A GOOD CITIZEN.

(Concluded from First Page.)

mention three elements that every one may cultivate and in some measure possess. The true man recognizes the value of his mental life; he has a brain. If any form or phase of Christianity has opposed the highest culture it is certainly a thing of the past. That there is nothing in the Christian faith that circumscribes the power of brain is seen by the Christian scholars who teach in our universities, Christian authors who have produced the philosophical treatise, scientific essay, inspiring romance or lifted a race by holy poetry; Christian soldiers who have fought our battles for freedom and given their best to make the highest freedom possible to others; Christian statesmen grappling with problems of the day, trying to settle all in accordance with the spirit of the golden rule; the Christian president that guides so honestly our ship of state through troubled waters, and the Christian woman now crowned with eighty beautiful years, still reigning on, not only a glorious queen, but a splendid type of Christian womanhood.

"There is the struggle of the past, the flying spear, the twanging bow, the glistening shield, the crash of arms in dreadful conflict; but there is the battle of the future, bullets of truth, howitzers of logic, battering rams of ideas; he who thinks best will be victor. The church stands face to face with enemies that can never be conquered with hallelujahs, badges and banners, sentimental stories and social suppers, enemies that must be met eye to eye and not merely subdued, but conquered, and then incorporated with the army of young Christian life sweeping on to victory.

"Christian manliness is characterized by faith. I do not say one must have a creed of thirty-nine or twenty-seven articles. I do not say one must believe the Westminster or Methodist catechism, but the true man is a man of faith. He must believe that God, the gracious Father, wants him to be good. He must believe that by the help of God he can be good. So much is absolutely necessary. With such a beginning more will soon follow. A man must believe in the splendid possibilities of his own nature. He is not a worm of the dust. He was not made to grovel in the hated dust, but to go upright in the path of truth that leads men up to God. Faith, not doubt, makes men. Name the deed of historic significance born of doubt. Faith is power. No man is great until he has a great faith. The most liberal man is he who believes most, not he who doubts most. Faith is manly, faith is Christlike.

"Christian manhood longs for service. Not what one can get, but what one can give, is the Christlike measure of life. Not what one has, but what one is to others, makes life's measure."

At the conclusion of Dr. Freeman's address Rev. H. C. Jennings, of Chicago, discussed "Integrity in Daily Life." His remarks were introduced by a duet sung by Prof. Excell and Mr. Gabriel. In referring to his subject Dr. Jennings gave the words of the Bible, remarking that the subject was there dealt with in all the broadness and generosity it required. "'He that maketh uprightly shall dwell in the tabernacle of the Lord.' That needs no revision," said he. "Critics cannot improve upon it; it is concise, but it is sufficient. The integrity of daily life is that upright, downright, unswerving thing in man that makes him strive after the most perfect manhood. I cannot see how any man can reach that high standard alone and unaided. The strongest individuality will falter and hesitate in the attempt. No man can get along in the world without God.

PROPER MANHOOD.

"I believe that the kind of manhood that carries with it daily integrity into all walks and paths of life must first have passed through the stage of awakening. It must first awaken to the consciousness that it is darkened by the shades of sin and in danger of eternal damnation. When he has discovered his danger, and realized it he is then in a position to acquire the highest order of integrity. It is not possible to have daily truth and honor in every life before every life is possessed of a fear of displeasing God. The fear of God is the beginning of wisdom.

"More self-esteem means more integrity. The fear of scandal and the dread of loss of reputation are great factors in holding men in the right course. And when this fear and this dread become a part of a man's consciousness he is on the road to the virtue of integrity. The great need," he said, in conclusion, "Is to know how to live and not how to die. It is easier for a man to go forward to death in the bloody enthusiasm of a charge than to come home and live for his country, work for it and vote for it."

Dr. Chapman Spoke.

In the absence of Rev. E. B. Chappell, of Nashville, who was scheduled to speak upon the civic duty of a Christian, Dr. M. B. Chapman, pastor of the First M. E. Church, of Louisville, addressed the audience upon the subject.

"It is said that some men have appeared," said he, "who have been as levers to uplift the earth and move the world. Homer, by creating literature, Socrates, by originating philosophy, Newton, by starting science upon a career of steady and uninterrupted progress; Caesar, by carrying civilization inland from the shores of the Mediterranean, may all be said to have attained this eminence. But this statement, in all its breadth and meaning, is true of Jesus Christ as it is true of no other man who ever lived. By His bleeding palms he overturned empires, by His words He brought eternal consolation to the ages of all time. When Christ came He found a world of homelessness, of temptation, of tears, of agony and of death. But unlike the monarchs of one generation, high and haughty in the supremacy of their power, he left forever a heritage to the generations to come. He found homelessness and He left homes; He found tears and sorrows and He dried the eyes of the millions; He smoothed away the agony and He gave to death an enduring hope. He came not to be ministered unto, but to minister. And this is the law of Christianity, the law that must be carried into every path of civic duty and every byway of civic existence. The only way to serve God is to help our fellow-men and the only way to help our fellow-men is to ourselves acquire individually the art of ministering. That is the law of Christianity. The glory of Methodism is that it is the embodiment of altruism and of Christian philanthropy. The message that every Epworthian here assembled should convey to his fellow-men is that God is love. As Christian citizens we must follow in the footsteps of Christ. As He transformed the world He found, we are to transform the wilderness of the world of to-day into a sunlit garden of righteousness."

