Designation of the state of the

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 every thing that was to be said be thought over 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

TREASURER'S REPORT DELAYED. The report of the general treasurer, W. J. Stewart of Parnassus, Pa., was on the rogram, but was not received at norning's session, as that official had arrived in the city in time to be in at-tendance at the meeting. It was announced that the report would be delivered later in

There followed the report of the general secretary the most impressive service ye held. It was called "A quiet session with an address on 'The Practice of the Pres-ence of God.'' It was conducted by Prof. W. White, D. D. of Chleago. There he is a professor in the Moody institute. days he will sail for India, where 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 com-paratively young man, but he has already made for himself a favorable and extensive reputation not only among the people denomination, by whom he is regarded orld. 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 has 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 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 under denominational control, or to less 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 liberal support 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 re-Four Presbyteries failed to place a re-port in the hands of the committee, and of the fifty-six reporting, ten held no con-

vention.

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.

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 herewith submitted concern only these 633 societies, we will omit the 172, with a membership of 6,756, 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 35-210, and our contributions about \$45,000. Of the 633 resorting, 467 are Christian Union, and 158 Christian Endeavor, and eight are undesignated. Their present membership is 28,380, as against 25,987 last year, giving a net gain of 2332. They contributed to the boards of the church \$7.01; to expenses of societies, \$10,125; to other purposes, \$18,174; a total of \$25,310. This is an increase of \$3,130 over the amount contributed last \$3.130 over the amount contributed las-

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 pledging those who signed them 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 routts of this agitation, for only 25% are reported as committed to the tithe system. Two hundred and ten societies received the cards, and 154 have a tithe committee. The average contribution per member has year was \$1.2; this year, \$1.24, and this advance without the special effort of a self-denial week.

JUNIOR WORK. One of the features of the Columbus in JUNIOR WORK.

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 23 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.

PRAYER MEETING TOPICS AND HELPS,
There has been no change in the arrangement of topics for use in the prayer meetings. Those 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 or polity. Mrs. Mary Clokey
Porter has for the greater part of the year
conducted the jurior department of the
Christian Union Herald, and continues her
helpful hints and suggestions, while Rev. J.
G. Kennedy, by reappointment of the com-



Do You Use It?

It's the best thing for the hair under all circumstances. Just as no man by taking thought can add an inch to his stature, so no preparation can make hair. The utmost that can be done is to promote conditions favorable to growth. This is done by Ayer's Hair Vigor. It removes dandruff, cleanses the scalp, nourishes the soil in which the hair grows, and, just as a desert will blossom under rain, so bald heads grow hair, when the roots are nourished. But the roots must be there. If you wish your hair to retain its normal color, or if you wish to restore the lost tint of gray or faded hair use

Ayer's Hair Vigor.

SUGGESTIONS FROM SOCIETIES. 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 lithe 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 hundrs;" "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;" "Urae pastors to take a deeper interest in young people's work;" "Devise some way to get reports in on time."

me."
To comply with all these suggestions will aske work for the new committee, but ill help to make the work efficient.
CONCERNING THE INSTITUTE.

CONCERNING THE INSTITUTE.

With reference to the memorial referred by the lust 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 he 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 22ts 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 researce here is the nive been spared to make this meeting a nemorable one. Your presence here is the arnest of your interest in the work and hat you respond to every effort of the committee laboring in your behalf.

TOLD IN CONCLUSION. TOLD IN CONCLUSION.

In concluding our report to the general seembly the committee said: "While neasurably satisfied with the attainment dready made, your committee is of the pinion 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 To secure this we recommend that ommittee to lay the matter before the is stitute at Omaha, with such regulations a their judgment would secure the be cesults from such an officer, and that it settlon of the institute be reported to t could from such an officer, and that the iction of the institute be reported to the issembly next year for final action."

While this recommendation was not dopted by the General assembly it is still he judgment of the committee that such in officer is needed to secure the best incrests of the Young People's Christian nion.

inion.

We thank you for your hearty co-operation in all our plans for you, and we
isk for the committee that shall have
tharge of the work next year the same dissolution and response you have accorded

QUIET SESSION OF THE CONVENTION. Address on the Practice of the Pres-

ence of God. The nulet 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 medi-

tation 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 as-signed as reasons for the same; some practial suggestions; some personal questions. 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 follow esus, 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 speakon which the fire never went out. In speak-ing 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 resence feels safe and is free from anxiety Pellowship 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 in-dispensable. If God ever suggested leaving him I imagine he said: 'O, be pleased, my Lord, to proceed with me. I entrent Thee not to leave me. Without Thee I could not BE HUMBLE AND PENITENT.

