dent-elect, as he arose to respond. He commented on the excellent program, "a feast of good things," as he termed it, and said he believed in brevity. He urged that everything that was to be said be thought over twice, and asked forbearance from those who had their vest pockets full of parliamentary technicalities to spring upon him. He thanked the convention for the honor conferred, and asked that it give its hearty co-operation.

TREASURER'S REPORT DELAYED.

The report of the general treasurer, W. J. Stewart of Parnassus, Pa., was on the program, but was not received at the morning's session, as that official had not arrived in the city in time to be in attendance at the meeting. It was announced that the report would be delivered later in the day.

There followed the report of the general secretary the most impressive service yet held. It was called "A quiet session with an address on 'The Practice of the Presence of God.'" It was conducted by Prof. W. W. White, D. D. of Chicago. There he is a professor in the Moody institute. In a few days he will sail for India, where he will give a course of two years' bible study to over 2,000 English-speaking students at Calcutta, the great educational center of the Orient. Dr. White is a comparatively young man, but he has already made for himself a favorable and extensive reputation not only among the people of his denomination, by whom he is regarded as a leader, but throughout the religious world. He is a splendid speaker and has a fine presence.

REPORT OF GENERAL SECRETARY.

Work that Was Accomplished During Last Year.

The report of Rev. J. A. Duff, the general secretary, was presented and referred. The document follows:

But for the fact that our constitution requires the general committee to report to the institute each year, there would be little necessity in so doing, as all the data at hand has been used in the report to the general assembly, and this report reached you through the columns of the Christian Union Herald. As this report is now published in the minutes of the general assembly, and as it is thus easy of access to all who desire to read it, we will only report such matters as will refresh our memories as to the present condition of our work. From the reports submitted, there seems to be no disposition to be restive under denominational control, or to feel that the church has not a right to counsel the young people, and guard their interests and direct their energies. The young people know no sectionalism, and manifest no objection to a general supervision of the work planned by the general committee.

Unless the committee is deceived in reference to the status of the work, we are able to report increased loyalty to the church and devotion to her interests. The work has prospered along all lines, and the reports show a larger membership and larger contributions than any heretofore given. The fifty-five Presbyterial conventions and rallies held during the year either stimulated the attendance on the general institute at Columbus, O., or were helped by the spirit of that meeting; so that the reports from these conventions indicate that they were the best that have been held.

Four Presbyteries failed to place a report in the hands of the committee, and of the fifty-six reporting, ten held no convention.

The committee authorized a change in the blanks sent out, so that we have no items as to the manner in which the young people raised their money, or as to the number received into the church from the societies. The reports last year showed much confusion in the former items; and as to the latter, the society and Sabbath school are so inter-related as to make reports misleading.

THE STATISTICAL REPORT.

In submitting our statistical report to you, we confess to a measure of disappointment in that the reports have been so incomplete. Special effort was put forth in order that we might have complete returns from all our societies, yet but 633 reported. As all the other statistics here with submitted concern only these 633 societies, we will omit the 172, with a membership of 6,796, reporting to the assembly, reporting only organization and membership. Had all reported to the committee, and had the average of the 633 been maintained, our membership would be 35,000, and our contributions about $45,000. Of the 633 reporting, 387 are Christian Union, and 158 Christian Endeavor, and eight are undesignated. Their present membership is 28,430, as against 25,987 last year, giving a net gain of 2,323. They contributed to the boards, including $3,011; to expenses of societies, $10,125; to other purposes, $18,174; a total of $35,310. This is an increase of $3,130 over the amount contributed last year.

One of the features of the Columbus institute was a conference on systematic giving, and so great was the interest in this subject that a tithe committee was appointed to keep the subject before the young people. Cards were printed and distributed among those who signed pledges to try this method of giving. It seems from the returns that the secretaries of the local societies have not made a careful canvass of the results of this agitation, for only 2,560 are reported as committed to the tithe system, while two hundred system societies received the cards, and 154 have a tithe committee. The average contribution per member last year was $1.12; this year, $1.24, and this advance without the special effort of a self-denial week.

JUNIOR WORK.

There is nothing of special interest in this line of work. Rev. W. I. Wishart continues to serve as junior secretary, having been reappointed thereto by the institute at Columbus. While there has been some advancement, the work has not yet become general. Difficulty has been experienced in securing leaders who can and will give sufficient time, thought and energy to interest, instruct and develop the children. Reports have been received from 238 societies, having last year a membership of 5,451, while this year they report 8,902. Their contributions amounted to 3,762.

Regarding the memorial from the Columbus institute asking for more suitable music for meetings of children, the assembly referred the request to the Board of Publication with instruction to issue such music from time to time as they may deem helpful to the needs of junior societies.

PRAYER MEETING TOPICS AND HELPS.

