NEWS OF LOCAL CHURCHES AND SUNDAY SCHOOLS

Activities and Plans of Various Congregations. Ministers to Arrange for Evangelistic Services. Notes of Young People's Societies.

Arrangements have been completed for a meeting of the white Protestant ministers of the city to be held Monday at 1:30 o'clock at the Y. M. C. A. building to discuss plans for holding services for ten days in a number of the churches immediately before the campaign to be held by Evangelist Gypsy Smith in Convention Hall from October 7 to November 2.

D. A. Davis, secretary of religious work of the Y. M. C. A., addressed the prayer meeting of the First Presbyterian Church Thursday evening. Mr. Davis spoke at some length upon the effort being made in the Y. M. C. A. to prepare boys and young men to become teachers in the Sunday schols.

Dr. MacLeod, pastor of the First Church, and a number of others prominent in the prayer meeting work at the church, have decided to devote their prayer meeting of each one hereafter to the study of problems affecting the Sunday school.

The fifteenth annual convention of the Sunday School Association of the District of Columbia will be held at the First Congregational Church from November 9 to 11. W. W. Millan, who has been president of the organization for a number of years, will preside over the deliberations.

In a letter to a friend in this city, which is dated in London, Rev. Father A. P. Doyle, rector of the Apostolic Mission House at Brookland, tells of his attendance upon the eucharistic congress in that city.

"I have just come from my second interview with Archbishop Bourne," says Father Doyle, "and it seems that he has observed our mission movement in America closely and very intelligently. His own feelings about the conversion of England are hopeful. Organized efforts are what are needed here, as elsewhere, since individual zeal for conversions is already very highly developed among English Catholics. The archbishop, understanding the spirit and method of the American apostolate, is persuaded that his own country would greatly benefit by a similar system, which he will now take practical measures to inaugurate." Father Doyle then proceeds to describe the plan in detail. The priest selected for launching this new departure is Rev. Herbert Vaughan, D.D. The archbishop chose him because of his fitness, he says. He was ordained eight years ago, taking the honors of the doctorate, a bright, zealous and very priestly character, nephew of the late Cardinal Vaughan. He will come to America this autumn and make the course of preparation for the English missions in the Apostolic Mission House, returning home next summer to inaugurate them in the diocese of Westminster. One who knows Dr. Vaughan says: "The choice is most happy. He will have the prestige of the Vaughans; his mother is an American; he is priestliness personified, and as he is eager for the apostolate, everything indicates the hand of God in this happy choice."

The English Catholic press has received this venture of Archbishop Bourne with something like enthusiasm. In this they no doubt represent the sentiment of all Catholics in their country. Father Doyle thus tells of his feelings after the arrangement was made: "In the presence of such divine favors I feel like St. Peter after our Redeemer had given him the miraculous draught of fishes. In spirit I prostrate myself at His feet and exclaim, 'Depart from me, for I am a sinful man, O Lord.' Our Lord bids us launch out into the deep, lower our nets with all confidence, and await the bountiful results of His goodness."

Rev. Ulysses G. B. Pierce, minister of All Souls' Church, returned yesterday with his family from the Isles of Shoals, N. H., where they spent the summer. Rev. Dr. Pierce will occupy his pulpit Sunday.

The Vaughn Class of Calvary Baptist Sunday school is planning to make the coming year the greatest in the history of the organization. Besides having two practical religious instructors—Mr. Vaughn and Prof. Carroll—it will secure prominent Christian men to address it at the regular sessions of the class.

Dr. Charles W. Needham, president of George Washington University, has been invited to be the instructor tomorrow, and will be the first to appear before the class during the coming winter. The class will hold its first social and the annual election of officers Monday, September 28.

Addressing the promoters of the League of the Sacred Heart in St. Peter's rectory, Jersey City, the other day, Rev. Charles Warren Currier of the bureau of Indian missions in this city said that if all the Catholics in the United States would become members of the Society for the Preservation of the Faith Among Indian Children for two years only, making an annual contribution of 25 cents a year, there would be more than enough to create a reserve fund that would render the work of Catholic Indian education absolutely independent for all time. He also said that if the parochial school children of the country would unite they could almost support the Indian schools by becoming members of the society.

McKendree Methodist Episcopal Sunday school will have a general review of the lessons for the third quarter tomorrow morning at 9:30 o'clock. W. R. Manning, professor of diplomatic history at George Washington University, will conduct the review. Frank T. Israel is superintendent of the school.

Miss Jennie Smith, railroad evangelist, after a tour of Virginia, West Virginia and Maryland, extending over a period of several months, in which over 1,200 persons professed conversion, will occupy the pulpit of the North Capitol Methodist Episcopal Church, North Capitol and K streets, tomorrow morning and evening. The services will be held at 11 o'clock and 8 o'clock and a large attendance is expected. Rev. E. E. Marshall is pastor of the church.

