

THE
UNITED BRETHREN
ENDEAVORER

— ○ —
OTTERBEIN T. DEEVER

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The United Brethren Endeavorer

A MANUAL FOR UNITED BRETHREN
CHRISTIAN ENDEAVOR WORKERS

By ✓

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General Secretary of the Department of Young People's
Work of the Church of the United Brethren in Christ



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INTRODUCTION

THE first manual for United Brethren Christian Endeavor workers entitled "Effective Endeavor" was written by Henry F. Shupe, D.D., editor of the Watchword, in 1915. The edition issued at that time has been exhausted. There seems to be need, as there is constant demand for such a manual. The conference on Young People's work held in Dayton, Ohio, October 17-20, 1922, attended by sixty leading representatives of the Young People's work of the denomination, expressed the conviction that a book of this character is essential to effective service by the workers among our young people. There being so many changes in plans of work since Effective Endeavor was written, they therefore requested the author of this volume to undertake the preparation of a new publication. Since the author also recognizes the need for a book of this kind, and since there was none available, and since his own heart experienced a real burden to carry a message of practical plans to our faithful workers, gladly, but hesitatingly, he undertook this heavy responsibility. The volume is sent forth with the earnest prayer that it may serve the purpose intended and be a real blessing to all who seek its help.

Acknowledgment of valuable suggestions in the preparation of this book, obtained from the publications of the United Society of Christian Endeavor is gratefully given. The books especially helpful were "Officers' Handbook," by Amos R. Wells, "The Christian Endeavor Manual," by Francis E. Clark, "The New Junior Worker's Manual," by R. P. Anderson, and "Expert Endeavor," by Amos R. Wells. Material was also secured from Epworth League Methods by Dan Brummit. Editor H. F. Shupe gave helpful counsel and his book "Effective Endeavor" was used as a guide.

O. T. DEEVER.

HOW TO USE THIS BOOK

THIS book is designed to be used in three different ways:

1. For reading. It is hoped that this book will furnish interesting and helpful reading for young people, pastors, and others concerned with work among youth. Full credit will be given through the regular reading plan of the department of Young People's Work to Endeavorers who read it.

2. For reference on Christian Endeavor plans, programs, organization, etc. This book should be owned by Christian Endeavor societies, Christian Endeavor officers, pastors, and others, to use when the occasion requires, as, for example, when receiving new members, installing newly elected officers, holding business meetings, or organizing a new society.

3. For class or individual study. It is expected that all who aspire to leadership in Christian Endeavor work in the United Brethren Church will study this book. For this purpose it has been so arranged as to fit into the Leadership Training Course outlined herein. This at once classifies it as a book to be studied. To assist students a list of twenty questions is found at the close of each chapter. The aim of these questions is to indicate the salient facts to be fixed in mind.

TO OBTAIN CREDIT FOR STUDY

To all who pass a written examination on the contents of this book, there will be awarded, in addition to the regular credit for reading, the degree, "Leader in Christian Endeavor." Such persons will be entitled to wear a pin with the initials L. C. E. Their names will be published from time to time in the Watchword and also kept on an honor roll by the Department of Young People's Work.

The examining committee should consist of three persons, preferably the pastor, president of the Christian Endeavor society, and secretary. Or if desired three other persons may be appointed. This committee is to select two questions on each chapter of the book and the one being examined will write a paper of at least 500 words, using those questions as

a basis for the paper. Seventy-five percent is a passing grade. The committee of three may designate one person to grade one or all the papers, but should see that the work is carefully done. When the work is done in an institute, convention, summer school, or other similar place, the instructor should look after grading the papers, but a committee should select the questions.

AN ORAL TEST

If for any reason the examining committee should deem it advisable to make the test an oral one, each individual should be examined separately. All of the members of the committee should be present when the questions are asked and the discussion should be thorough. At least five questions should be asked on each chapter under this plan.

If an Endeavorer fails in the examination, the committee should point out where he lacks information and he should at once study the particular part wherein he failed and take another examination on that chapter or section of the book. This second examination need not cover the entire book.

CHAPTER I

STORY OF THE UNITED BRETHREN ENDEAVOR MOVEMENT

IN the fulness of time God made ready the church for the coming of a movement destined to be a blessing to millions of young people. Young People's societies have proven such effective agencies for helping youth and strengthening the church that it seems strange to us today that there ever was a time when such societies did not exist. Conditions were finally ripe for marshalling and utilizing the long dormant forces of body, brain, and heart found in our boys and girls and young people.