"God's presence guides. He who lives in does not lose his way. Enoch walking 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 lends 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 cromise 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 generout that it has made the penitent deeply sorry and determined not to act so

so real, His gentleness has been so generour 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
giery 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. Hecognize 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 Joho, 1; 7-9. Dally acknowledge
utter unworthiness. Get and keep very low
before God. Walk humbly with thy God.
Instantly when conscious of sin confess it
and accept torgiveness. By all means stay
in the light. Keep the morning watch.
Thousands all over the world are now spending a half bour 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 ready to fly.''

Thea when every head in the house was
bowed and while the eyes were all closed,
the leader of this wenderfully 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

mittee, 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 are consideration. While not due, we are consideration. While not due, we are consideration. The conclusion is obvious; our proposed

ntention 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 eports 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

STANDING COMMITTEES. The following committees were then anunced for the ensuing year: Nominations: Chicago, chairman; John tin, Colorado Springs; Rev. James A. Wylie Sugar Creek, O.; Miss Cora Dickie, Pitts burg; Miss Margaret Burnside, Monmouth 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, Menongahela, 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 venerble William J. Reid, D. D., of Pittsburg. le 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 ecessary 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. ie previous speakers to say that nonof them held the rapt attention of the dele-

gates 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 unworthness, 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 occupy advanced ground in the movements for woman's emancipation from the tyranny of man and law and customan improved bible! It is an attempt wonderful in its folly and marvelous in its daring; it is akin to the rebellion of the angels. Whatever other lesson this attempt may teach, it certainly seems to imply that the fools are not all of the masculine gender. Caughter and applause.) Whatever other lesson it teaches, it does seem to teach the sorrowful lesson, Mr. President, that the fols 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

thing to have a young people's bible, one which would leave out everything hurtful 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 not 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 firest 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.

which would leave out everything hurtful their circumstances, and which would corn thin only what was interesting and profits able to them. Here is a great mass of or their circumstance, and which would contain the contain contain the die life. Therefore, our young people's bible whatever else it must omit, must both of hels-locks and a song robbed of its music. The conclusion is obvious. We cannot omit one of those tales that so that he revealed in of human sinful-ton on this point, and, therefore, a proposed bible must have a plain and full and relationship to the control of the song of the full, which changed the Garden of the world. We must, therefore, give a place of of the full, which changed the Garden of Getheemer, and of the full, which changed the Garden of the song of the full, which changed the Garden of the song of the full, which changed the Garden of the song of the full revealed the control of the song of the full revealed the control of the cities of the plain, or of the extinction of the nations of Cannanites, or of the cultivative of the capitylities of Israel, or the revealed of the song of the full revealed the capitylities of Israel, or the revealed the capitylities of Israel, or the revealed the capitylities of Israel, or the revealed the song of the cultivative of Israel, or the revealed the capitylities of Israel, and the series of Israel, or the moments of Israel, or the moments of Israel, or the moments of Israel, or the revealed the powe

local excursion committee, then an mounced the excursion to Florence on Saturday and 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 to go away from the Missouri river. He promised a pleasant trip to all who should to go away from the Missouri river. He promised a pleasant trip to all who should to go and the delegates sang: 'God Shall Guard from Every Ill,' from psalm exxl. This was followed with the Christian Endough the first morning session was conduced.

OPENED WITH A SONG SERVICE.

Standing Committees for the Year Announced at Afternoon Sexsion.

The afternoon session was attended by an and the first morning session was conduced by the view 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 the Saim xeil. It was followed by responsive reading No. 1. "O, Sing Unto the Lord a New Song,' led by President Quay. The saim xeil. 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 two stanzas of "Every Day Will I Bless Thee,' from Psalm exiv.

Rev. Edgar McDill then made a few announcementa. He gave the notice of a meeting of the delegates from the Cedar Rapids of two stanzas of "Every Day Will I Bless Thee,' from Psalm exiv.

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Rev. Edgar McDill then made a few announcementa. He gave the notice of a meeting of the de

possess, that bears directly upon the proposition 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. Apostes and prophets and the Great Teacher Himself put emphasis on the fact that the ten commandments are a GOSPEL OF COMMON SENSE

And then, the ten commandments have to be exemplified. Would you know how to believe? Remember Abraham in his pligrimage 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 national? Rerebellious 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

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.

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 map 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 closet and in the great congregations, by the little and in the great congregations, by the little child and the dying saint; and it is as new go ith Moses into his mountain, with David into his closet, with Elijah to his juniper tree, and with Daniel to his cham-

David into his closet, with Elljah 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 in its manner and its methods—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 occupy 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 a 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. TALES OF DARING AND ROMANCE.

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 ma 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 if a harvest? We will have to gather our owl sheaves. There are three general ways is a which the word of God may be studied. On 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 whole of the earth," and it must end with the aspiration, "Amen. Even so come Lord Jesus." Not a chapter, not a werse can be omitted from that perfect book, from which nothing is to be taken and to which nothing is to be taken the response comes back, clear as a trumpet call, so clear that none may misunderstand it, "By the instruction of the Sabbible, and nothing but the bible. So much, then, for the conjugate of the

nations. BEST WAY TO STUDY. BEST WAY TO STUDY.