Mr. Elliott's Address.

Another hymn followed the delivery of this address and Rev. R. J. Elliott was introduced. Mr. Elliott is from Burlington, Ont. His topic was the "Filial and Parental Duties."

"The age in which we live," said he, "is the age of wonderful developments. But it has not brought to view any new principles governing the duties, both filial and parental. It has developed and it has impressed upon us the sacredness of Christian citizenship and its necessity, so that we have come to study the subject and to investigate it. Family and state are inseparably joined together; the one depends absolutely upon the other; out of the family the state is made. The weal of the Nation is largely dependent upon the weal of the family. The home is the nest where the citizen is reared. The home must shape and develop the character of the Nation's citizens. From its hearthstone come the men who make or mar a country.

"The family relationship must be pure or the Nation suffers. There is a parental duty and a filial duty, and both must be purified and bettered that the honor of the family and the glory of the country be preserved.

UNDERSTAND THE CHILDREN.

"The all-important fact is that parents should first of all understand that children should belong to God. Religious training is too often delayed or the responsibility shifted confidingly to the shoulders of others. The result is that the character of the child is made, the habits set and its life's end worked out long before religion has had its turn. Too much emphasis had been laid upon 'born in sin' and not enough upon 'of such is the kingdom of heaven.' It is an obligation resting upon parents to bring their children up in the nurture and admonition of the Lord. Let the hearts of the fathers be turned toward the children so as to accomplish the great necessary spiritual awakening so essential to child life. Attention to this matter means an honored and useful career; neglect means the wreck of a human life. The first means good citizenship and the latter means the woe of a nation. 'There is no place like home' is not a mere poetic sentiment; it is alive with the pertinent meaning. Home is the stopping place, the soil in which character is rooted and citizenship developed, good or bad. When the morality has been nurtured education will follow easily and properly.

"But the children likewise owe a duty to the parents. They owe them love—long, lasting, full love; love that twines about the hearts like the ivy about the oak. They owe them reverence. 'Honor thy father and thy mother' is an obligation prescribed. It means reverence in words and spirit and action. In life's actions and associations reverence must be as deep as the soul, as vital as the heart. Obedience is another duty and this should be the most natural relation possible.

"The future of the Nation depends not upon its commerce and its resources, its arms and its triumphs, but upon the character of the youth of the Nation, and its destiny rests here. The individual citizen is the Nation's greatest friend or its greatest enemy, and the home and home life are responsible for both."

The Citizen's Obligation.

Rev. W. F. Wilson's address upon the "Obligation of the Citizen to the Church" was loudly applauded. Dr. Wilson is from Hamilton, Ont. He spoke as follows:

"Though a stranger and Canadian, I feel perfectly safe and at home, and why not? For I am first cousin to every citizen of this great Republic. For we are children of the same glorious ancestry and heirs of the same priceless liberties. We speak the same language in which William Shakspeare penned his matchless characters and Henry W. Longfellow soared in immortal song. We are protected by the two greatest flags that ever kissed the sunlight, or floated in the air. While your noble Christian President, and our glorious sainted Queen stand peerless among the most illustrious leaders of our century, thank God for this great American Republic, and for our world-wide British empire. Standing together, they represent the culture, commerce, wealth, manhood and religion of the world. Daniel Webster once said, the day would come when his proudest boast of manhood would be 'I am an American citizen.' There something nearly as good, Daniel, that is, 'I am a British-American citizen,' and something better than either, namely, 'I am a Canadian.' But best of all, we are Christians, Methodists, leaguers, and as citizens, we join together for the purification of politics, preservation of the Sabbath, efficiency of the public school, destruction of the liquor traffic, happiness of the home, liberty of conscience, an open Bible, and the extension of the kingdom of Christ among men.

"We stand near the top of a glorious century noted for its political liberties, commercial enterprise and religious conquests. But above all noted for its glorious citizenship, and right in the front rank stands Abraham Lincoln and William E. Gladstone. Men with profound religious convictions, and why not? For the functions of the state are largely religious. The state maintains justice between man and man, tries to reform and redeem the criminal, wisely instructs the children, makes sacred the marriage altar, and protects human life. All these have the spirit of Christianity. Hence I claim every citizen and every man should be both. In a word I would do my very best for Christ's glory, and I'd do my best for old glory. In order to hit the mark it's necessary to use both sights on the gun. So to be and do our best we should look at both sides of life, for if we look at the state only we become materialists. If we look at the church only we become mystics, but when we look at both in the proper spirit we become useful men. For a state-given ballot is just as sacred as a God-inspired prayer.