Here and there experiments were made with the hope of finding a plan of organization that would meet the requirements. This was an era of pink teas and religious amusements. Literary societies, clubs, musicals, and other make-shifts were relied upon by many to win the young people to Christ and the church.

On the other hand many spiritually-minded pastors were seeking a solution of the problem in a more substantial way. Individual societies for young people began to spring up here and there. A Young People's Association was organized by Theodore L. Cuyler in his church in Brooklyn, New York, in 1867.

In 1871 the First United Brethren church, Dayton, Ohio, organized a Young Men's Christian Association, which was afterwards changed to a Young People's Christian Association. The Summit Street United Brethren church in the same city also organized a

Young People's Christian Association in the winter of 1882 and 1883, with J. P. Landis as president.

First Christian Endeavor Society.—In the year of 1881 a young Congregational pastor, Rev. Francis E. Clark, in Portland, Maine, was considering what to do with a group of thirty or forty young people who had been converted in a gracious revival in his church. Several plans for directing young people in useful church work had failed in this church, because they were not strenuously Christian. On the second of February, 1881, these converts and a few others met with their pastor to consider what could be done.

This pastor came to this meeting with a plan matured. He had thought and prayed about it until he felt sure that God had guided him in the right direction. After a social hour the pledge and plan of organization for "The Williston Young People's Society of Christian Endeavor," essentially as we have it today, was proposed. After some hesitation the names of those present were fixed to the constitution and prayer meeting covenant.

The plan for the Christian Endeavor society was published by its founder and met with such general approval that it soon took the lead in all forms of Young People's societies. Within a year societies similar to this one were formed in several states, and different denominations had introduced them. This successful society gave great impetus to the Young People's movement, which was beginning to articulate itself into definite form in different quarters.

The success of the Christian Endeavor movement is due to its fidelity to the fundamentals of Christianity, to its adaptation to the needs and capacities of young life, placing the chief responsibility upon the young people themselves, and to its interdenominational fellowship.

The First United Brethren Christian Endeavor Societies.—The distinction of having organized the first United Brethren Christian Endeavor society is claimed by several. In March, 1883, a Christian Endeavor society was organized in the United Brethren church at Mt. Pleasant, Pennsylvania, by Rev. L. R. Jones. Rev. D. D. Lowery organized a Young People's society of Christian Endeavor at Manheim, Pennsylvania, in Febru-

ary, 1884. Rev. J. N. Munden organized along Christian Endeavor lines at Greensburg, Pennsylvania, in 1885. Greenville, Ohio, had a Christian Endeavor society in 1887.

Concerted Action Undertaken.—The necessity for united action was now beginning to be felt. In the Allegheny Conference in 1887 the Young People's societies were banded together in the "Young People's Christian Association of Allegheny Conference." A like organization was effected in the East Pennsylvania Conference in 1889, and in November of the same year another, in Miami Conference, was organized under the name "The Young People's Christian Union of Miami Conference."

Telescope Advocates a Denominational Organization.—In 1890 the Religious Telescope had something about the Young People's work almost weekly. The first suggestion for a general Young People's organization seems to have come from W. I. Murphy. He proposed that the United Brethren Church organize similarly to the Epworth League of the Methodist Church, with an organization to be known as "Loyal League of the United Brethren Church." That was on March 5, 1890. About a month later, Rev. L. B. Hix, of Muscatine, Iowa, stirred by Mr. Murphy's article, wrote proposing to organize the young people into the Otterbein League.

At the monthly meeting of the United Brethren Ministerial Association, of Dayton, Ohio, April 14, 1890, Dr. J. P. Landis opened a discussion on the question, "Shall we have a general organization of Young People's societies in our Church?" Dr. M. R. Drury, then associate editor of the Religious Telescope, followed with a well prepared article on the same subject.

The Call for a Convention.—The Association adopted a resolution favoring a Young People's convention, and M. R. Drury, J. P. Landis, and W. A. Dickson were appointed to call a convention, after getting the advice of the Bishops. This committee fixed June 4 and 5 as the date, and on April 30, the call appeared in the Religious Telescope.

The Ministerial Association which had appointed the committee represented different sections of the Church, and the call for the convention was approved by the Board of Bishops.