The high altar and the pulpit in St. Dominic's Catholic Church have been repainted white and the altar adornments refurnished in gold. The effect adds greatly to the rich color tones in the sanctuary and enhances the interior beauty of the edifice. The parish hall has been renovated; a meeting room for council sessions of the Holy Name and other societies fitted up on the first floor and new scenery has been painted for the concert hall stage. The drop curtain pictures historic Muckross Abbey, in that beautiful part of Ireland watered by the world-famous Lakes of Killarney. The scene is surmounted by the Dominican coat-of-arms. A garden, a woodland, and a snow scene, together with a drawing room and other interior scenes, complete the handsome stage settings that will add greatly to the attractiveness of the hall, which is to be used extensively this winter by the dramatic association of St. Dominic's parish.

Miss Florence Girouard, soprano soloist at St. Mark's Episcopal Church, will enter her new choir work at the Church of the Ascension tomorrow. Miss Girouard will still be connected with the Sunday school work of St. Mark's Church, where she has been teaching the past year.

BROTHERHOOD OF ST. ANDREW.

Notices have been issued for the autumn meeting of the Washington local assembly of brotherhood chapters for next Monday evening in Emmanuel Church, corner Washington and Fillmore streets, Anacostia, at which addresses will be delivered by William H. Singleton of St. Michael and All Angels' Chapter and the Rev. Edward S. Dunlap, assistant rector of St. John's parish, speaking from the subjects, "The Boy and the Church" and "The Brotherhood Man's Opportunity," respectively.

Mr. Thomas H. Watson of the brotherhood chapter of St. Agnes' Chapel will conduct the cottage service at Langdon tomorrow afternoon.

Among the laymen secured to deliver addresses during the sessions of the approaching national brotherhood convention, which is to meet in Milwaukee next month, will include James L. Houghteling of Chicago, the founder of the brotherhood; Robert H. Gardiner of Gardiner, Me., national president of the organization; Hubert Carleton of Boston, general secretary of the Brotherhood of St. Andrew; G. Frank Shelby, New York district secretary; H. D. W. English of Pittsburg, first vice president of the society; Millard S. Burns of Buffalo, N. Y.; A. M. Hadden of New York, Maj. A. M. Davis of St. Louis, T. M. Hopke of McKeesport, Pa.; N. M. Clark of New York city, W. A. Haberstor, one of the brotherhood's traveling secretaries; George Wharton Pepper of Philadelphia, W. A. Cornelius of Pittsburg and John W. Wood of New York.

Rev. Jesse R. Bicknell, formerly of this city, who while resident here was chaplain of the Junior Brotherhood Assembly, has been visiting here during the past week. Rev. Mr. Bicknell is now located in Atlanta, Ga.

Clarence W. Whitmore of the brotherhood chapter of Trinity parish, who has been in charge during the past summer of the services at St. Agnes' Chapel, corner 4th street and New York avenue, returned this week to New York city, where he will resume his studies for the priesthood at the General Theological Seminary.

Rev. G. Freeland Peter of the clergy staff of Epiphany parish and chaplain of the Washington chapters of the Brotherhood of St. Andrew, returned to Washington this week from his vacation.

EPWORTH LEAGUE NOTES.

The enterprising president of Dumbarton Avenue M. E. Church Chapter of the Epworth League has issued another of his advertising budgets in the interest of the chapter, in the form of a circular letter to the members and friends of the league, inclosing a souvenir postal card which bears on the address side a cut of the pastor of Dumbarton Church, Rev. C. L. Pate, D.D., and on the reverse side a handsome cut of the home of the chapter, Dumbarton Avenue Church, under which appears an announcement of the fall opening of the chapter's work tomorrow. Another inclosure in the letter is one or more blue printed cards of admission to the rally. In his announcement L. P. Hieston, president of the chapter, as well as fourth vice president of the District League, reports that the membership of his chapter for 1907 and 1908 has been 333, with an average attendance of 178. During the last year it raised over $1,000, elevated the standard of its religious services and largely increased the membership. Mr. Hieston states that the services tomorrow will be of unusual interest in every way; fine music, a special sermon to the chapter by Rev. Dr. Pate, and addresses by Dr. W. C. Alexander and Mr. Brashear in the main auditorium, making up a two-hour period, which will be full of interest at every minute. A very large attendance is expected at the rally, the first 500 arriving to be presented with a handsome souvenir book of the league. Mr. Hieston's advanced methods of advertising his church and chapter have always proved popular in Georgetown, as elsewhere, and it is expected that Dumbarton League will be heard from this winter in a multiplicity of events of interest to the public and the league in general.

Eldbrooke Chapter has pledged $100 toward paying the church debt, and is planning a more enthusiastic campaign for this fall than ever before.

The chapter of the league at Bowie, Md., sends in an interesting report through the first vice president, William Harvey of the Philadelphia, Baltimore and Washington railroad, showing a well organized league, which has been recently affiliated with the District organization. Out of town chapters are evincing more interest in the District league work than for some years past.

Lynn Chapter announces that its monthly cabinet meeting was held last Friday, and all reports received were enthusiastic and spoke well for the success of the work this season. The chapter has devoted some time to visits to sick and aged members of the community and the distribution of clothing to the needy, while the treasury is in excellent condition, and the other departments all earnestly at work. Mrs. Nettie Steele has been elected organist and Mrs. Lula Osborn fourth vice president. The league services will be held at 6:45 p.m. Sunday during the winter season.