There has been no change in the arrangement of topics for use in the prayer meetings. These adopted by the Christian Endeavor societies have been used, except where it was deemed advisable to make a change in the interest of our denominational work and policy. Mrs. Mary Clokey Porter has for the greater part of the year conducted the junior department of the Christian Union Herald, and continues her helpful hints and suggestions, while Rev. J. G. Kennedy, by reappointment of the committee, appears from week to week with his fund of illustrations and hints, helping to make plain to the young people the topic for consideration. While not due, we think, to the topics selected, or to the manner or matter afforded in the helps, there is often, as indicated by the reports received, a lack of interest in the prayer meetings. This is not a new complaint, but its reiteration, and claims the attention of the leaders, both general and local, for in these meetings center the energies of the society.

SUGGESTIONS FROM SOCIETIES.

In response to the question: "How can the Committee Help You?" a number of replies have been received, the most important of which are: "Give live matter on missionary and tithe work;" "Help us get the younger members to work;" "Provide good, practical literature;" "Help us make our business meetings interesting;" "Give more time and attention to Presbyterial conventions;" "Plan work for juniors;" "Arrange local general conventions that many might attend who at present because of the great distance are prevented from so doing;" "Give the Presbyterial secretaries more definite powers or duties;" "Provide a fuller literature for the committees;" "Give a variety in subjects for Juniors;" "Don't repeat the Sabbath school lessons;" "Urge pastors to take a deeper interest in young people's work;" "Devise some way to get reports in on time."

To comply with all these suggestions will make work for the new committee, but will help to make the work efficient.

CONCERNING THE INSTITUTE.

With reference to the memorial referred by the last institute, concerning special work by the Young People's Christian union in erecting church buildings, the committee took the following action:

Resolved, That it is the sense of this committee that special work be not taken up at the present time.

We need not report to you the institute at Columbus, except to say that, believing the time selected and the general arrangements made by the committee had much to do in bringing the 2,248 young together in that meeting, the committee pursued a similar course for this institute, fixing the date as nearly as possible to correspond with last year's; selecting Omaha as the place, and preparing a program which it will be your privilege to enjoy. No efforts have been spared to make this meeting a memorable one. Your presence here is the earnest of your interest in the work and that you respond to every effort of the committee laboring in your behalf.

TOLD IN CONCLUSION.

In concluding our report to the general assembly the committee said: "While measurably satisfied with the attainment already made, your committee is of the opinion that the interests of the young people's work require that some one give his entire time to the work, and that such steps should be taken as would secure this result. To secure this we recommend that the General assembly instruct the general committee to place the matter before the institute at Omaha, with such regulations as in their judgment would secure the best results from such an officer, and that the action of the institute be reported to the assembly next year for final action."

While this recommendation was not adopted by the General assembly it is still the judgment of the committee that such an officer is needed to secure the best interests of the Young People's Christian union.

We thank you for your hearty co-operation in all our plans for you, and we ask for the committee that shall have charge of the work next year the same disposition and response you have accorded us. Let us move another stage forward in the year upon which we have now entered, filling our place as best we can and training others to be successors in the line of effort to make the kingdoms of this world the kingdoms of our Lord and Christ.

QUIET SESSION OF THE CONVENTION.

Address on the Practice of the Presence of God.

The quiet session was about an hour in duration, and during it there was a stillness throughout the immense audience that only added to the solemnity of the occasion. The address was interspersed with prayers, and during these every head in the house was reverently bowed. Prof. White requested that all notebooks be abandoned for the time being and that a serious effort be made by each one to hold direct communion with God.

At the beginning he said: "In our meditation we should consider: "The character of God, the practice of whose presence is recommended; what it is to practice the presence of God; results of the practice of the presence of God, which may be assigned as reasons for the same; some practical suggestions; some personal questions." In speaking of the practice of the presence of God Prof. White said: "It is to live as in His presence; to order the whole career in view of and in reference to the fact that God is near; to walk, talk, act, think under the influence of His presence. It is to follow Jesus, to learn of Him, to abide in Him. It is to pray always. The man who lives and walks with God prays always. He fulfills to the letter the injunction: 'Pray without ceasing.' It is our duty and high privilege to have this constant converse with God. The heart should be like the altar of incense on which the fire never went out." In speaking of the results of practicing the presence of God the speaker said: "Peace, joy and happiness are in his presence. Jesus wishes that we shall be sharers of his joy. The soul that is concealed in the secret of God's presence feels safe and is free from anxiety. Fellowship with God results from a practice of His presence. We do not for an instant suppose that God and Enoch walked far together without conversing with each other. And if Enoch was the man I believe him to have been he did not do all the talking. He simply did enough to keep God speaking to him. I think he mostly asked questions and frequently interjected an expression of unworthiness and wonder that God should be his companion. I think his wonder increased as he went along, and yet with each step the companionship became more indispensable. If God ever suggested leaving him I imagine he said: 'O, be pleased, my Lord, to proceed with me. I entreat Thee not to leave me. Without Thee I could not live. Where thou goest permit me to go.'"