The third method is by Sabbath school instruction. The teacher of the 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 for-

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 scholars are the ones 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

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 with them only on rare occasions and, when he meets them, if you will believe the tes timony of an experienced pastor, they hide themselves behind themselves. They wear their best clothes and their sweetest smiles, and their politicst 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 so far 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).

ENDORS OF THE TEACHERS heir best clothes and their sweetest smile

ERRORS OF THE TEACHERS.

The Sabbath school teacher very often falls into the same error; his words are not understood. He has less in his hands than te preacher; he has fewer with whom he can dwell; he can readily become acquainted with the temptations of his scholars, their pecufiar circumstances, the doubts that assail them, the weak points in their character; and, when he has learned their pecufiarities, he can adapt himself to them. The archer who draws the bow at a venture may sometimes drive the arrow between the joints in the harness, but generally it is better to take deliberate aim.

No one save those who for a long time have stood in the pulpit can understand how helpless the preacher often feels. There is his congregation before him. Are they listening, or are they not? Is he meeting their cases, or is he not? How can he brow? Shut cons do not always indicate. ERRORS OF THE TEACHERS.

stop every little while and say to one and another in his audience, one by one, a pointed direct question, he would very soon discover whether they were following his sermon or not.

In the bottling rooms of the celebrated springs of Saraloga the bottler does not stand the bottles through the room and then get upon a platform with a hose and squirt all over the room (laughter), and finally get two or three drops in each bottle. That is what I am doing now. (Laughter) and applause.) He takes the bottles one by one, holds them by the neck (laughter), puts them under the pump and fills them up to the brim. (Renewed laughter) That is Sunday school teaching.

Again, the Sabbath school affords peculiar opportunities for exerting a salutary influence. What is the great characteristic of the Sunday school teacher? What is his strong right hand, which he reaches down to lift up immortal souls? Not intellectual ability; for earthen vessels best reveal the excellency of the Divine power. Not eloquence; stammering tongues are often times most persuasive. Not even, as some seem to think, love for children, important as that it. The great characteristic is love for our Master. When Peter was about to be restored to the apostleship the sole question the Lord asked himthree times repeated—was, "Lovest thou me?" and it was only when Peter had answered the three-fold question that he was commissioned to feed the sheep, feed the lambs. And ith as school teacher who unites in himself love for Christ and love for the class—who can measure his influence? He can mould his scholars as the potter moulds the clay, He can guide them safely through the trials of temptation and inexperience. His work is lasting. The artist may paint pictures which will endure for generations, but their colors will finde by and by. The sculptor may change the shapeless marble into forms of beauty, which will tell their story after the maker's hand is dust; but even stone cannot resist the ravages of time. The author may write books which promise fame, but t another in his audience, one by one, a pointed direct question, he would very soon

THERE MUST BE STUDY.

RECORD OF THE JUNIOR UNIONS. Encournging Showing. Prolonged applause followed Dr. Reid's

address. Then the congregation arose and sang "Thee Will I Love," from psaim svill. 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 theroughly established. The time has been long enough to witness some of the ripe fruits of this form of endeaver, and from

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 ness 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 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 annual 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 \$,992, a gain of 1,512 over last year. The number of organizations reported as \$992, a gain of 1,512 over last year. The number of organization for taking the 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 churc

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 larges number of organizations, reporting year eighteen, and New York and lelphia presbyteries stand second, having

twelve each.

If we turn to the matter of contributions there has been quite a gain, the boys are girls giving this year \$3.762 as against \$2,755 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 \$250, and Chartiers presbytery third with \$250, 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

but this year the order is reversed. A year ago the Juniors of the First church, Allegheny, had given the most money during the year and the Juniors of the Greenside Avenue church were second best. This year the Greenside Avenue Juniors forge to the front, having raised \$190 during the year and the Juniors of First Allegheny year the Green years the front, having raised \$190 during to the front, having raised \$190 during to year, and the Juniors of First Alleghet take second place with \$150 raised. Cann some Junior organization take the baum from these two unions for liberal givin Will they be allowed to hold their places f Will they be allowed to hold their places f Where is the society the from these two unions for liberal giving? Will they be allowed to hold their places for another year? Where is the society that will carry away the palm from these carnest Pennsylvania boys and girls?