Rosedale Mission Chapter participates with the Y. M. C. A. in the outdoor meeting tomorrow at 6 p.m., on Rosedale playgrounds, when Rev. H. W. Millington makes an address to the friends of the mission.

Metropolitan Junior League reports that services in that branch of the work will commence for the fall during this month.

President J. Rudisill Milburn of Union Chapter has tendered his resignation as head of the chapter. This has come as a great surprise to the members and is much deplored, as Mr. Milburn was a great favorite among all the young people of the church and league. It is hoped by many that he may be induced to reconsider his decision and a committee will wait on him.

North Capitol Chapter—The devotional services last Sunday evening were conducted by Miss Susie Mangum of Douglas M. E. Church, whose expounding of the assigned topic was very effective. The attendance was large.

The first monthly business meeting for the coming season is called for the first Tuesday in October, at which time it is expected some matters of special interest will be disposed of and certain social events considered.

Mrs. E. E. Marshall, first vice president, the only officer who has not returned from the summer vacation, is expected to be at the meeting tomorrow evening.

After a series of twilight services in connection with the church service the Epworth League of Douglas Memorial M. E. Church has returned to its regular hour for meeting, 6:30 o'clock.

The president, D. A. Defandorf, has returned from his vacation and the league expects to begin its fall work.

The first vice president, Mrs. C. A. Pike, is spending the month of September at Silcott Springs, Va.

CHRISTIAN ENDEAVOR NOTES.

The junior department of the District Christian Endeavor Union met at headquarters the afternoon of the 11th and talked over the work. October 5 at the Vermont Avenue Christian Church, near 14th and N streets, the junior workers of the city will hold their usual monthly meeting preceding the meeting of the District of Columbia Christian Endeavor Union at 8 o'clock. At that time an assistant superintendent of the junior department, a secretary and a treasurer will be elected.

The Christian Endeavor societies of the following churches report the resumption of their regular weekly prayer meetings last Sunday: Temple Baptist, Eckington Presbyterian, First Baptist, North Caroline Methodist Protestant and New York Avenue Presbyterian.

Dr. J. J. Muir, the pastor of Temple Baptist Church, and Rev. George E. Whitehouse, pastor of Immanuel Baptist Church, addressed the Endeavorers of the Temple Baptist Church at their meeting Sunday evening. Both urged the young people to work vigorously in carrying out the motto of Christian Endeavor, "For Christ and the Church." The social committee of this society, through their chairman, Miss Nina Urner, reports plans for many good times at its monthly socials this winter. Lawrence Thompson was chosen to the highest office of the senior society and Miss Jesse Foster as junior superintendent for the coming term.

Miss Anis Zepp is to head the list of officers of the Christian Endeavor Society of the Eckington Presbyterian Church for the coming six months.

Each of the officers and department heads of the District Christian Endeavor Union is now being supplied with the magazine "Union Work" sent out by the United Society. It is expected that a knowledge of what other Endeavor Unions are doing will call forth the best work in every department.

About forty of the young people of the Christian Church at 15th and D streets southeast met Sunday evening, September 13, in the first Christian Endeavor prayer meeting held in that church. The meeting was led by Mr. Bloom This meeting was preliminary to organization which will be effected in a short time and was the outcome of a desire on the part of the young people for the training that can be obtained in this organization. A class of twenty-five have been carrying on a Bible study course, and they set the time of the close of the class as the occasion for the beginning of the Christian Endeavor Society.

A Christian Endeavor Society of twenty-six members has recently been reported on the battleship Nebraska. The societies of San Francisco held many meetings aboard this and other vessels of the fleet when it was in that port.

Miss Ruth Fitzhugh was chosen as president of the Christian Endeavor Society of the First Presbyterian Church at its business meeting September 16, Miss Ruth Montanye, the outgoing president, thanked the other officers and the members of the society for the support they gave her during her two terms in that office. Plans for their rally day the last Sunday of this month were talked over, as were also the Gipsy Smith meetings that are to come in November. A plan of competitive socials was adopted, according to which the regular committees in turn will have charge of the usual monthly social. It was decided also to organize a mission study class this winter.

Miss Agnes Suman, superintendent of the Junior Department of the District Union, addressed the young people and enlisted the hearty support of several of them in organizing a Junior Society at this church.

Mr. Joe Smith, who has been active in Christian Endeavor work in Lincoln, Neb., is making a short visit with friends in this city. Mr. Smith is a winner of a Rhodes scholarship and is now on his way to England to take up his school work.

A Class of Girls.

It the teacher chooses the class may read the eighteenth Psalm and each girl may say which of its verses she likes best, writes Mrs. Margaret E. Sangster in the Sunday School Times.

In it David is telling the story of his own life and of his dependence upon God.