"As citizens we cannot afford to neglect the church, as the church stands for law, liberty, knowledge, purity, industry, fidelity and spirituality. The ballot follows the Bible, the school the church and the mechanic the missionary. Hence the citizen is obligated to the church. Let us be patriotic, but not partisan; have unity but not uniformity and difference but not division. We need officials of untarnished name in civic, state and national affairs. Then, as citizens, let us help to Americanize our cities and christianize our masses. Let us strive to increase the temporal happiness and prosperity of the people by bettering their homes, shortening their hours of labor, securing fair wages and keeping sacred the Sabbath as a day of rest. A man may be as patriotic as the ballot box as on the battlefield, but some one says don't mix religion and politics. I say do. William McKinley, your splendid Christian President, does, while for over sixty years so has Queen Victoria, during her unparalleled reign, the most beneficent that ever blessed the world or added luster to the page of fame. Our great need is Christian citizens."

The Common Schools.

The concluding address was delivered by Rev. J. M. King, of Philadelphia. He spoke upon the "Citizen and the Common School." His address was as follows:

"There is certainly no justification for entire self-complacency and satisfaction about public schools. There never can be. Perfection will never be attained. The ideal will never be fully realized. Our public school system is yet, we must confess, in a comparatively crude state. It must be greatly improved and strengthened in the coming years. The people will gradually come to appreciate it and make it a matter of personal study, and, literally, of personal supervision. The following embodies substantially what, in our judgment, ought to be the patriotic American programme for the free common schools:

"A knowledge of the exact situation by all intelligent citizens, all genuine Americans in every community, resolving themselves into a committee of the whole, loyally to watch and jealously to guard these nurseries of our citizenship.

"An honest recognition of the commendable features of our school system.

"An equally honest recognition of the defects, with willingness to learn from any and all other systems, which, in any of their features, may suggest to us improvement.

"A readiness to face the patent defects, and not attempt to cover them, but courageously to conquer them.

"The best and most thorough instruction in every department—moral, mental, industrial, physical; thus placing the system by its pre-eminence out of the field of competition.

"Insist upon the absolute necessity of the precedence and mastery of the national language.

"Require the careful training of all the children and youth in the fundamental political doctrines, and moral axioms and principles on which the free American government rests, as the only means of teaching those lessons—readily received in youth, but hard to acquire when character has been shaped and determined—of a respect for the opinions and circumstances of others which issue from that distinctively American principle that all men are created equal before the law.

"Let the people see to it that the practice of economy for political purposes does not commence in any community with the schools, but provide without prodigality, and with liberality, for both school buildings and school support.

DANGER TO SCHOOLS.

"Let no political or ecclesiastical outcry from whatever source, against religious instruction in the schools, be the means of banishing a high morality from the character of the teaching or from the qualifications of the teacher. The American idea is that the school shall be a civil educator to make good citizens, and good citizens must possess moral character. The schools will inevitably be a reflex of the noble, cultured, moral characters of the men and women in them as instructors.

"Banish absolutely all sectarianism from the management and teaching of these public schools and all evidence in the structures used, or in the garb of the teachers that would suggest denominational relationship or hint at the remotest connection of church and state.

"Let national, state, county and municipal treasuries be jealously guarded against all attempts for the sectarian division of the sacred funds which they hold for the support of common schools.

"Let all partisan political control be banished from the management of the schools.

"Let a solemn, if unrecorded, oath of allegiance to our institutions by every loyal citizen embrace the defense of the American system of free common schools—a defense conducted without malice, without bigotry, without fear, without compromise.

"Let compulsory education laws be speedily perfected and judiciously enforced.

"Let all schools, public and private, where citizens are being trained for the performance of their duties as sovereigns in the republic come under the intelligent supervision of the governmental authorities as a rightful measure of safety and as the only method of approximating that practical uniformity of results essential to popular education in a republic. One of the principal functions of the common school is to Americanize the children of foreign birth or parentage, and by its processes of digestion and assimilation make them a healthful part of the body politic.

"The American flag ought to float over every public school building in the republic while the schools are in session as an object lesson in patriotism for childhood and youth, and as a symbol to the world that we consider these buildings the fortresses of our strength from which go forth the forces which are the best protectors of our free institutions. The war for the defense of our institutions is upon us, and one of the principal points of attack continues to be the integrity of our free common school system. There can be no neutral in this protective war, and when the people are once aroused there can be no doubt as to the issue. Our public schools, as one of the principal bulwarks of our free institutions, will be maintained. Every American child will be given the opportunity to secure the rudiments of an education in the language of the country. Forces are at work against both the methods of conducting the schools and against the principles that gave them birth. Every year they are becoming more aggressive, but, we believe, hopelessly.