The Founding of the Young People's Christian Union.—June 4, arrived, and nearly two hundred delegates from widely

separated portions of the Church assembled in the First United Brethren church, Dayton, Ohio. Nine states and fourteen annual conferences were represented.

J. P. Landis was chosen chairman and Prof. W. D. Runkle, of Iowa, secretary. The committee on plan and organization consisted of Mr. E. L. Shuey, Rev. H. F. Shupe, Rev. L. B. Hix, Mr. W. O. Appenzellar, Rev. E. S. Lorenz, Rev. W. O. Fries, and Mr. L. A. Buckner.

The convention was divided into two camps. One group advocated the Christian Endeavor organization for local societies. The other group desired a form of local organization which would place our young people more exclusively under the direction of the Church. This latter group felt that the United Brethren people were lacking in a justifiable denominational spirit, and that it was unwise to place the young people of the Church, who were the hope of the future, under the influence and dominance of an outside organization.

The plan finally adopted was the result of mutual concessions. It provided for the organization of a general union of all the Young People's societies of all kinds in the denomination, to be called the "Young People's Christian Union of the United Brethren Church," leaving to the young people of the local church the choice of the form and name of the local society, whether it should be Christian Endeavor, Young People's Union, or some other name. The plan was unanimously adopted with much rejoicing, and the convention sang, "Blest be the tie that binds." The motto adopted was, "For the glory of God, and the salvation of men."

Object Stated.—The government of the General Union was to be under the direction of its officers and an executive committee. The object of the denominational organization was stated to be "To unite the Young People's Christian societies of the entire Church, of whatever name, for mutual helpfulness, for stimulating church loyalty and an intelligent interest in the various church enterprises, and for the organization and extension of Young People's Christian societies within the Church."

A similar constitution was adopted for the Branch Unions in the several conferences, and a Model Constitution was adopted for local societies. This was similar to that of the

Christian Endeavor society, except the pledge. Societies adopting the pledge were to call themselves Christian Endeavor, the name Christian Union being reserved for those without a pledge.

The object defined in this model constitution was never changed, and still is used just as first adopted. Senior societies were to pay to the Branch unions one dollar annual dues and Junior societies fifty cents.

First Officers.—The officers elected were: President, J. P. Landis; a vice-president for each Bishop's district—Mr. W. O. Appenzellar, Rev. W. O. Fries, Rev. L. B. Hix, Rev. M. R. Myer, Prof. J. A. Sollinger; corresponding secretary, Rev. W. A. Dickson; recording secretary, Prof. W. D. Runkle; treasurer, Mrs. R. L. Swain; executive committee, Prof. J. P. Landis, Rev. W. A. Dickson, Mr. E. L. Shuey, Rev. H. F. Shupe and Rev. A. E. Davis.

PERIOD OF ORGANIZATION (1890-1902)

With the Young People's Christian Union founded, organizations developed rapidly. Provision was made for publicity and helps, a missionary enterprise was undertaken, a periodical established, and progress made in many lines.

Department in the Telescope.—The executive committee secured space in the Religious Telescope for the new union, and designated Dr. M. R. Drury as editor of the department. By November some enterprising persons had begun to agitate for a separate Young People's paper.

Societies were rapidly organized throughout the Church. Some leaflets were written by the president, giving suggestions on organizing local societies and methods of conducting meetings. At the fall conferences of that year a number of Branch Unions were organized. In the Telescope of January 1, 1891, Rev. W. A. Dickson, corresponding secretary, reported that eighty-seven societies had enrolled in the Union and nine Branch Unions had been organized. By May 27, 1891, his report showed 295 societies with an aggregate membership of 10,000.

Anniversary Day Fixed.—In March, 1891, the executive committee suggested the observance of the anniversary of the happy organization of the Union. The first Sunday in May eventually became the day fixed for this celebration.

First Missionary Enterprise.—It was also determined to ask the young people to concentrate their prayers and free-will offerings on Anniversary Day upon the support of a Young People's church, to be established in Los Angeles, California.

Rev. E. A. Starkey was appointed to undertake the establishing of the church. By Anniversary Day, 1892, he reported an organized church of twenty-two members, a Sunday school of thirty, a lot purchased for \$2,750, and a chapel erected. In 1893, Mr. Starkey died of typhoid fever, and Rev. J. S. Pitman was appointed. He succeeded in building a beautiful modern church, the entire property being worth, at its completion, \$14,000. It was dedicated by Bishop Hott in 1896. In the summer of 1911, this church site was sold for \$65,000, and the building taken to another part of the city, forming the third United Brethren church in Los Angeles.