BE HUMBLE AND PENITENT.

"God's presence guides. He who lives in it does not lose his way. Enoch walking with God went by a straight road right home to God. Like a flock, the angel of His presence led Israel in the wilderness. They never lost their way. The presence of God leads to the recognition and confession of sin and unworthiness. He who practices God's presence must be a very humble and penitent one. He is always depending on the blood of Jesus Christ to cleanse him from all sin. He stands before a holy God only because he is in Jesus, who ever liveth to make intercession for him. When his conscience condemns him he hides not his sin, but into the light with it he comes and confesses it. He says, 'O, Lord, this is just like me. I shall always be thus doing if thou dost not aid me.' He accepts the promise that he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness if we confess our sins, and stays in God's presence, and is at rest, though now doubly on his guard against sin in the future. God's forgiveness has been so real, His gentleness has been so generous that it has made the penitent deeply sorry and determined not to act so again. By God's presence sin is prevented and overcome. To practice God's presence stimulates to the best performance. The character is changed by the practice of God's presence. Those creatures which inhabit the north country take on the appearance of the driven snow. So man becomes like those with whom he associates. Wouldst thou become more holy? Look at God. Know His character. Contemplate His perfections. Yield to the inworking of His life. Beholding as in a mirror the glory of the Lord we are changed into the same image from glory to glory."

Briefly the practical suggestions given by Prof. White were: "Be on double guard against sin, which is the only thing that can keep God and the soul apart. Recognize God as present. By faith accept the fact. Look about and see Him. Be quiet, listen and let Him speak to thee. Make much of I John, 1: 7-9. Daily acknowledge utter unworthiness. Get and keep very low before God. Walk humbly with thy God. Instantly when conscious of sin confess it and accept forgiveness. By all means stay in the light. Keep the morning watch. Thousands all over the world are now spending a half hour in the morning in prayer and bible study. Shall we not all join their rank. One who began it only a little while ago said to me: 'O, what a help it is all day.' Pray without ceasing. Do not confine all devotion to the morning. Let the soul be always on its knees. Like the bird, be always ready to fly."

Then, when every head in the house was bowed and while the eyes were all closed, the leader of this wonderfully impressive service read forty-eight personal questions. After reading each one he paused, allowing each one in the house an opportunity to silently answer the question concerning the welfare of his soul. The service closed with a fervent prayer.

William E. Gratton, on behalf of the local excursion committee, then announced the excursion to Florence on Saturday at 1 o'clock. He spoke of the splendid arrangements that had been made and told the delegates that they should not go away from Omaha without seeing the pumping station that was providing them with water from the Missouri river. He promised a pleasant trip to all who should go.

Then the delegates sang: "God Shall Guard from Every Ill," from psalm cxxi. This was followed with the Christian Endeavor benediction, led by President Quay, and the first morning session was concluded.

OPENED WITH A SONG SERVICE.

Standing Committees for the Year Announced at Afternoon Session.

The afternoon session was attended by an even larger gathering than was present in the morning. The gallery was better filled and the corridors of the lower floor and the balcony were even more closely thronged than at previous sessions. After the singing of the opening hymn Rev. Pressly Thompson of Colorado Springs, Colo., led the assemblage in prayer. Then the delegates arose and sang, "To Thy Name Sing Praise," from Psalm xcii. It was followed by responsive reading No 1, "O, Sing Unto the Lord a New Song," led by President Quay. The song service was continued by the singing of "His Mercy Flows," based on Psalm cxxxvi, and was concluded by the singing of two stanzas of "Every Day Will I Bless Thee," from Psalm cxlv.

Rev. Edgar McDill then made a few announcements. He gave the notice of a meeting of the delegates from the Cedar Rapids presbytery at the hotel Dellone at 5:30 o'clock Thursday afternoon, the meeting to be addressed by Evangelist H. H. Bell and W. P. White, and the singing to be led by R. H. Wilson. Rev. McDill also made an urgent appeal for a large attendance at the excursion to Florence arranged by the local committee for Saturday afternoon. He asked for a show of hands of all those who would go, and was encouraged by seeing a generous number of delegates indicate their intention of going on the excursion. "It's a go," said he, amidst laughter and applause.

Rev. J. A. Dutt, the general secretary, gave a notice concerning the work of the college settlement association. Chairman McMillan announced that there would be an overflow meeting in the evening to be addressed by Rev. J. T. McCrory, D. D., of Pittsburg. He said that the attendance was so large that it had been decided that some move must be made which would insure seats for the delegates who were to take reports of the convention back to their own societies. He announced that at the evening session the doors of the theater would be open from 6:45 to 7:15 o'clock p. m., for the admission of only properly enrolled delegates. After that, he said, if there were any vacant seats the doors would be opened to the public.