"It becomes every citizen who has faith in our school system and who believes in its importance for the weal or woe of our common country to know the enemies by sight and study their tactics. In this land all great questions of principle come to the ballot box for settlement. The maintenance of the common schools will continue to be brought there, and whenever it is, and the people possess an honestly guarded and secret ballot, they will settle forever a debate which never ought to have been opened, will paralyze sacrilegious hands which have assumed to steady the ark of our liberties and will put into the national Constitution a flaming sword of defense against offenders, who forfeit their rights by touching with sacrilegious hands the national tree of knowledge. No principle is better understood and more firmly established in the judgment of our intelligent countrymen than the true relation between the education of American children and the future of the American Republic.

"If our children, whether of American or foreign birth, are instructed side by side on terms of brotherhood in our public schools, if they are grounded in Christian morals and American principles and trained by proper teachers who are themselves endowed with an appreciation of the coming duties of citizenship, with the exercise of an independent judgment, with a due reverence for the supremacy of the law and a patriotic devotion to country, with its noble principles and inspiring traditions, we may look to the future with hope. It is a most hopeful omen for the future of our American institutions that the generation of youth that will lead the columns across the line into the dawning of the twentieth century will be a generation schooled in patriotism, in institutions of learning of all grades. American youths all over the land are banding themselves together for mutual self-help and for lifting other youths to higher claims of character and opportunity. If a single generation of youths could be, without one exception, trained for righteousness and patriotism the future of the Republic would not only be secured, but the higher law would constitute the organic law of the land."

IN THE OPERA HOUSE.

Difference Between Yesterday's Exercises and the Usual Ones.

A meeting of Epworthians at English's Opera House takes into the theater many people who would not enter if a play were to be given instead of a religious meeting, because many Methodists take the laws of their church so seriously that they regard the theater as sinful as the card table or the dancing hall. Religious enthusiasts who entered yesterday afternoon's meeting at the theater strolled about in the foyer, curiously examining the beautiful decorations, the ladies' dressing room and the broad, comfortable divans. From their places on the walls the pictures of noted actors and actresses looked down on the disciples of the Methodist Church, and attracted their attention, but, though many Epworthian eyes searched the Thespian features, it was without recognition.

Here and there a young woman stood a moment and commented that this was a picture of a handsome man, or of a beautiful woman, and wondered what his or her name was. Pretty Alice Nielson, who has conquered in one season the comic opera world, and who last winter in this same theater was lauded and worshiped for her ability and her "cuteness," for the elaborate aggregation of singers and actors who supported her, for the brilliant music the composer had written for her, gazed into the crowd and met not a sympathetic, answering glance. Richard Mansfield, the great "Cyrano," the foremost exponent of highest culture on the American stage, seemed to have no acquaintance amid the throng that poured past the excellent likeness of him on the wall. Sol Smith Russell, Julia Marlowe and many others as well known and as well praised were passed by unspoken yesterday afternoon by a crowd of people who knew them not and cared not to know them.

And yet there was something about the gilded theater that "felt" of the church. The sound given the voices of the audience made it seem more a "congregation." The half-lights reflected from the tinted walls might have come through stained glass windows. Of course, the stage should not have been there and the boxes were out of place. The stage was set with a "woods scene." There was a piano and an organ in the woods. Behind the painted canvas doors stood open, and the bright light streamed in; from the audience it seemed as if one were looking through a forest where the rays of the sun cut through the thick foliage. Presently the actors came on the stage. Behold, they were costumed alike, with black coats and trousers and white neckties, and with them the audience stood up and sang, while two young women played the piano and the organ:

"Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus,
Going on before."

The gospel play went on. A passage was read from the Bible; heads were bowed in prayer; religious speeches were delivered—the name of the play was "Social Righteousness; Good Citizenship." The first speaker was Rev. D. W. Snyder, of Milton, Ont. His subject was "The Elements of Christian Manliness."

Dr. Snyder's Address.

"If all politicians were honest," he said, "if we knew nothing of boodlers; if all citizens were pure; if we knew nothing of blackmail and bribery; if all pursuits were clean; if there were not the traffic in liquor and the baser traffic in lust; if we knew nothing of the thugs and sports who bloat themselves upon the body politic; if we knew nothing of these contrasts to Christian manliness—then my address would be useless as a dissertation on the pureness of the lily."

Two elements in Christian manliness he named as the blood quality of godly parentage and consecrated courage. The vital element, he said, was a hunger for truth. He was enthusiastically applauded when he spoke of Queen Victoria as a queenly woman and a womanly Queen, and of the "level-headed President of the United States, who gave his state dinners on Wednesdays because Thursday evenings were for prayer meetings."

A Colored Preacher.

Rev. J. D. Chevis, colored, of Greensboro, N. C., spoke of "Integrity in Daily Life." Integrity rested on a true heart, he said, a warm sympathetic heart, and could not exist on a cold heart. Some young people thought tender heartedness unmanly. He had heard of fellows who prided themselves on being all head and no heart, and those, he declared, it might be depended on, had little of either. The noble Garfield, he related, always had time to write a letter home to mother and tell her what he was doing. "Such a man," the speaker said, "I cite as an example of integrity in daily life." Neither, he declared, could integrity exist on frivolity. Many a youth had lost his honor and his soul because he could not say "yes" and could not say "no." The truths of God were the essence of integrity in daily life, he said, and this integrity was the only monument a man could leave behind him when he was gone.