The Second Biennial Convention.—When the second convention met in Galion, Ohio, in 1892, the number of societies reported was 448, with a membership of about 22,500. The name of the executive committee was changed to "Executive Council." The convention ordered the Executive Council to prepare a plan of organization and a constitution for Junior societies.

General Conference of 1893 Takes Action.—The Galion convention had authorized memorials to the General Conference asking recognition as a department of the Church, and the establishment of a separate paper as the organ of the Union. The request was duly approved, the department given a place in the Discipline, and the president of the local society made a member of the quarterly conference. The proposition of a Young People's paper was carried with enthusiasm.

The Watchword.—Rev. H. F. Shupe had used his pen frequently in the advocacy of the Christian Endeavor movement, and was a constant correspondent of the Young People's Christian Union department in the Telescope. During 1892 he had published an article in the Telescope entitled, "Christian Endeavor, Its Adaptation to all Denominations." This article

won a prize of twenty-five dollars, offered by the United Society of Christian Endeavor for articles on that subject in the denominational papers of the land. This enterprising young Endeavorer was elected editor of the Young People's paper, which was christened "The Young People's Watchword," later shortened to "The Watchword." The first number of the Watchword appeared September 2, 1893.

Four of the nine members of the Executive Council were elected by the General Conference—Mrs. L. R. Keister, Rev. W. A. Dickson, Rev. M. R. Drury and Miss Estelle Krohn. From this time on, the General Conference through its elected representatives on the Executive Council had an active part in directing the Young People's work.

Rev. W. A. Dickson, having moved to Chambersburg, Pennsylvania, resigned the office of corresponding secretary, and the newly elected editor was chosen by the Executive Council to that office.

The Elkhart Convention.—The third annual convention met in Elkhart, Indiana, June 21-24, 1894. The Bucklen Opera House, where the sessions were held, was generally crowded to its capacity. The convention was characterized by wonderful enthusiasm and spirituality. At least 800 delegates were in attendance and the audiences numbered as high as 1500. Thirty-three conferences, fifteen states, and Africa were represented. The corresponding secretary's report showed 1013 societies and 49 Junior organizations, with a total membership of 48,615. There had been collected for the Los Angeles church \$1,994.54.

The Union pledged itself to raise \$5000 by free-will offerings on Young People's Anniversary Days for the building of the church at Los Angeles.

Junior Constitution Adopted.—This convention adopted a Junior constitution prepared by the Executive Council. Many churches had not waited for the official constitution, but had proceeded to organize Junior societies, with the result that 49 were reported at the convention. From this on the Junior work received new emphasis throughout the Church.

Colors Adopted.—On June 17, 1898, the Council decided that the Young People's Christian Union colors should be white and blue, instead of white and sapphire blue as first voted.

The Des Moines Convention.—The fourth general convention was held at Des Moines, Iowa, in June, 1896, in the Calvary Tabernacle. The Union had now grown to 1,763 societies, including 183 Junior societies, with 70,374 members, of whom 6,443 were Juniors. Since the preceding convention \$3,293.22 had been paid to the Los Angeles church, and \$808.16 received as dues. Twenty-one states and countries, and thirty-one conferences, were represented, with an enrollment of 550. The Christian Stewardship idea was very prominent. There were forty-seven decisions for tithing on the floor of the convention.

The Toledo Convention.—The fifth general convention was held in Toledo, Ohio, in the First United Brethren church, in 1898. Six hundred dollars had been paid to the Weaver Memorial church, a new mission, in Chicago, Illinois, by societies which had paid their apportionments to the Los Angeles church, and about \$1,100 by the societies of the St. Joseph Branch, this church being located within their territory.

Office of Junior Superintendent Created.—The office of superintendent of Junior work was provided, for both the General Union and in the Branch Unions. Rev. W. A. Dickson was elected to that position, and Mr. E. J. Rogers was elected treasurer.

The Lebanon Convention.—“Soul-saving” was the keynote of the biennial convention which was held at Lebanon, Pennsylvania, in 1900. The number of societies was now reported as 2,008, of which 400 were Junior societies. Junior work received much attention, and the Junior rally on Saturday afternoon was the best and largest ever yet held at any of the conventions.