STANDING COMMITTEES.

The following committees were then announced for the ensuing year: Nominations: J. P. Tracy, Chicago, chairman; John Martin, Colorado Springs; Rev. James A. Wylie, Sugar Creek, O.; Miss Cora Dickie, Pittsburg; Miss Margaret Burnside, Monmouth, Ill. Resolutions: J. M. Frazier, M. D., Cleveland, O., chairman; T. J. Gillespie, Pittsburg; James A. Hanna, Monmouth, Ill.; Pressley Thompson, Colorado Springs, Colo.; McKenzie Cleland, Chicago. Auditing: Archie Robinson, Allegheny, Pa., chairman; John A. Bell, Monongahela, Pa.; J. C. Taggart, M. D., East Liverpool, O.

BIBLE FOR THE YOUNG PEOPLE.

Dr. Reid of Pittsburg Presents Some Palatable Reflections.

President Quay then introduced the venerable William J. Reid, D. D., of Pittsburg. He was to address the convention on "The Young People's Bible," and as he advanced to the center of the stage he was greeted with great applause. Although the atmosphere was a trifle close, and though it was necessary for the delegates to use their fans constantly, the speaker was granted the closest attention of all from the front boxes to the furthest seat in the gallery. Dr. Reid's address abounded with dry humor, and its delivery was interrupted with laughter quite as often as by applause, which was nothing if not liberal. It is not derogatory to the previous speakers to say that none of them held the rapt attention of the delegates as did Dr. Reid. His complete address follows:

Mr. President and Ladies and Gentlemen of the Convention: We have all heard and read of the woman's bible, a revised and improved edition of the word of God. It leaves out everything that reveals woman's unworthiness, everything that forbids woman's ambition, everything that is not in accordance with woman's taste, and it contains only that which is pleasing to those who would advance ground in the movements for woman's emancipation from the tyranny of man and law and custom—an improved bible! It is an attempt wonderful in its folly and marvelous in its daring; it is akin to the rebellion of the angels. What further lengths this attempt may teach, it certainly seems to imply that the fools are not all of the masculine gender. (Laughter and applause.) Whatever other lesson it teaches, it does seem to teach the sorrowful lesson, Mr. President, that the dead are not all dead yet, and probably will not be till we are in our graves. (Laughter and applause.)

But the project to prepare a woman's bible and the failure of the project have suggested that perhaps it might be a good thing to have a young people's bible, one which would leave out everything hurtful to the youth, everything not adapted to their circumstances, and which would contain only what was interesting and profitable to them. Here is a great mass of ore; let us melt it, and separate the precious metal from its surroundings. Here is a threshing floor; let us winnow the wheat from the chaff. Here is a book; let us tear out all the chapters in it which do not bear essentially upon the plot and its development. Here is a book; let us take out of it everything that is not necessary. And so we shall have the purest gold and the finest wheat, and the most entertaining volume, and a perfect bible. It seems to me that such a project as this is possible. I am quite confident, for the thing which I have outlined as my task this day is to suggest such a bible for our young people; and I am confident that this task will not be a failure. If I can suggest such a bible, I demand for it from my young friends the most careful study and the most profound reverence. In order to assist my memory and yours, permit me to discuss these two points: The contents and the study of our young people's bible.

CONTENTS OF THAT BIBLE.

In the first place, then, what must be the contents of our young people's bible, which is to contain only what is profitable and interesting to the young? It must contain a full revelation of human sinfulness. That is one of the foundation stones of true wisdom. The Syrian captain must know that he is a leper, or he will not bathe in the Jordan. Bartimeus must know that he is blind, or he will not wait for the coming physician. Peter must know he is sinking in the waters, or he will not cry for help. Man must know that he is a sinner, or he will never be delivered from his sinfulness. And our young people are transgressors, for transgression is not limited either to the aged or to those in middle life. Therefore, our young people's bible, whatever else it must omit, must not omit the revelation of human sinfulness. It is a hard thing to convince men on this point, and, therefore, a proposed bible must have a plain and full and repeated revelation of human sinfulness.

It is important for our young people to know how sin was introduced into the world. We must, therefore, give a place to the sad story of Eden; to the sad story of the fall, which changed the Garden of Eden into the earthly abode of sinners, and tore up the tree of life and planted the cross of suffering. It is necessary also to give a place to the development of sin. We cannot omit the story of the deluge and its shoreless sea, or of the destruction of the cities of the plain, or of the extinction of the nations of Canaanites, or of the captivities of Israel, or the ruins of Nineveh and Babylon. The young must know also the development and consequences of sin in the human life; and so we must give a place in our proposed bible to the death of Abel, to the curse of Cain, to the cruelty of Pharaoh and the plagues of Egypt, to the sin of David, and the sorrow of his house and his kingdom; to the baldheaded prophet and to the irreverent and mocking children. We must give a place to the story of Jereboam and Ahab and Jezebel, and those who made Israel to sin; the treachery of Judas and his suicide; to the death of Ananias and Sapphira; and to many other incidents such as these; and we must write in large letters in our bible the precepts which reveal the power, the pollution, and the guilt of human sin.

