its present needs—more especially. this great blessing we must be soul winners.

Because it is the work that produces the
most beneficent results—James v. 20. It
saves souls from death. There are two
things here to notice. First, the value of
that which is saved—a soul. That is worth
more than any material thing, more than
all material things—Mark vill., 36. The
soul of the poorest and most ignorant child,
the soul of the vilest sinner is of more

congregation this afternoon and go out commend things to prote the white afternoon the afternoon and go out commend this protein is a series of the confidence of the confiden

choose, which would every true Christian, every true man, choose? But what would from death?"

In speaking of the beneficent results we have been supported by the seed of the control of the could pick a rough stone out of the followship with and likeness to glory, to one could pick a rough stone out of the output of the could pick a rough stone out of the property of the could pick a rough stone out of the grand pick around the world likeness of the eternal pick of the mud of sin and worldliness and by the soul winners are transforming it and all holy God.

Because it is the work that brings the largest and most enduring reward—John life to so pleases God and brings such magnificent wages from Him. "They that were the rough stone of the trum and the rough of the firm and sline as a the stars forever and the firm and sline as a the stars forever and the firm and sline as a the stars forever and the firm and sline as a the stars forever and the firm and sline as a the stars forever and the firm and sline as a the stars forever and the firm and sline as a strange state in the political firmament in the last prestring star of the property of the pr the distriction. A mad dog may run loose there for days, or till he dies of his disease, before days, or till days, or till he dies of his disease, before days, or the following him. A large which will stand by have, back to Philemon, his former master, equipped for truly faithful and profitable service. The converted runaway slave, back to Philemon, his former master, equipped for truly faithful and profitable service. The hurch must do this for her members in their relationship to the state.

It is evidently the Divine plan for the church to do this. Christ said to the distorbly to the state.

It is evidently the Divine plan for the church the said to the distorbly to the state.

It is evidently the Divine plan for the church the said to the distorbly the do this. Christ said to the divinch had as a general law, he sa or the people may be divided into collasses, oppressors and oppressed, and most every one belongs to both classes, is oppressed by those stronger than and in his turn oppresses those who are eaker.

custom. In times of famine people have been known to refuse life-giving wheat because their ancestors had never eaten anything, but rice. They lay down and slowly starve to death because it had never been the custom, in their community, to eat

the custom, in their community, to eat wheat.

Five—The selfishness, oppression and cruelty of India's civilization have crystailized into the vast system called caste. We see that word used and applied to things in America. Such a use is misuse. Thank God, we have no such thing as caste in America, according to the correct meaning of that term. I cannot begin to teil you what it is. Just an illustration or two. Children in a school would not eat candy which their missionary teacher had touched, even though by accident. One of their professional holy men, or fakirs—a dirty, disreputable looking object, who would be arrested before he had gone a block, were he to appear on your streets—naked, dirty, with matted, tangled hair, of which it might be truthfully said: "There's millions in it,"—one of these men might drink and would drink from a filthy, staggant pool by the wayside, but would not taste of water from a cup which the finger tip of an American citizen had touched—no, not to save his life.

NEED OF THE GOSPEL.

their professional holy, men, or takirs—would be arrested before he had gone a maked, dirty, with matted, targied hair, of which it might be truthfully said: "There's millions in it."—one of these men might said in the property of the men might said in the said of the s There is present and pressing need

worth in God's sight and in the sight of those who see as God does than all the gold and all the precious stones in this city or in all cities. The great damond at the World's fair, around which such great and gaping crowds gathered day after day, the Koh-i-noor, in Windsor palace, the sreat diamond decently discovered, that is likely to become the property of Emperor William at a cost of several millions, all fogether do not equal in value the soul of a single child, or a single drunkard, or a single mand to the word of the Master's "Whose we are and Whom we serve," and all the could make you feel the value of a soul, a single soul. How you would rise up from this congregation this afternoon and go out engages to save souls.

DEATH OF A SOUL.

The second thing to notice is the awfulness of that from which the soul is saved. "Took" and you will see that first of all thing to notice is the awfulness of that from which the soul is saved. "Took" and you will see that first of all ladia's present and pressing need today is the gospel.