The Juanita Glee Club, of Chicago, directed by Miss Minnie E. Oliphant, which is one of the brightest and most memorable features of the convention, sang, and was called back by the audience eager to hear more of the fresh young voices, so well trained, so well handled, of such wide range. It has been long since such an excellent organization of the kind has visited Indianapolis.

Filial Duties.

"Filial and Parental Duties" was the subject of Rev. J. B. Albrook, of Mount Vernon, Ia. He said in part:

"Man is the chief product of earth. The Creator cares little for anything earthly except as it contributes to the development of this product. For the accomplishment of this purpose we find three divine, human institutions—the State, the church, the family. At the base lies the family. In this is laid the foundations for all that is to be in church and State. We live in an age of commercialism. Success is measured largely in dollars and cents, pounds, shillings and pence. Gauged by this one of the lower standards, the family is pre-eminently valuable. The ability to acquire wealth and retain it, the qualities, patience, perseverance, endurance and self-denial, self-mastery, are seldom attained after leaving the paternal roof.

"The United States is the richest nation of the globe, not so much because of her splendid natural resources as because of her superior home life.

"No nation has ever been greater than its homes. To-day you may grade the peoples of the earth from ablest to the most insignificant and the grade will indicate the comparative domestic status.

"Second only in importance and number to appeals and directions for personal holiness are the precepts and proverbs on the family relation. There is little difference between the ideal government and a theocracy. A democracy is the best form, only, inasmuch as it secures the highest type of citizen—God's ideal man. This is God's purpose and whatever produces it is a virtual theocracy. His government—the product a fit citizen of the kingdom of heaven. As a means to this end He gives as a basis the family relation, and whether we aim at the final consummation or stop midway at the earthly citizen it must not be lost to sight.

"What, then, in brief, are some important parental and filial duties?

"First—The father should be a model as a man—a husband and a father. Too much has been made of heredity. 'Blood will tell,' but training will stand for more. The babe, most ignorant of animals, has an immense capacity for learning. It begins while in its mother's arms. Fifteen years will usually fix its destiny. The father is the boy's pattern of a man. The father, more than the mother, molds his character. With him is the responsibility. My contention as to citizenship is justified by the fact that party predilections and affiliations are largely handed down from father to son.

"Second, There must be good family government. It must be a government, not of the parents by the children, but of the children by the parents. There must be a habit of obedience to rightful authority. The milder methods, reason, moral suasion, should be used, but it must be secured by sterner methods if need be.

"Third—Every child should be taught to work. The world owes no man a living till he earns it. The person who lives without contributing to the general weal by head, heart or hand is as truly a pauper as the veriest tramp. No parent, poor or rich, has a right to contribute to the sum total of mendicancy.

"Fourth—Reverence is a rapidly vanishing virtue. Liberty is degenerating into license. Without a due regard for sacred things distinctions are lost, good and bad, right and wrong, virtue and vice become matters of indifference. Herein is an end of good citizenship. Parents must inspire and demand deference for the divine as well as themselves. The young must needs cultivate the reverential spirit.

"Fifth—Without intelligence there can be little good citizenship. Epworth Leaguers can do their duty only by getting the best education possible. A college course is usually the best. It is within the reach of the healthy and plucky.

"Sixth—Good citizenship requires the cultivation of a civic, good conscience. Party sins are the aggregate political sins of individuals. The party is no better, no worse, than those who compose it. The individual conscience needs quickening. Bribery, voting for friends, or favors, rather than principles, trading votes or influence are at the bottom of bartering public franchises, licensing evil for revenue and worse, if possible, than cowardly cringing before the Moloch of organized appetite, ambition or greed. They are all high treason to our Republic. They must be strangled.

"For this purpose we must raise up a race of heroes. Conscience, a fear of God rather than man, must become a political increment. The establishing of habits and the instilling of principles which shall make such men rests with the fathers and mothers, and their nourishing belongs to the Christian home."

The Citizen's Duty.

John A. Patton, of Chattanooga, Tenn., spoke on "The Obligation of the Citizen to the Church," and said in part:

"A citizen is bound to his government by the reciprocal obligation of allegiance on the one hand and protection on the other. Allegiance to America means allegiance to the institutions of America. Our first suggestion is that the Christian Church has a recognized legal place among American institutions and is from that standpoint entitled to the support of American citizens. Perhaps we occasionally need a fair statement of the relation of church and state in our country. The separation could not be absolute in a sense that would mean separation of the state from religion. Our government employs in its judiciaries and in inaugurating its officers the Christian oath. It appoints from time to time days of thanksgiving, fasting and prayer. Congress and the army and navy have their regular chaplains paid by the government. Church property, like school property, is exempt from taxation. Decisions of the courts established beyond question that Christianity is an integral part of the law of our land. The citizen has another obligation to the church aside from his relation to his country. He is bound to support it because of the benefits he and his kind personally receive from it.