Our young people's bible must contain all that is contained in the actual bible which bears directly or indirectly upon the great question of human sinfulness. Do you say to me that so much of the bible is taken up in this line that something of it may be omitted? Tell me, has the full revelation on this point kept men from sinning, or has it turned men from sin? In spite of all the precepts and examples, in spite of the threatenings and the punishments, sin abounds still. Our proposed bible cannot omit the precept or example, or a single threatening or punishment, or it will prove a failure.

MUST HAVE A PLACE FOR ALL.

The conclusion is obvious; our proposed bible for young people must contain everything that belongs to human sinfulness which is contained in the bible we now possess.

But, again, Our young people's bible must contain a full revelation of the plan of salvation. This is another foundation stone of true wisdom. No one can find the city of the great King who does not know and follow the highway He has prepared. So we must begin with the promise concerning the serpent's bruised head, and we must follow it with all the other promises which have their fulfillment in the incarnation; and then we must not forget all the marvelous ways by which our Lord prepared the world for the advent of His Son, by rite and ceremony, by prophecy and by providence. We must have a place for Adam, and for Moses, and for David, and for Hezekiah, and for Ezekiel, and for Isaiah. These men are steps by which we are to climb to the throne of God, which have only another name for the cross of Christ. If a single one of them is broken, we shall be hindered in our climbing; and it is perfectly obvious that we must give a prominent place to the four gospels, which are the revelation of the words, the works and the atonement of Him whose blood cleanseth from all sin. The central place of your bible, my young friends—the central place of it all, must be occupied by the life of Him whose name is called Wonderful.

And then, we must not forget the biographies of the saints, which show us the way in which the great salvation is enjoyed and accepted. A precept is a powerful lever to lift a man's heart and life, but it is almost useless if it does not have the fulcrum of example on which to turn. And so, the lives of Noah and Enoch, of Moses and David, of Elijah and Elisha, of Nicodemus and the penitent thief, of Saul of Tarsus, and the jailor of Phillippi, are examples introduced to show us the way of salvation.

Our proposed bible must have in it everything that pertains to human salvation, and that shows us how to work, how to reach the land of promise and of rest. The conclusion is obvious. There is not too much revelation in the word of God today, for, while many are called, only a few are saved. And so it is plain to us that the bible for our young people cannot omit one single chapter, not one single verse, which unfolds the redemption of our Lord. It must contain all that is contained in the bible we possess, that bears directly upon the plan of the atonement.

Still further. The young people's bible must have in it the rule of life, such a rule as is contained in the moral law which is summarily comprehended in love to God and love to men, and these ten commandments must be explained and enforced and largely explained and enforced; for men are slow to learn. Apostles and prophets and the Great Teacher Himself put emphasis on the fact that the ten commandments are a spirit as well as a letter, and that true obedience governs the thoughts as well as the words and deeds.

GOSPEL OF COMMON SENSE.

And then, the ten commandments have to be exemplified. Would you know how to believe? Remember Abraham in his pilgrimage and on Mount Moriah.

Would you know how to be meek? Remember Moses under the provocations of rebellious Israel.

Would you know how to be patient? Remember Job in his trials, who in one night was left a childless beggar, and whose book reveals the mystery of suffering and its remedy.

Would you know how to repent? Remember David's silent heart and broken heart.

Would you know how to love? Remember John, whose text and sermon ever was, "Little children, love one another."

Would you know how to be sacred to our Master's service? Remember Paul, who was ready to wish himself anathema for Christ, for his brethren his kindred according to the flesh.

Would you know how to be holy? Remember Him who is holy, harmless, undefiled and separate from sin.

Would you know how to conduct yourself in the ordinary affairs of life? There is the book of Proverbs, which teaches industry and honesty and sobriety and economy and fidelity to man and the fear of God.

It is not a gospel of salvation, but it is a gospel of common sense, and next to salvation common sense is the great need of the human race. Would you know how to worship? There are the inspired Psalms, which express every phase of human experience and touch every revealed attribute of divine perfection. They must be best, for God's things are always best. And there is the Lord's prayer, with its introduction, "After this manner, therefore, pray ye;" a prayer that has been offered in the closets and in the great congregations, by the little child and the dying saint; and it is as new today and in Omaha as it was on the day when the sermon on the Mount was first preached beside the sea of Galilee. Then we have the recorded prayers of the men—the largest men of the olden time. We can go with Moses into his mountain, with David into his closet, with Elijah to his juniper tree, and with Daniel to his chamber, whose open window was off toward Jerusalem. We can stand—greatest wonder of all—beside our blessed Lord, and listen to Him while He offers his intercessory prayer. If we do not know how to worship in its manner and its methods—if we do not know how to worship, it is not because we have any lack of instruction or any example.