Who is the old prophet in this quarter's story, and what words of his can you remember? Write down these: "To obey is better than sacrifice." When the headstrong people asked for a king, what manner of man was given them? What advantages had he, and why did God reject him? When David was chosen did he go about proclaiming it, or did he remain modest and simple-hearted, doing his plain duty every day? What great giant did he fight, and with what weapons? What lessons are there for us in the fight between the shepherd boy and the mighty Philistine? How did David try to help and heal the melancholy of Saul? What sweet office has music in this world?

Among the beautiful things in this quarter, is there anything quite so beautiful as the friendship of David and Jonathan? What do you think made Jonathan so lovable and noble, if not his great unselfishness? Can you remember any other instances in history of such friendship as this of David and Jonathan? Is it not a pattern of what friendship should be? When Saul in his anger tried to kill David, what example of magnanimity did David show? In what spirit should we treat our enemies, if we have any? Repeat the petition about forgiveness in the Lord's prayer, and repeat also the words of our Savior upon the cross: "Father, forgive them, for they know not what they do." Notice that David was driven into the wilderness, and had to lead a wild, rough life, and that this was part of his preparation to become a king. Notice, too, that even while an outlaw his faith remained in God.

Lastly, we meet the Philistines again. Watch Saul's last battle. David is now to be king. Who anointed him in the long ago? By whom was he anointed again, and where did his reign begin? If the girls can answer all these questions, they are worthy 100 per cent in the teacher's report.

The Chapel Insurance Company, fostered by one of the Methodist organizations of Great Britain, has paid over $130,000 to needy churches out of its profits.

The British colonial government is to place a special teacher in the missionary school at Adams to train the Zulu youth to become teachers to their own people.

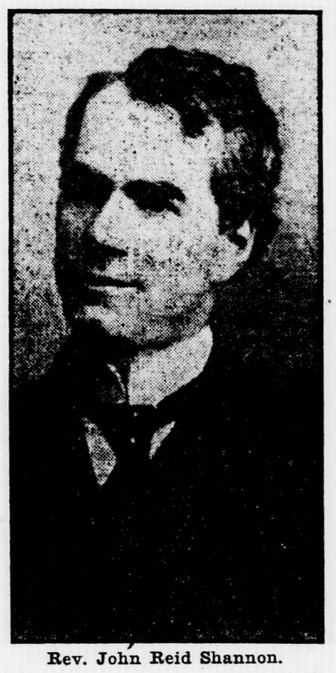
In the Philippines stereopticon lectures are given in tents at various points, the admission fee being the cost of a portion of the Bible which is sold at the entrance.

The priests of the Gregorian Church in the Harpoot district of Armenia are considering the establishment of a theological seminary in which one of the American missionaries shall be the instructor in the Bible.

REV. DR. SHANNON EXPECTED AT METROPOLITAN METHODIST CHURCH OCTOBER 4

The members of the Metropolitan Methodist Episcopal Church are looking forward with pleasure to the first appearance in the pulpit of that church of Rev. Dr. John Reid Shannon of Malden, Mass., who recently accepted that pastorate. He is expected October 4. When the special committee of Metropolitan Church first took up the matter of securing a successor to Rev. Dr. Bristol, who was recently elected a bishop, it was well known their duties would be particularly arduous. Being looked upon more as a national church than a local one, the members of the committee knew that a man eminently fitted for the pastorate would have to be chosen to be acceptable to Bishop Earl Cranston and to the members of Metropolitan Church.

After going over a list of names submitted, and which included many of the prominent Methodist divines of the country, the committee finally decided upon four or five ministers, either of whom would be acceptable. This list was forwarded to Bishop Cranston and after deliberation he decided to extend a call to Dr. Shannon and did so. After considering the proposition for three weeks Dr. Shannon telegraphed Bishop Cranston that he would accept the pastorate.



Rev. John Reid Shannon.

The committee of Metropolitan Church was composed of Judge A. D. Lynch, chairman; Dr. Richard Kingsman, Justice Thomas H. Anderson, W. C. Eldridge, Dr. M. M. Moffitt, B. S. Graves and W. C. Duvall, and the members are greatly pleased at Dr. Shannon's acceptance.

As soon as Bishop John W. Hamilton of the New England conference of Methodist churches learned that Bishop Cranston desired Dr. Shannon to come to Washington he promptly authorized the transfer of the Malden divine to this city as soon as he agreed to accept. Dr. Shannon has been pastor of the Center Street Methodist Episcopal Church of Malden, one of the fashionable suburbs of Boston, for about four years, and ranks high with the Methodist Episcopal ministers of the country. For a number of years he and Rev. Dr. Wilbur Thirkield, president of Howard University, have been close friends.

The new pastor, who is fifty years of age, has preached in Kentucky and Ohio, where he occupied prominent pulpits.

In the current issue of the Zion Herald of Boston Dr. Charles Parkhurst comments editorially upon the departure of Dr. Shannon from Malden as follows:

"While we greatly regret Dr. Shannon's departure from our midst because of his pronounced religious life, high ideals, mannerisms, manliness, and because of his pre-eminence in the pulpit and upon the platform, we nevertheless congratulate Metropolitan Church and Washington Methodism."