"The real progress of the world is confined to its Christian nations. Where do you find it save in Europe, America and those parts of the world dominated and inspired by these powers? There can be no material advancement in heathendom where no man trusts another. The influence of the church increases and protects the citizen's property. Did you ever hear of a man in advertising his property for sale give as an inducement to purchasers, 'No churches near?' The church further conduces to material prosperity by inculcating honesty, industry and economy. It enunciates principles which if accepted by the nations of the world would prevent war, the greatest form of waste known. The pulpit is an educator. We should also consider the moral restraining power of the church. The marriage bond, the sacred Sabbath, the church service, the solemn burial and the purifying influences which the church imparts to all literature and to domestic and social life constitute a powerful check to men to lead upright lives. And against vice and crime the church has ever been unfalteringly arrayed. Perhaps more important than its protest against crime is its purifying, elevating, harmonizing and generally beneficial influence upon the social life of men.

"In the light of all this, how can the citizen meet his obligation to the church. First, by a careful review and honest recognition of the facts. If there has been overstatement here disprove it. If not, the moment a man recognizes the truth he must give reverent respect to the institution to which he owes so much. He must defend it as he would the flag of his country. He must support it morally and financially as he would another institution as conducive to his prosperity and the well-being of mankind. If he really respects religion he will give his life to it and as the smallest possible proof of respect that he can render he will scrupulously attend upon its ordinances and show to the world the side upon which he wishes his influence to count."

The Common Schools.

Rev. J. H. McCoy, of Huntsville, Ala., spoke of "The Citizen and the Common School."

Democracy, he said, was born into the world not a day sooner than the world was ready for it. The world had passed its childhood and was ready to rule itself and it was never as necessary for the plain voter to be well informed as it was to-day. Universal suffrage without universal education was equal to universal destruction. The opportunities of higher education were ample, but they were not within reach of the masses, not intentionally to be sure, but because of the financial conditions. The crying need of the day was for a purer spirit of democracy in the school work. The evils that went out of the illiterate vote were potent and many. These were the votes bought and sold by the ward heeler.

The man without political intelligence was without political convictions and a man without political convictions might be made to vote as the vote manipulators desired. The corruption of the ballot box was the greatest blot on the nation. It was the duty of the general government to lift up the millions of ignorant voters, because they had the Nation in their power. The Southern States, he said, had been heroic and self-sacrificing in efforts to educate the ignorant negroes and almost the only help they had received from the country in general was from the philanthropists of the North.

LAST EVANGELISTIC MEETINGS.

Former Indianapolitan at the Tent—Promises of Christ.

The last of the evangelistic meetings of the convention were held yesterday afternoon at 4:30 o'clock. The one at the tent attracted a large audience, which was addressed by Rev. L. W. Munhall, a former well-known resident of this city. Mr. Munhall was suffering from the effects of a cold and could not use his strong voice to advantage, but in speaking of it he said: "If every one will do a little praying, and when a song is announced pull out the stops and sing, and you use your voices as well as I do mine, we'll raise a heavenly breeze." There were several hymns sung—"When the Roll is Called Up Yonder," "Let the Sunshine In," etc.—before Mr. Munhall began his talk. Instead of a prepared lesson on "The Gospel of the Grace of God" he gave an informal sketch of his own life, and drew from it the lessons for the meeting.

There were "amens" and "glory" here and there, and a man, with great tenderness in his voice, said: "Dear old Christ." Said Mr. Munhall, in part: "I landed in Indianapolis the first day of January, 1854, so I might be called an old resident. The town claimed to have 12,000 inhabitants, a claim as extravagant as Chicago's, whatever that is. I was a poor boy and hammered iron for $2.50 a week and my board. I was converted at the corner of Pennsylvania and Market streets, in Roberts Chapel. That was where I began my Christian life, where I was licensed to preach and where I had the most delightful experiences. My children were born here, and my mother, my sisters and my sons now lie on the sunny slopes at Crown Hill, so you may know I was glad to get back here.

"I served three years in the civil war and was color bearer for one year. This morning I went to the Statehouse to take a look at the old flag, and it made me feel patriotic. For twenty-five years I knew nine-tenths of the people in this city, and at Crown Hill I looked at the names on the stones and most of them I knew, for most of the people that I knew have gone to another country." Mr. Munhall looked into faces in the audience and selected men, here and there, that he knew, and many of them he called by name. Other men said, "Yes, and he knew me, too."

OLD TIMES RECALLED.