The question is sometimes asked, "Why are the imperfections and sins of men so fully recorded in the word of God?" Why? For our encouragement. There are other reasons, but this one should bring a prominent place. If only perfect examples had been set before us we would have been overwhelmed with despair. I once saw two men sleeping under Mr. Spurgeon's preaching. That incident did more to encourage me in my work than the sermon of the great preacher. (Applause and laughter.)

I am glad to know something about Enoch, who walked with God, and was not, for God took him. And of Elijah, who was translated that he should not see death. But my Christian friends, I am thousand times more glad that the names of Samson and Jepthah and Gideon have a place in the roll call of the faithful dead. If they were saved, there is hope for you and for me. And so, a proposed bible—don't you see it must contain everything that bears directly or indirectly upon the theory and practice of Christian living, or it will be a failure. In one word, the young people's bible must in this regard differ in no respect from the bible as we have it.

TALES OF DARING AND ROMANCE.

Still further. Our young people's bible must contain tales of daring and romance. Such tales have a wonderful attraction for the young; and where will we find the equal of the stories which are in the word of God? Who of us have not smiled at the pranks of Samson, the great practical joker of antiquity, who lived and died an untamed boy? Who has not been saddened by his death? Who has not been stirred by the victory of Deborah and Jared, and by the courage of Gideon and his 300? What boy is there who is yet on his mother's knee, or is wearing a crown of gray, who has not followed with a throbbing heart the combat between David and Goliath in the valley of Elah? Where have we romance greater than that of Joseph in his father's tent, in Potiphar's prison, and in Pharaoh's palace, of of Rebecca who said with all a maiden's modesty and love and confidence, "I will go with this man."? (Laughter.) Or Jacob, who crowded so hard in his search for a wife, whom he found at last in the land of Padan-Aram? Where in all the range of literature can we find a story which is so graceful in its simplicty and so pure in its lessons and so happy in its outcome as the story of Ruth, the Moabitess, with which Benjamin Franklin is said to have confounded the skeptics of the French court? And we all love to visit the quiet home in Bethany, and go out to its mighty sepulcher.

Have these tales and daring and romance any power today? Go, ask the mothers who have told them over and over, and whose children every evening clamor for their repetition. Take away these stories of romance and daring, and the bible, so far as the young are concerned, would be a giant shorn of his locks and a song robbed of its music. The conclusion is obvious. We cannot omit one of those tales that so captivate the heart of the young. In this regard the young people's bible must be just like the bible we now possess.

Still more. The young people's bible must contain a discussion of the doctrines of the Christian system. Such a discussion is contained in the epistles of Paul and his fellow apostles; epistles which are handbooks and samples of practical logic. Our young people's bible must contain a revelation of the future; such a revelation as is contained in a prophets, and especially in the last book of he bible; by which and in which we are permitted to look through the open window of heaven and hear the song of the complete redemption; a revelation which has soothed many a sorrow and wiped away many a tear.

IN SIGHT OF THE GOAL.

But on these points and on many similar ones which are thrusting themselves on my attention I cannot dwell. The time at my disposal will not admit of it; nor is it necessary. I am speaking to an audience of the members of the Young People's Christian union. You all are in sight of the goal to which we are tending; you have all reached the conclusion, the inevitable conclusion. Our young people's bible must be the bible, the whole bible, nothing but the bible, that book which has blessed the generations and which stands today inspired and inerrant in all its parts. (Applause.) We older fellows whose imagination has been dinamed and whose passions have been curbed by years, might possibly spare several chapters out of the bible without any material loss. We have no direct personal interest in Joseph's temptation, or of the hunger of the prodigal in his far-off land, or in Jacob's courtship. We have got away beyond that. (Laughter.) The Master's blessed words, "Suffer little children to come unto me, and forbid them not," are beginning to lose something of their sweetness to us, for we are getting grayheaded; but you, who are in the morning of life, with all its possibilities of temptation and of usefulness before you, cannot omit one single verse or word. Even the long chapters which contain the names of those long since forgotten reveal God's love and care for His own people. My young friends, your bible must begin with the words, "In the beginning, God created the heavens and the earth," and it must end with the aspiration, "Amen. Even so come Lord Jesus." Not a chapter, not a verse can be omitted from that perfect book, from which nothing is to be taken and to which nothing is to be added. The young people's bible is the bible, the whole bible, and nothing but the bible.