Coming as I do from what js called "a would be such as form the discovered America. I would be such as short cut to India today for your prayers. Perhaps I ought to have put this first, for if you depth there is such a life fact that t

"O, who will show us any good.
Exclaims the restless multitude."
To this doteful, despairing cry the Christian responds: "The Lord reigneth, let the earth rejoice," and lifts his heart to God and prays:

And then in faith's happy anticipation he

"In Thy salvation we will joy,
In our God's name we will
Display our banners, and the Lord
Thy prayers all fulfill." Our hope is in God, but this hope can be realized only by Christian citizenship acting through the ordinary channels—education, far hidness in life and at the ballot box and in the public administration of offsite. Our theme today is "Home Missions and Citizenship." By home missions we mean the entire work of the church in the home

Church membership does not lift us out of civil life; union with Christ is the first step to set us right in all our secular relations; it is one of the essential obligations of the church to train her membership for civic dutles. Paul sent Onessimus, the

state is in peril of moral bankruptcy.
PROSPERITY OF GOVERNMENT. The prosperity and perpetuity of such weaker.

Three—India's civilization is a cruel civilization. This is true, although the native has been called "the gentle Hindoo."
This title is doubtless due to the fact of his great regard for life—any life, the life of a dog or a louse being to many of them as sacred as the life of a man. And yet with their regard for life they are cruel. It is rather an unusual thing to see an ox under the yoke without a galled, often a bleeding, neck. Suppose a wife does not cook her husband's dinner just right. He may not be satisfied with beating her. If he takes a redhot iron and marks her on the back or on the soles of her feet, he does that which will no doubt "make talk" in the neighborhood, but yet, in the eyes of his neighbors, he has not gone beyond the rights of a husband.

Four—India's civilization is hide-bound by custom. In times of famine people have been known to refuse life-giving wheat he interest of the conservator of both the vitrue and intelligence which has saving and ing for his duties in this life. But it seems we are entering upon a new era of church life and work. The young people's movement is the Christ life in the church seeking to make itself a present practical blessing in all departments of society. The general convention of the Christian Endeavor society some years ago adopted this as its motto: "The World for Christian Citizenship for the State."

Endeavor society some years ago adopted this as its motto: "The World for Christ and Christian Citizenship for the State." This is a good motto. But perhaps we can make it yet more definite in its meaning if we adopt Paul's formula: "Only let your citizenship be as becometh the gospel of Christ."

Gospel citizenship for the state. This defines the sphere of a Christian as a citizen. There is no Christian citizenship which is not strictly in accordance with the principles of the gospel. Let our young people take for their motto, "Gospel Citizenship for the State."

Let us be thoughtful and clear at this point.

CHRIST AND THE SABBATH.

Luke ii., 49-This verse reveals the supreme purpose in Christ's life in all His relations. The gospel citizen will make this the very center of his civil life. Civil government is a considerable part of our Heavenly Father's business. Christ is King of Kings. This exalist the idea of civil government and citizenship. But it needs exaltation. New York City recently built an arch in honer of Washington. Out of all his writings this one sentence was selected for the inscription: "Let us raise a standard to which the wise and honest may resort. The event is in God's hands." Who will raise this standard if the members of the church do not?

Luke il., 51: He was subject to Joseph and His mother. The gospel citizen honors parental authority. We have no right to expect loyalty in the state if the seeds of anarchy are sown and developed in the

anarchy are sown and developed in the Mark vi., 3: He was a man of toll. He

doubtless, as the eldest born, became the chief support in the home after the death of Joseph.

chief support in the home after the death of Joseph.

John xlx., 26-27, shows us that the care of His mother was upon Him up to the hour of the crucifixion. He then tenderly transmits her care to John, the beloved. This is an important element in gospel citizenship, industry, self-support and something over for the help of others.