"I used to know Isaac Cole, McCarty, Uncle Jimmy Blake, who was never so happy as when with gold glasses and cane he conducted the children for their picnic in Sullivan's grove. James M. Ray, Calvin Fletcher, Daniel Yandes, Hervey Bates, Isaac N. Phipps, John Wilkins, Father Kirk—the best men that God ever made—who gave cast and character to Indianapolis. Then the women: Lydia Hobbs, blind to the light of the sun, but who saw heavenly visions; Mother Richmond, Mother Fouldray, Maria Kinder, and then there were Samuel Beck, Henry Tutewiler, these are gone, but before me is William S. Hubbard, my honored friend of thirty-six years, who used to be an agent on the old Madison road when it had one train. It left Madison at 6 o'clock in the morning and it would stop for a pair of turkeys or a barrel of flour anywhere. No one knew when the train would arrive in Indianapolis, and the agent would leave a small boy at the station and there was a bell there, I believe it's there yet, and when the train came the boy would ring the bell to let the people know it had arrived.

"Thinking of these men and women, I have wondered what their example for good has been. Then there were Enoch and Aaron Wood, Joseph Tarkington, Armstrong, Miller, Thompson, Hill, J. V. R. Miller and Jacob Colclazer, who took me into the church. I never did anything I was prouder of than shoeing 'Old Sorrel Top,' Jimmy Haymond's horse. Do you wonder, as I have thought of these and wandered among the dead to-day, that I have been stirred up?"

Mr. Munhall then followed with the story of a time when he was a young man, how he went with young men who drank, and after a night about town he went into a saloon on Washington street Sunday morning. As he was about to raise a glass of beer to his lips, the chimes of Christ Church rang out, and he remembered the day. Thoughts filled his mind, and his conscience burned within him. He went away from those friends, who, as he passed out, raised their glasses and drank to his health, saying in a jeering way, "We'll hear of you being a preacher next." Mr. Munhall, after leaving the young men, went to his own room, took out his Bible and read.

Just at this point in his talk Mr. Munhall caught sight of his old friend, Amos Hanway, in the audience and he called him forward that he might grasp his hand. "I came down to Brother Alford's class," continued the speaker; "John Ray is teaching it now. Later I went to war. Since the war I have traveled and preached all over the South." Mr. Munhall recalled a revival held at Roberts Park Church when Rev. Dr. De La Matyr was pastor, and one morning after a meeting, Mr. Munhall had come down town and had met one of the young men who had proposed his health in the saloon twenty-three years before. He talked and prayed with that man on the street, and, he believes, converted him. "But," said he, "I had twenty-three years the start of him." From this story of his own experiences, Mr. Munhall, with characteristic eloquence, pleaded with his audience and told it of the love and care which, he said, followed those who accepted Jesus Christ.

AT TOMLINSON HALL.

There was a large audience at Tomlinson Hall, which was far more comfortable than the tent. The services were conducted by Rev. D. W. Potter, of Chicago, who spoke with enthusiastic fervor on the promises that are given by God as a reward for the love and faithful service of human kind. He chose the character of Moses as the example to illustrate his thought, "The Recompense of the Reward." The Christian had the promise of life, happiness, heaven and the angels rejoiced when the sinners won this promise. It was the recompense that cheered Paul and let him endure. Mr. Potter then urged the young people of the Epworth League to stand fast in the promises of Christ. He pictured Moses weighing the pleasures of the world against the promises of Heaven. "Did Moses make a mistake?" asked he. The eleventh chapter of Hebrews is the guideboard of this choice: "I would rather have my name in this than to have occupied the thrones of the Caesars for a thousand years."

Dr. Potter is one of the Methodists who believe in having Christians express themselves in true Methodist fashion, and he could not understand how the people could be so silent while they were thinking of this great reward of which he was speaking. He told the story of being at the Chicago convention when Blaine was nominated, and at the close of the speech which nominated him, there was such a shouting that a man near him made a trumpet of his hands and said, "Did you know the band was playing?" He saw the musicians making the motions but so great was the din that he could not hear a note. It is that kind of enthusiasm which he would like to have compel the Christian to shout the praises of God.

After this the "amens" were louder and more general, and he said that the reward for the Christian was a final, abundant and eternal life in Heaven. The Juniata Glee Club and the sextet of colored singers from Claflin University contributed to the meeting with their songs.

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AT EVERY HOUR.

(Concluded from First Page.)

on "Young People's Movements an Outgrowth of the Class Meeting," and said in part:

"Personality is the central secret of all power. Personal energy is the output of personal life. And nothing but life can grow. The life of John Wesley was the product of Almighty God. Methodism is the outgrowth of God's life in John Wesley. The class meeting is the outgrowth of God's life in Methodism. The young people's movement is the outgrowth of God's life in the class meeting. The greater Epworth League of the next century will be the outgrowth of the great Epworth League of this century. We are a new edition of the old class meeting. Nothing has been evolved by the young people's movement that was not involved in the old people's movement.

"To grow we must live. And to live we must continue to grow. If we cease to grow we shall begin to die. Truth more than theory, devotion more than dogma, Christ, the source and sum of all our creeds, will make us mighty. The might of the Epworth League will ever be in the power of its personnel. Persons must vitalize principles. Creeds must crystalize into character. Manly ministries must give might to our mottoes. Not dogmas, but deeds, are the true criteria of character. Deeds must be consistent with creeds. Loyalty is the test of love. Service is the test of saints.