So much, then, for the contents of the young people's bible. Now, if I can make the other part of my subject as plain as that, I will be satisfied. In the second place, we turn to the study of the bible. How should the young people study their bible? for in a larger sense it is their bible, and it is the bible of us older people. In this respect it does not differ from any other book which is worthy of our attention. Is it a well? We will have to draw the water for ourselves. Is it a mine? We will have to dig, or we will never be enriched. Is it a harvest? We will have to gather our own sheaves. There are three general ways in which the word of God may be studied. One is in private; after seeking and obtaining the promised power of the spirit, the student can sit down with the open book in his hand, compare passage with passage and, using the valuable helps which in these favored days are within reach of us all, he can discover its meaning and its application. The advantages of private study of the word of God are neither few nor small.

A second way is through the preaching, the formal preaching of the word of God. It is the business of ministers to explain and enforce the doctrines of the holy scriptures. The value of this method is recognized by the church, and by the Master himself, who commissioned the apostles and their successors to go and teach the nations.

BEST WAY TO STUDY.

The third method is by Sabbath school instruction. The teacher of the Sabbath school gathers his class of six or eight or ten about him, for the Sabbath school achieves its largest possibilities when the classes are neither too large nor too small. By skillful questioning he discloses the attainments or deficiencies of his scholars, and by pointed appeal he drives the truth home to their hearts. This third method is the best one for the young, for those who are young in years and who are young in knowledge.

In making this assertion, I have not forgotten that it is written, "It hath pleased God by the foolishness of preaching to save them that believe;" but the preaching in the days of the apostle was more like the Sabbath school than the pulpit of the present day. The teacher was often interrupted; questions were often asked and answered; the stiff formality of a set discourse was entirely unknown. I also bear in mind this established fact, that the best Sabbath school scholars are the best private students and the most attentive listeners. Good Sabbath school teachers are those whose bibles bear the marks of frequent use. They are the ones to whom we ministers love to preach. I would to God that there were more of our children and our young men and women who belong to this class.

Now, what are some of the advantages, the peculiar advantages, of Sabbath school instruction? In the first place, the Sabbath school affords peculiar opportunities for imparting religious instruction. A good pastor must know his people, and then he must adapt himself to their needs. This is no easy thing to do. His congregation numbers 500, more or less, and the members differ in their ages, their attainments and their circumstances. He can expect to meet with them only on rare occasions and, when he meets them, if you will believe the testimony of an experienced pastor, they hide themselves behind themselves. They wear their best clothes and their sweetest smiles, and they are politest manners; and the real men and women you are not able to reach. (Laughter.) The great preacher, the prince of preachers of the modern time, said in one of his addresses to his scholars, "Ministers of the gospel often put the provisions of the gospel for above the heads of their audiences that they seem to understand our Lord's direction to Peter, 'Feed my lambs,' as if it read, 'Feed my giraffes.'" (Laughter).

ERRORS OF THE TEACHERS.

The Sabbath school teacher very often falls into the same error; his words are not addressed to the hearts and lives of his hands that he teacher; he has fewer with whom he can dwell; he can readily become acquainted with the temptations of his scholars, their peculiar circumstances, the doubts that assail them, the weak points in their characters, and he has learned their peculiarities, and in the great congregations, by the little child and the dying saint; and it is as new today and in Omaha as it was on the day when the sermon on the Mount was first preached beside the sea of Galilee. Then we have the recorded prayers of the men—the largest men of the olden time. We can go with Moses into his mountain, with David into his closet, with Elijah to his juniper tree, and with Daniel to his chamber, whose open window was off toward Jerusalem. We can stand—greatest wonder of all—beside our blessed Lord, and listen to Him while He offers his intercessory prayer. If we do not know how to worship in its manner and its methods—if we do not know how to worship, it is not because we have any lack of instruction or any example.

The question is sometimes asked, "Why are the imperfections and sins of men so fully recorded in the word of God?" Why? For our encouragement. There are other reasons, but this one should bring a prominent place. If only perfect examples had been set before us we would have been overwhelmed with despair. I once saw two men sleeping under Mr. Spurgeon's preaching. That incident did more to encourage me in my work than the sermon of the great preacher. (Applause and laughter).

I am glad to know something about Enoch, who walked with God, and was not, for God took him. And of Elijah, who was translated that he should not see death. But my Christian friends, I am thousand times more glad that the names of Samson and Jepthah and Gideon have a place in the roll call of the faithful dead. If they were saved, there is hope for you and for me. And so, a proposed bible—don't you see it must contain everything that bears directly or indirectly upon the theory and practice of Christian living, or it will be a failure. In one word, the young people's bible must in this regard differ in no respect from the bible as we have it.

TALES OF DARING AND ROMANCE.