Some one will want to know what local society this year has the largest membership. The Second Chicago stood first last year, and the First Aurora came a close second. But this year the scepter has departed from Chicago. These Windy City youngsters have to step back and let the effete east head the procession. The Junior union of the Fifth church, Allegheny, stands first this year with a membership of 188, and the First church, Allegheny, comes second with 126, and Aurora has forged ahead of Second Chicago and holds third place with 122 members Second Chicago coming fourth with 120, while the Tenth church, Allegheny, has elimbed over the 100 mark and reports a membership of 164. We thus have five organizations with a membership of over 100.

Did somebody ask what presbytery shows the largest increase of membership? I will tell that Saturday morning.

All these figures suggest encouragement. They urge us forward. They do not show, they cannot show, the best results of the Junior work, but we are sure that these are so many and large that we may well join in thanking God for his blessing on this work.

For the coming year we need to push

bilities and more glorious pr work for the children.

SABBATH SCHOOL WORK REVIEWED Session Devoted to Short but Spirited

Discussion. The conference on Sabbath school and junior work was presided over by J. P. Tracy of Chicago. He imparted not a little of his own enthusiasm to the delegates and the result was that the conference was a lively, interesting and helpful one,

Slips containing the scheme of the work, the heads of the matters that were to be considered, had been distributed among the they be waved three times as a salute to the Sabbath school and to the Juntor union it was done with a good-will. "Hallelujah, Praise Jehovah," from Psalm 146, was sung with a vim. Then the leader took up the scheme and had the women delegates read the headings pertaining to the work of the Sabbath school, and the men those concerning the work of the Christian union. In speaking of the work of the former institution. Mr. Tracy said that there now were over 101,000 enrolled in the work. 10,000 more than there had ever been before; there had been an increase of 10 per cent in the numbers during the past year. tributions amounted to \$85,905 during the past year, an increase of over \$6,000 over the schools of the denomination had known. But better than everything else, he declared, was the fact that 4,135 pupils of the Sabbath schools during the past year had found salvation through their Saviour, and had united with the church.

The organization of the work and its mangrement were briefly discussed, because the to one-half minute for their remarks. The primary, junior, senior, normal and home departments of the Sabbath school were conidered and the work that should be accomplished by each department outlined. the head of operation, text books were considered. It was agreed that the bible, the catechism and the confession of faith were the best literature that could be placed be-

fore the pupils. A show of hands indicated that the music which is now accompanying the Sabbath school quarterlies is regarded with great favor. It was also voted that it would be better were the music printed on loose slips. The general exercises that were deemed to be most profitable were prayer, scripture reading, catechism, praise and memory verses. The delegates were urged to ex-amine their own work and that of their respective organizations by the following tests: Attendance, contribution, profession, praise and the Word, the latter being the foundation for all the others. Prayer and the keeping of accurate records were declared to be the best stimulants. It was desided that contributions were taken up in order to get money, and liberal giving was ecommended as a good habit. Birthday

offerings were commended.

Mr. Tracy asked all those who had assisted in the work of organizing any church, mission, Sabbath school or union to rise to their feet. About 200 stood up. Then he called upon all those who desired to assist in such work to stand with the others. He was rewarded by seeing a large corps of volunteers indicate their desire to help in this work, for every one in the great audi-ence arose. "All Ends of Earth Shall Turn to God, the Lord," from Psalm 22, was sung; also, "O Lord, My Prayer Hear," from Psalm 143. At the conclusion of this inspiring service the audience arose and sang "Ye Gates Lift Your Heads," from Psalm 24. It was announced that there would be a sunrise prayer meeting led by Rev. J. Knox Montgomery in Jefferson park at 6 o'clock

Friday morning. It was also stated that all announcements would hereafter be sent to the platform and then be filed with the Bee's bureau of information at the theater. Atchison then pronounced the bene-GREAT CROWD IN THE EVENING.

Fills the Theater as it Has Never Been

Though it had seemed that the capacity of Creighton theater had been taxed to its utmost at previous meetings, notably the Wednesday evening meeting, the vast throng that managed to crowd within its walls last night was convincing proof that former at-tendances had not completely filled the Last night's meeting was by all odds the largest, the most enthusiastic and altogether the grandest that has yet marked the convention of the Young People's Christian Union of the United Presbyterian Church of North America, in this city. If it does not go into the archives of the society as the banner event of the eighth annual convention there are bound to be some very great occasions during the next four days. Certainly the meeting was a wonderful affair. It was probably the greatest religious meeting ever held to Occabe.

religious meeting ever held in Omaha.

In accordance with the decision of the officers, announced at the afternoon meeting, the doors of the theater were opened from 6:45 until 7:15 o'clock for the duly accredited 6:45 until 7:15 o'clock for the duly accredited delegates and for them alone. They nearly filled the pretty playhouse. They weren't bashful, but all anxious to hear the songs and the addresses of the evening they and the addresses of the front seats. The parquet, the circle and the balcony were well filled when the doors were opened to the general public. It was the work of but a few minutes for the expectant auditors who

(Continued on Third Page.)

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

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