Luke Iv., 15. This verse clearly reveals Christ's use of the Sabbath day. He was at church every Sabbath. He was an active member, not simply an associate member. From His public life we learn that He often spent part of the Sabbath in doing works of personal benevolence. Sabbath desecration on the part of church members is one of the great perils of our times. Gospel citizenship will keep the Sabbath as Christ kept it. Its desecration is dragging the symbol of God's authority in the mire. It cept it. Its desceration is dragging the symbol of God's authority in the mire. It is treason and anarchy in the Divine gov-ernment. It will certainly bring God's idgments upon us

I have not overstrained any of these pas-I have not overstrained any of theze passages. They give us a very clear and complete statement of Christ's life as a private citizen. They set forth with the utmost clearness and in a concrete form all the principles of gospel citizenship in unofficial relations. And these same principles must abide in all official positions.

The records of His conduct and teaching as a public man are very full. I can only give the merest outline of a very few rounts. Mathew iv., 8-11. He could not be bribed.

Mathew iv., 8-11. He could not be bribed. The purchasable man is one of the perils of our country. The political progeny of our time is the product of inter-marriage of the sons of God with the daughters of men. The license and revenue system touching the rum traffic is one of the glant offsprings of that ungodiy wedlock. Secretism is another; trusts and corporations which grind the faces of the poor are others. Compromise with sin for a little earthly dominion seems to be the fad of the day. Lovell wrote true words when he penned the lines:

They enslave their children's children Who make a compromise with sin." Gospel citizenship, private or public nakes no compromise with sin and canno John II., 13-16. He was a reformer.

"I mind it well, at early date,

OPEN THE GOSPEL SAND BOX.

lines which govern them, and use them for the purpose for which they were designed in the divine wisdom. The three are interacting as to all human relations and duties. Among them all the church is pre-eminent as to ker mission. It is the present the control of the come. It is the school of citizenship for both worlds. It must always be born in mind that her mission is primarily educative, not administrative, save in her life to come. It is the school of citizenship for both worlds. It must always be born in mind that her mission is primarily educative, not administrative, save in her own well defined splicts. It not force over the comparison of the church of the comparison of the church of the comparison of the church of the comparison of the church to make her members of the church to make the control of the

Divine order. How joyfully we will sing:
"Let us seek his courts and worship
At His footstool with delight:
Rise, O Lord. Thy rest to enter,
Come and bring Thy ark of might.
Let Thy priests be clothed with justice
Let Thy saints rejoicing make,
See the face of Thy anointed,
For Thy servant, David's sake."
"O, blest the people who are found
In such a state as this;
Yea, greatly blest those people are,
Whose God Jehovah is."

ENTHUSIASTIC OVER MISSIONS.

Delegates Open Their Pocketbooks t Aid the Cause.
"Pray ye, therefore, the Lord of the bar vest that He will send forth laborers int His harvest," was the motto of last ever ing's meeting of the Christian union, an the entire service was given over to the the entire service was given over to the consideration of the missionary work of the church. From the opening of the devotional exercises, which preceded the addresses of the evening, to the last of the closing services, the extension of Christif kingdom among the heathen was the one thought, the central idea to which the prayers, the psalms, the addresses, the en tire meeting, in fact, bore a close rela-tion. The devotional exercises were confucted by Miss Cora Dickey. to sail for Egypt herself, and her whol heart is centered in the foreign missionary service. She will be sent out to the field by her own church, the Eighth United Presbyterian church of Pittsburg. She wil sail from this country in September, an will be absent eight years. It is a singular coincidence that it was exactly a year ago last evening that Miss Dickey decided to enter this service. It was at the missionar service of the Columbus convention. Unde

the direction of so able and enthusiastic leader the devotional exercises could no but be the success that they were. To say that the attendance was large trite expression regarding the meeting The gatherin this magnificent institute. was second only in size to that of the pre-vious meeting. The lower floor contains vious meeting. wious meeting. The lower noor contains more than it has at any other meeting. No only were all the seats occupied, but the corridor was well filled with those wh stood throughout the services, and the of chestra circle was invaded by a half hur dred delegates. The heat of the evenin vas most unbearable in the upper region

(Continued on Third Page.)

********** Y.P.C.U

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