The Executive Council came before the convention suggesting the election of a general secretary who should give his whole time to the work and that a committee be appointed to consider the matter. The committee recommended the creation of this office and the election of a competent person. The committee and delegates in general were so unanimously in favor of the idea that it seemed certain to carry, when Bishop Hott called in question the right of the convention to take such action, claiming that this was the prerogative of the Gen-

eral Conference. The action finally taken was to memorialize the next General Conference to provide a general secretary.

The convention ordered that the offerings of subsequent Anniversary Days, until further action of the body, be given to the work in Porto Rico.

The General Conference of 1901.—President Landis reported to the General Conference that there were 1,500 Senior societies with a membership of 61,000, and 450 Junior societies with a membership of 1,900; and that the circulation of the *Watchword* had increased to 20,500. He stated that the proposition to elect a general secretary had the support of a majority of the convention, but the question was raised as to its right to elect such an officer. He requested instruction from the General Conference. The conference recommended to refer the question of electing a general secretary and providing for his support to the Young People's Christian Union, since that organization has the right to transact its own business.

The Watchword Grows.—On November 19, 1898, the *Watchword* appeared as a sixteen-page paper. In its enlarged form advanced classes in the Sunday school accepted it as their leading paper, and thus it secured considerable patronage in our Sunday schools.

The Canton Convention.—The seventh general convention was held at Canton, Ohio, in 1902. The number of societies reported at this time was 2,047, including 415 Junior organizations, and the membership was 80,963, including 15,998 Juniors.

The Branch constitution was so amended as to make the Executive Committee of the Branch Union consist of all the regularly elected officers. The Junior superintendent of the local Junior society was made a member of the Executive Committee of the Senior society.

President Landis Retires.—J. P. Landis had now given twelve years of arduous toil to the leadership of the Young People's work. He had seen the movement grow from a small beginning to magnificent proportions. These twelve years were years of foundation laying and the work had been well done. In accordance with his wish President Landis was relieved from the responsibilities of that office. Rev. W. A. Dickson, who had given twelve years of service as corres-

ponding secretary and Junior superintendent, was also released. Both were given assurance of the high appreciation of the young people in a strong vote of thanks tendered them.

The following officers were elected at the convention: President, Rev. J. G. Huber; corresponding secretary, Rev. C. W. Brewbaker; recording secretary, Lizzie Sheets; treasurer, E. J. Rogers; Junior superintendent, Mrs. J. W. Kitzmiller.

PERIOD OF READJUSTMENT (1902-1913)

The second period of our Young People's work might be called the period of readjustment. There was agitation for a change in name. The general management of the movement was changed from the control of the general convention, with elected delegates representing the conference unions, to direct control by the General Conference, through the Board of Control, thus placing the Young People's department on a footing with the other general departments of the Church. There also was agitation for a general secretaryship, with several plans attempted during the period for giving the movement the advantages of secretarial direction, a result finally reached.

Intermediate Societies.—Intermediate work was beginning to receive attention. On July 9, 1900, the Executive Committee meeting in the Watchword rooms at Dayton, Ohio, discussed the importance of this work.

The Beginning of Departmental Superintendents.—The beginning of departmental superintendents is found in an action of the Executive Committee July 9, 1900, in which it was agreed to ask Philo Drury to act as Missionary superintendent of the Young People's Christian Union, and Rev. C. W. Recard to be superintendent of Christian Stewardship.

The Winona Lake Convention.—The eighth biennial convention of the Young People's Christian Union was held in June, 1904, at Winona Lake, Indiana. The young people were lifted to heights of vision by such outstanding speakers as Rev.

J. Wilbur Chapman, Mr. Robert E. Speer, Mr. Luther D. Wishard, and Miss Eva Marshall Schantz.

Among others who attended this convention was a young preacher of twenty-one who hailed from the Sunflower State. Little did he dream that one day he was to become general secretary of the movement, which at that time was engaging much of his heart and energy.

The Executive Council submitted a resolution: "That the Executive Council be instructed to employ a field secretary, whose whole time shall be devoted to the work at as early a date as is consistent with plans for support; that the General Union provide such support through the Branches, each to bear its proportionate share." The resolution was discussed with spirit. Dr. Wm. M. Bell stated that the Missionary Board contemplated securing a field worker who would go among the Young People's societies without cost to them, and that a committee had been appointed to present the matter to the General Conference. The Council's resolution was referred to that committee.