"Personal character is the key to personal conquest. The power of personality has cut the channels of history and given direction to currents of civilization. How to unite the scattered states of Germany was one of the greatest questions in the politics of Europe early in this century. The 'man of iron and blood' solved the problem. No eloquent speech nor legislative measure was half so powerful as the personal force of Bismarck. The premium to-day is on personal prowess. Victory waits on valor. A little more than one year ago the cry of an oppressed people smote loud upon our ears. It was the old Massadonian cry, "Come over and help us." We went. We saw. We conquered. The secret of the victory was in the superior personnel of the American soldiery. It was in the power of character more than in the power of cannon. It was more a battle of brains than of bullets.

THE DEATH TO SIN.

"Devotion to Christ will be death to sin. It will not be sanctimoniousness, but sanctity. It is said that when Mahamoud, the conqueror of India, had captured the city of Gujarat he proceeded to destroy the idols. One was fifteen feet high. The priests begged him to spare it. But in spite of their remonstrance he struck it a heavy blow, and, to his astonishment, there rained down at his feet gems, and pearls, and diamonds. In it were treasures of untold value. To have saved the idol would have been to lose the riches. It is ever thus with the life we live. The riches of God will come to us only when the heart's greatest idol is smitten.

"Our power will be in our idea of service, multiplied by and projected through our personality. The greatest sons of men are the greatest servants of men. If we survive the death of this century it will be to serve the life of the next. If we save men we shall serve God. We used to sing, "Oh, to Be Nothing." But in these days we are singing better songs. We practice what we preach. To be nothing was never the wish of a servant. It was never the prayer of the world's benefactors. We must be servants. We must be soldiers. We must be saints. Let the Epworth League be the 'Salvation Army' of Methodism. Let it be the heaviest battalion in christendom. It is mighty now. Let it be mightier still. We must be mighty in the home and in the church. In the hut or in the mansion we must be mighty in vital service. We must help to displace and destroy vile literature. We must be the salt that shall sweeten and save society. We must help to heighten the morals of commerce. We must prove to the world that the purification of politics is not 'an iridescent dream.' We must throttle polygamy and expunge it from our national life. We must hurl the javelins of justice straight into the envenomed heart of the great liquor traffic. We must make him know that 'God's thunderbolts are hot.' We must smite him till he is blind. We must smite him till he is dumb. We must smite him till the scepter of death shall fall from his nerveless grasp—smite him till he dies."

THE JUNIOR LEAGUE.

Two Well-Attended Meetings at 9 o'Clock Yesterday Morning.

Roberts Park and Meridian-street M. E. Churches were the meeting places yesterday morning for the discussion of the Junior League work. Two meetings were held. F. C. S. Millington, of New York, presided at the meeting at Roberts Park Church, and Miss Irwin, of Chicago, led the singing. After singing "Scatter Sunshine," the favorite song of the convention, Holly G. Armstrong, of Ripley, W. Va., spoke on "Membership of the Children in the Church." He thought it would be well if the Protestant Church adopted the Catholic practice of bringing all children into the church when they were young and train them as they grow up to the understanding that they are members of the church, and not depend upon waiting for them to voluntarily come in after they reach the years of discretion. He said the Christian home is the nursery for the church, and that all mothers should see to it that their children are reared in the manner that will result in them becoming church members.

Miss Sadie Bowe, of Hamilton, Ontario, discussed "How to Conduct a Junior League." She thinks it requires something of a general to properly conduct a Junior League meeting, but she says the most important points are to have the members furnish the entire programme and do everything promptly.

"Junior League Methods and Programmes" was the subject discussed by H. L. Beach, of Houston, Tex. The successful worker in this line is born and not made, he said. All the addresses were discussed by many of the delegates present.

AT MERIDIAN-STREET.

Rev. John H. Moore, of San Antonio, Tex., presided at the Junior League meeting at Meridian-street M. E. Church. In opening the meeting the chairman spoke of the necessity of bringing up the children properly so as to provide new members for the church as the old ones dropped out by death. Miss Marie I. Hardwick, colored, of Atlanta, discussed "Membership of Children in the Church." She argued that the child was susceptible of much training, and that it was its training that controlled it in after life, so that if that after life is to be one of profit and good the early training must be such as to inculcate ideas and thoughts that would bring about such a result.

Byron E. Hellman, of Cleveland, told how to conduct a Junior meeting. While not favoring novel means and plans for interesting the little people, he thought that a part of every meeting should be devoted to some form of entertainment or amusement and thus relax from the study work of the meetings.

Rev. John Morrison, of London, Ontario, spoke of "Books for Boys and Girls," and "Junior Methods and Programmes" was discussed by Mrs. Carrie G. Piper, of Berwyn, Ill. All