TO CELEBRATE ITS JUBILEE

LUTHERAN CHURCH OF BALTIMORE 75 YEARS OLD.

Elaborate Program to Be Rendered Upon Diamond Anniversary.

The diamond jubilee of Trinity Evangelical Lutheran Church in Baltimore will be celebrated next month. Rev. A. J. Sterger, the pastor, is in charge of the arrangements and a lengthy program will be rendered.

The church was organized at Fell's Point, seventy-five years ago, and was called the Old Point Church. It developed then from the German Lutheran parish. At first the services were conducted in private houses, but the congregation began to enlarge, with the result that it was necessary to build a church. Rev. Louis Ginstiniani of Switzerland was the first minister, and it was through his untiring efforts that the church succeeded.

Five years later it was necessary for the church to have larger quarters. At that time Trinity Church was for sale. The leaders of the Old Point Church made investigations as to the sale of the property. It was stated in the deed that the church could not be held under any other name than Trinity, and so it has remained to this day.

The congregation decided to purchase the church. The members of the board of directors at that time were: Messrs. John V. Wentz, Frederick Hoffman, Philip Reukert, Peter Anchultz, William Kuhl, Louis Ginstiniani, Jacob Schmidt, G. Steiger and Frank Werner.

On October 10, 1838, the first services of the new church were held by Rev. Mr. Ginstiniani. A short time after the church formed a German school, which was increased to two schools.

The church has three bells and each one is named. They are the "Emperor," "Gustav Adolph" and "Martin Luther." It now boasts of the Ladies' Society, which is more than forty years old; Sunday school and the Martin Luther Union.

WILL OPEN OCTOBER 15

BALTIMORE'S NEW Y. M. C. A. NEARING COMPLETION.

The new Baltimore Y. M. C. A. building, at Franklin and Cathedral streets, according to arrangements, will be formally opened October 15. The ceremonies will be simple.

Containing 123,376 square feet of floor space, the handsome building will accommodate 4,000 members and will be the largest and best equipped clubhouse for men in the city.

The lobby or social hall fronting on the Franklin street entrance is 35 by 75 feet. It is equipped with cozy corners, pianos and handsome furnishings. To the right will be the cafe, checkroom, physical directors' office and gymnasium. On the left, entered by a corridor, will be the poolrooms, which will contain six billiard and pool tables. Only senior members will be allowed to use this room.

The gymnasium, on the first floor, is said to be the best equipped in America. It is well lighted, with high ceilings, and furnished with every modern appliance for health, recreation and exercise. Individual exercise machines, punching bags and other apparatus are on the second floor, with fencing, wrestling and special exercise rooms connecting. Two large handball courts will be on the second floor. In the basement will be the shower, needle and tub baths, joined with a well lighted locker room, containing 2,300 lockers.

At the end of the basement will be a swimming pool, 25 feet wide and 70 feet long, ranging from 4 to 8 feet deep. At the other end of the basement hall will be the bowling alleys and barber shop. The banquet room and assembly hall will be on the second floor front, at the end of which will be the kitchen and china closets. The hall will seat 450 persons, with a deep stage, dressing rooms and side entrances.

The first thing that attracts special attention on the third floor is the large, well planned reading room, and connecting with it will be a spacious clubroom. At the other end of this group of rooms will be the directors' room and the secretary's office. On the same floor on the Cathedral street side will be a fine group of rooms arranged for the boys' department, with games, reading, reception, club and educational classrooms.

The entire fourth floor, with the exception of three clubrooms and camera clubroom, will be utilized for the night educational classes.

The fifth, sixth and seventh floors will contain 124 sleeping rooms for men. They will be electrically lighted and well cared for.

The entire roof will be arranged for a roof garden, with a portion of it covered.

The directors expect to make the roof garden one of the most attractive places in the building.

The American Sabbath Union has put forth a plea to employers that they allow vacations to start Saturday and end with Monday noon or Tuesday morning, so as to do away with the necessity for Sunday travel.

It is probable that within the next few years the Lutheran Church in this country will turn its attention more to the large cities instead of wasting its energies in small towns, where at the best there is little to be gained.

The Baptist churches of Ontario province in Canada are aiming to give $200,000 to the laymen's missionary fund. Toronto alone has undertaken to raise $50,000 of this.

Christian Endeavor Hour

Conducted by Grace Livingston Hill-Lutz.

Sunday, September 20, 1908.

Topic: "Commending Our Society. III. By Supplying Church Workers." II Timothy, ii:1, 2; Proverbs, xxii:6.

Timothy, ii:1. Thou therefore, my son, be strong in the grace that is in Christ Jesus.

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Proverbs, xxii. Train up a child in the way he should go; and when he is old he will not depart from it.

"Are you after money again for your mission school?" asked a beautiful woman of her pastor. "Well, here is $5."

"No," said the pastor, smiling. "I do not want money this morning; I want you."