Still further. Our young people's bible must contain tales of daring and romance. Such tales have a wonderful attraction for the young; and where will we find the equal of the stories which are in the word of God? Who of us have not smiled at the pranks of Samson, the great practical joker of antiquity, who lived and died an untamed boy? Who has not been saddened by his death? Who has not been stirred by the victory of Deborah and Jared, and by the courage of Gideon and his 300? What boy is there who is yet on his mother's knee, or is wearing a crown of gray, who has not followed with a throbbing heart the combat between David and Goliath in the valley of Elah? Where have we romance greater than that of Joseph in his father's tent, in Potiphar's prison, and in Pharaoh's palace, of of Rebecca who said with all a maiden's modesty and love and confidence, "I will go with this man."? (Laughter.) Or Jacob, who crowded so hard in his search for a wife, whom he found at last in the land of Padan-Aram? Where in all the range of literature can we find a story which is so graceful in its simplicty and so pure in its lessons and so happy in its outcome as the story of Ruth, the Moabitess, with which Benjamin Franklin is said to have confounded the skeptics of the French court? And we all love to visit the quiet home in Bethany, and go out to its mighty sepulcher.

Have these tales and daring and romance any power today? Go, ask the mothers who have told them over and over, and whose children every evening clamor for their repetition. Take away these stories of romance and daring, and the bible, so far as the young are concerned, would be a giant shorn of his locks and a song robbed of its music. The conclusion is obvious. We cannot omit one of those tales that so captivate the heart of the young. In this regard the young people's bible must be just like the bible we now possess.

Still more. The young people's bible must contain a discussion of the doctrines of the Christian system. Such a discussion is contained in the epistles of Paul and his fellow apostles; epistles which are handbooks and samples of practical logic. Our young people's bible must contain a revelation of the future; such a revelation as is contained in a prophets, and especially in the last book of he bible; by which and in which we are permitted to look through the open window of heaven and hear the song of the complete redemption; a revelation which has soothed many a sorrow and wiped away many a tear.

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RECORD OF THE JUNIOR UNIONS.

Report of the Secretary Makes an Encouraging Showing.

Prolonged applause followed Dr. Reid's address. Then the congregation again arose and sang "Thee Will I Love," from psalm xviii.

Rev. W. I. Wishart of Allegheny, the secretary of the junior work, then read his annual report. It follows:

After six years of trial in the United Presbyterian church, the value and importance of the junior work has been thoroughly established. The time has been long enough to witness some of the ripe fruits of this form of endeavor, and from every side comes testimony as to the good things, both in realization and in promise, which are the direct result of this form of organized Christian work among the children. During the last year, so far as the secretary is able to judge from reports and other sources of information, the most effective work has been done among the juniors of any year since the work was begun. The gain in number of new organizations is not so great as the year preceding, but there has been more thoroughness of organization, more system in the work of instruction, a clearer grasp of the great aims of this form of Christian effort, and a more aggressive effort to bring in the children and hold them within the circle of these developing influences.

The reports this year are unfortunately quite imperfect, and the showing the figures make cannot, therefore, be as accurate as we could wish. It was requested by a committee of the Ladies' Missionary society this year that the Junior Missionary societies be represented in the contest for the Junior banner to be awarded to the Presbyterial union showing the largest numerical increase in membership of Junior organizations. After conference with them an arrangement has been made which we trust will bind these two organizations which are doing practically the same work into a class and entirely harmonious relationship. But as this is the first year the general committee attempted to gather reports from the Junior Missionary societies, as might be expected, they are not full and do not give an accurate showing of the strength of that organization. And as a full report that line of work has already been given the church by the Junior missionary secretary, we shall not deal particularly with that organization lest injustice be done it.

The membership of our Junior unions and Endeavor societies this year is reported as 8,902, a gain of 1,512 over last year. The number of organizations reported is 249, as against 211 reported at Columbus last year, a gain of thirty-eight organizations. This is a good showing, but not nearly so good as it ought to be. Is it not time that every congregation which has a Young People's society have also a Junior society? Is there not enough of zeal among our young people to urge them forth on this endeavor for the children? Counting Junior unions and Endeavor societies, and all the Junior Missionary societies reported to Mrs. Stevenson, there are yet more than one-half the congregations of the church which are without any form or organization for training the children in Christian life and service.

GAIN EVENLY DISTRIBUTED.

The gain in organizations during the past year has been pretty evenly distributed over the church. Allegheny presbytery still heads the list with the largest number of organizations, reporting this year eighteen, and New York and Philadelphia presbyteries stand second, having twelve each.

If we turn to the matter of contributions, there has been quite a gain, the boys and girls giving this year $3,762 as against $2,755 given last year.

The banner presbytery in the matter of giving is Allegheny, the boys and girls of that presbytery having raised $570, and Monmouth presbytery comes second with $370, and Chartiers presbytery third with $265.56. If we look for the particular organization raising the most money, the first and second places are still held by the same unions that held them last year, but this year the order is reversed. A year ago the Juniors of First church, All