That is what almost every pastor wants to help him—"You." There is always need for workers in the church, willing workers, obedient workers, humble workers, trained workers—but workers! There is some place waiting for every one of you. And where should the pastor turn for helpers but to his young people's society of Christian endeavor? What is Christian endeavor but church work, and what are you organized for but to get you ready to work when you are called upon? You cannot better commend the work of your society than by being ready to answer a call when it comes, to teach a Sunday school class, to call on some stranger who is lonely, to help some poor family or to lead a meeting in the mission school. It may be you can sing and the pastor will want you to sing to the prisoners in the great prison in your neighborhood, or to the sick people in the hospitals, or it may be you have some flowers in your garden he would like you to carry to a lonely, sad woman who works hard for her living and has few bright things in her life. There is plenty of work. First, tell your Savior you are willing, and ask Him to make your heart right. Next, tell your pastor you are willing, and ask him what he would like you to do. Consider your own qualifications and see if you need to prepare yourself in any way for the work before you. If you are asked to take a class in Sunday school, try to attend some one of the large normal classes for training in Sunday school teaching that are held in most of our large cities and many towns. If that is impossible get some books on teaching and find out what you need to know. Know the book you are to teach. The Bible is the greatest book ever written. You cannot effectively teach it if you stand up before your class and cannot find the book from which the lesson is taken. You must learn the books of the Bible and be acquainted with the theme of each. You must study the special lesson you are to teach so well that you will not be confined to your lesson leaf to ask questions. You must think it out and live it out during the week if you would teach well on the Sabbath. Then if you are to help others you must begin to study human nature and be ready to enter into the lives of those whom you are to help and learn to love them, that you may lead them to Him who is all love. There are enough Sunday school teachers now who spend the precious half hour of the lesson in reading off a few questions perfunctorily from the lesson book, and then turn to gay talk about foot ball and dress, as if all the duty was done and the scholar only needed to be amused. Don't be one of that sort. Young Christians need to learn the fact of individual responsibility, and because you shirk out of work you do not therefore shift your responsibility upon some other shoulders, for wherever you have opportunity to work there you have an individual responsibility to God.

Daniel Webster one day at a dinner held at the Astor House in New York was asked by some of his friends, in order to draw him out, this question: "Would you please tell us, Mr. Webster, what was the most important thought that ever occupied your mind?" It is said that Mr. Webster merely raised his head and, passing his hand slowly over his forehead, said: "Is there any one here who doesn't know me?" "No, sir!" was the reply; "we all know you and are your friends."

"Then," said he, looking over the table, "the most important thought that ever occupied my mind was that of my individual responsibility to God." After this he spoke for twenty minutes on this subject.

That is what every young Christian needs to feel when he takes upon himself the solemn responsibility of the Christian life. He has responsibility for every one with whom he comes in contact, and just as surely as he enlists in Christ's army, the captain has some work for him to do. He may not merely be on the roll of enlisted and do nothing. Battles are won by the soldiers at the front, not by those who stay idly at the back.

One of the great dangers of ocean travel comes from derelicts, which are abandoned ships at sea. There are now supposed to be more than thirty such vessels floating about at the will of the current on the Atlantic ocean. One of them has a cargo of mahogany on board and is level with the water's edge. It has been drifting since 1891. The route of east and west bound steamers is fifty miles apart, and there is little likelihood that they would come into collision, but these derelicts have no pilot or captain on board, are steering for no port, and no amount of sounding will give warning of their nearness. So it is with so-called Christians who are drifting about on the sea of the world, of no use whatever, and serving only as a stumbling block for others who are really trying to do God's work and go His way. If you do not go to work in the church, you may become a spiritual derelict, abandoned, pilotless and without a port. Could any life have a more terrible climax?

In a prayer meeting one night it was suggested by the leader that for the time being they consider the church as a locomotive engine, and ask each one what part he would prefer to be. One said he would like to be the whistle and wake up the sleepy land; another chose the bell to clang out "all aboard." One took the drive wheels, another headlight, another the cowcatcher, another the safety valve, another the crank or lever. But the man who did the most for the church always, who gave away about $1,200 out of a salary of $2,000, did not say anything. After a little the pastor asked, looking directly at him, "Brother, what would you like to be?"

"Oh, anything," was his answer, "if the fireman wanted a shovelful of coal perhaps he could throw me in to make things go."

And that should be the true spirit of the young Christian worker. Humble enough for any place where he is needed and ready to do what the Lord requires of him and the church needs of him.

Tyndall, the translator of the English Bible, had this motto: "Banish me to the poorest corner of the world if you please, but let me teach the little children and preach the gospel."

A short time ago there was in Troy, N. Y., a Sunday school teacher who had taught a Bible class for twenty-two years. Her original class numbered sixteen. The sum of all the scholars is 500. Three hundred of these became church members. Most of the class were poor, yet it supported a native missionary in Burma, a theological student in the south and aided a poor church in Iowa. Why cannot we have more workers like that woman? Perhaps God calls you into just such a rich harvest field.

The conversion of Dr. Morrison, the first Protestant missionary to China, was the result of the efforts of a timid young woman who gathered some ragged boys together in a class in the Sunday school. Morrison was one of them. The superintendent gave him a suit of clothes, after which he stayed away till they were worn out. The teacher hunted him up and promised him another suit if he would come back, but again he stayed away after getting the clothes. She sought him again and promised him another suit and then went after him for three Sabbaths, after which he always came of his own accord. He was converted and became a great worker. His greatest work was the translation of the Bible into Chinese.

A Christian woman, it is said, wrote upon the fly-page of her Bible these words: "Lay any burden upon me, only sustain me; send me anywhere, only go with me; sever any tie but that which binds me to Thy service and to Thy heart."

How to Help the Leader.

Tell of the old picture which represents the Christian in three attitudes. The first as a little child and upon his lips these words, "I learn"; the second as a laborer with a spade in his hand and upon his lips the words, "I work"; the third as a soldier clad in armor, with the motto, "I fight." Suggest that this should be true of every Christian.

Parallel Passages—Colossians, i:9-11; Galatians, vi:6; I Timothy, vi:12; Hebrews, xiii:16; Matthew, xxii:9; Isaiah, ii:3-5; Psalms, cxxii:9; John, xv:4.

Hints to the Leader.

The Endeavor Hymnal—102, 123, 128, 130, 135, 153.

This is the time to set before the young people the church work that stands ready for them to do. Ask the superintendent of the Sunday school to tell of any work he wants done. Let the Sunday school committee be ready to respond to his call and say what it is willing to do in the way of calling on absent scholars and bringing in new ones. Ask the pastor to suggest work his young people can do and ask the lookout committee to be ready with a response. The Women's Missionary Society might have something to suggest, in which case your missionary committee should be ready to answer: "We will do it." Your music committee, too, and your flower committee should be warned to be ready to respond to any call for help that may be made in the meeting by the pastor, the teachers, the superintendent of the Sunday school or the elders. Suggest to the social committee also that it be ready to say what it will do. It may be that individual members will respond to some call for a teacher in the Sunday school.

Close by a season of sentence prayers, followed by singing, "O, Jesus, I Have Promised," sung with heads bowed.

Sunday School Lesson for September 20 Discussed by Rev. J. E. Gilbert, D. D., Secretary American Society of Religious Education.

THIRD QUARTERLY EXAMINATION.

FIRST WORDS.—The lessons of the quarter cover a brief period of only forty years in the history of Israel, beginning with 1096 B. C., according to the received chronology. They are all taken from the writings of the Prophet Samuel, one from his second book, the others from his first book. Two kings, Saul and David, the first and second to ascend the throne, are sketched with Samuel as the connecting link, the adviser and friend of each. David occupies by far the larger place. He appears as a champion against the giant who defied the army of Israel and by various vicissitudes and changes he rises to the chief place of power through the suffrages of his own people. The two sovereigns are in strong contrast, the one exhibiting folly, the other wisdom.

FIRST LESSON, July 5—Israel Asks for a King (I Sam., viii:10-22).—To whom did Samuel report the desire of Israel? What did he say concerning the manner of the king? How would he treat the sons? How would he treat the daughters? What would he do with the harvests? What would he do with the vineyards? What would he do with the men servants? How would the people like this treatment of their king? What would the people do? How would the Lord regard their cry? When Samuel told these things, what reply did Israel make? What reason did they give for their determination? What did Samuel then do? What direction did the Lord make to Samuel?

SECOND LESSON, July 12—Saul Chosen King (I Sam., x:17-27).—Where did Samuel call Israel to assemble? Where was that? What did he say God had done for the nation? What did he say Israel had done to the Lord? Why did he make such a speech? After the speech how did Samuel proceed? Which tribe was selected out of all the tribes? What do you know about that tribe? Where was it located? What remarkable events in its history? What family was selected out of the tribe? What man of this family was chosen? Whose son was he? Why could not Saul be found? How did they attempt to find him? Where was he at last found? How did he appear among others as to stature? What did Samuel say concerning him? What did the people say? Where did Saul go? What did Samuel write in a book? What did the children of Belial say?

THIRD LESSON, July 19—Samuel Warns Saul and the People (I Sam., xii:1-5; 13-25).—At what period in Samuel's life is the lesson? What did he say of his condition? What of his conduct? What challenge did he give? What did he promise? How did the people respond? Whom did Samuel call to witness the popular verdict? What was the object in all this? What charge did Samuel give the people under the monarchy? What promise did he give? What warning did he give? What sign did he give of the Lord's presence and power? What did the people ask when they saw this? How did Samuel comfort the people? What did he promise concerning the Lord? What promise did Samuel make for himself? With what last word did he close the interview? What is the great thought of the lesson?

FOURTH LESSON, July 26—Saul Rejected by the Lord (I Sam., xv:13-28).—What did Samuel say to the Lord? What did Saul assert? What question did Samuel ask? What pretense did Saul make? How did Samuel boldly reply? What command had God given to Saul? What had Saul done rather than to obey this command? What three sins had Saul committed? What did Samuel say of rebellion? What sentence did Samuel then pronounce? What did he assign as the ground of that sentence? What confession did Saul then make? What excuse did he offer for his sin? What request did he make of Samuel? What did Samuel do? How did Saul attempt to restrain him?

FIFTH LESSON, August 2—David Anointed at Bethlehem (I Sam., xvi:1-13).—How did the Lord reprove Samuel. What order did he give? Where was Bethlehem? To whom was Samuel sent? What did Samuel fear? On what errand should Samuel go? On arriving at Bethlehem what did the elders say? What did they mean? What did Samuel do first at Bethlehem? What did he think about Eliab? What reply did the Lord make? What was the decision concerning Abinadab? What about Shammiah? How were seven sons treated? What did Samuel ask after the seven sons passed? What was the answer of Jesse? When David appeared what did the Lord say? What did Samuel do?

SIXTH LESSON, August 9—David and Goliath (I Sam., xvii:38-49).—How did Saul arm David? How did David like this armor? Why was he not pleased to wear the armor? What did he take in his hands? What did he take from the brook? How did the Philistine advance to meet David? How did he despise David? What did he do? How did he challenge David? What was David's humble reply? What did David say would be the result of the encounter? What made the battle between the two a test of strength between whom? What would that test display? How did David meet Goliath?

SEVENTH LESSON, August 16—Saul Tries to Kill David (I Sam., xviii:6-16).—What was the song of the women? How did Saul regard this? What did Saul say? From that day forward what course did Saul pursue toward David? What then came upon Saul? What did David do to comfort Saul? What did Saul thrust at David? How did David escape? What was the difference between the two men after that? How did Saul direct David? How did David behave himself? How did Israel feel toward David?

EIGHTH LESSON, August 23—Friendship of David and Jonathan (I Sam., xx:30-42).—Who was Jonathan? How had he excited the anger of his father? What did his father say to him? What did he require Jonathan to do? What was his purpose concerning David? What reply did Jonathan give? What did Saul then do to his own son Jonathan? Where did Jonathan go? Whom did he take with him? What was his purpose? How did he instruct the lad? How then did the shooting occur? After it what was done with the lad? How did Jonathan and David meet? How did David deport himself? What did Jonathan say to David?

NINTH LESSON, August 30—David Spares Saul's Life (I Sam., xxvi:17-25).—How did Samuel recognize David? What did he say to him? What did David reply? What question did David put to Saul? How did this indicate David's innocence? For what did David plead? To what did he liken himself? What does all this indicate in David's character? What confession did Saul make? What order did he give to David? What promise did he make? What did he say of himself and his conduct? What did David then display? What did he request? What was David's manly word concerning his own conduct in sparing the king's life? Whose protection did David invoke? How did Saul reply, kindly or otherwise? What prediction did Saul make concerning David?

TENTH LESSON, September 6—Saul and Jonathan Slain in Battle (I Sam., xxxi:1-13).—Where was the battle? Between whom was it fought? Who was victorious? What sons of Saul were slain? Who wounded Saul? What did Saul ask of his armorbearer? Why did he so request? Did the armorbearer consent? Then what did Saul do? Then what did the armorbearer do? How many died that day? How many committed suicide? On learning the results of the battle what did the Israelites do? And then what did the Philistines do? What occurred the day after the battle? Where was Saul's armor placed? Where was his body placed? What did the men of Jabesh-Gilead do? Why was this done? What was accomplished by this battle?

ELEVENTH LESSON, September 13—David Made King Over Julah and Israel (II Sam., ii:1-7; v:1-5).—How did David learn what he ought to do? How did he make the inquiry? How was he related to Judah? To what town was he directed to go? Where was that? Who went with him? In what way and to what purpose did he go? What did the men of Judah do? Why this second anointing? Why was not the first anointing sufficient? What did anointing signify? What did he learn concerning the men of Jabesh-Gilead? What did he do to them? What qualities in David's character did this exhibit? What did all the tribes then do? What did the representative men say? Who were the elders? What agreement did they make? How old was David at that time? How long did he reign? How long then did he live?

GENERAL COMMENTS.—1. We have in the lessons of the quarter a brilliant example of two men of God, a prophet and a king. The first as the mouthpiece and servant of the Almighty anointed both Saul and David. He reproved the former for his sins and called the whole body of the people to faithful service. He passed away with the approval of his countrymen after a career of great usefulness. The latter, hated and persecuted by the king, was protected by the Lord and elevated to the throne by the free act of the people. 2. We have in the lessons the picture of a man who began with excellent prospects, who proved unfaithful to his trust, rebelled against God, lost his throne, perished in battle with his sons, and died in agony and shame. 3. These three names, Samuel, David and Saul, stand forth on the pages of sacred history, each with a lesson to all after centuries, calling men to holy living.

QUESTIONS ANSWERED.

Any person may send any biblical question to Dr. Gilbert, 1503 R street northwest, this city, and receive answer in The Star.

396. It appears that Jesus after baptism went up straightway out of the water. Does not that prove that immersion is the true mode of baptism?

Answer. It is not the purpose to discuss in these columns matters in dispute among evangelical Christians, for all of whom and their opinions there is great respect. There is abundance of good literature on both sides of the baptismal question, which has been handled with ability by many sc