The Christian Endeavor Name.—The agitation to change the name of the Young People's societies which had begun to be felt in different parts of the Church was given voice in this convention by Editor H. F. Shupe in a resolution that the new societies to be organized hereafter take the Christian Endeavor name. After some discussion, W. A. Dickson moved to amend by recommending to local Young People's Christian Unions to become Christian Endeavor societies. The resolution was discussed pro and con and finally laid on the table.

The Watchword had increased to a circulation of 34,000.

Departmental Superintendents.—This convention for the first time elected departmental superintendents as follows: Superintendent of Quiet Hour, Dr. P. W. Baer; Bible Study, Rev. E. S. Bowman; and Missionary Forward Movement, Rev. S. S. Hough.

Cooperation With Other Boards.—The Executive Council met in Topeka, Kansas, in 1905. The chief item considered was that of cooperating with the General Sunday school or Missionary board in securing help for the work, but no basis of cooperation was reached. The Council then decided to recommend to the General Conference the election of a gen-

eral secretary, and that an assessment be made to support the work.

The General Conference of 1905.—President Huber reported to the General Conference that the Union through its Branches was supporting three of our ablest foreign missionaries at an expense of \$1,500 annually, and native workers at a cost of \$1,100 annually; a total of \$6,976.00 was the Young People's Christian Union's gifts for missions.

The Greensburg Convention.—The ninth general convention was held at Greensburg, Pennsylvania, in June, 1906. The Watchword circulation had reached 39,000. At this convention the Christian Endeavor name was again the battleground. A majority vote was cast in favor of changing the name of the Young People's Christian Union to "Young People's Christian Endeavor Union," but the two-thirds vote required for amending the constitution was not reached. The question was referred to the next biennial convention, with a recommendation favorable to the Christian Endeavor name.

President Huber recommended that the general convention be dispensed with and the General Conference be requested to constitute the Young People's Work a regular department of the Church, to be directed by an executive council composed of a president, secretary, and five members to be elected by the General Conference, who shall serve without salary. This recommendation did not carry, but conditions seemed to be shaping for changes in the organization and promotion of the work.

Referendum on Name.—Following the biennial convention at Greensburg, a letter was sent to the officers of every Branch in America asking for a report on the question of changing the name to Christian Endeavor. Of these, thirteen favored a change, eight opposed it, while in six no action was taken or the result was in doubt.

Anniversary offerings were increasing each year. In 1906 the offering was for Albert Academy, in West Africa, and amounted to \$1,209.00. In 1907 the offerings were for the Alien Fund for Home Missions and reached \$1,595.00.

Indianapolis Convention.—The tenth and last biennial convention was held at Indianapolis, Indiana, June 25-28, 1908. Thirty conference Branches were represented. The number of

Young People's societies reported was 1,540, with 59,640 members; the Junior and Intermediate societies numbered 575, with a membership of 2,412.

Branch Unions.—The Branch Unions were growing and Secretary Shupe reported thirty-eight organizations, including Africa. Nearly all of them held conventions. Several had begun to make much of district rallies. Most of them had important mission or church extension enterprises and contributed about \$30,000 a year for these benevolent purposes outside of the Anniversary offerings.

The departmental superintendents of the Branches co-operating with the general superintendent of Stewardship, Rev. J. S. Kendall, had issued several tracts on Christian Stewardship.

Mrs. Kitzmiller reported the best year in the history of the Junior work as well as one of her busiest.

Among the important speakers at this convention were Governor P. Frank Hanley, of Indiana; Bishops G. M. Mathews, T. C. Carter, and W. M. Weekley. Dr. Landis made the closing address.

Important Actions.—This convention took the most important steps that had been taken since the beginning, in 1890. The first was to change the name to the "Young People's Christian Endeavor Union of the Church of the United Brethren in Christ," with the request that Branches and locals change their name to conform with that of the general union, except where it is not deemed wise for the present. A request was also made that as far as practical new societies should be organized as Christian Endeavor locals.

The second important action was a memorial to the General Conference requesting that body to constitute the Young People's movement, a department of the Church, to be managed as are the other departments; namely, by a board and such executive officers as the General Conference deems wise.

The General Conference of 1909.—President Huber urged the General Conference to provide the funds and supervision for promoting the movement. He brought attention to the fact that for nineteen years a prodigious amount of labor had been done gratuitously by the officers of the General

Union. He suggested that the Christian Endeavor Union as a child of the Church merited its support. He moved to endorse the action of the biennial convention changing the name from the Young People's Christian Union to the Young People's Christian Endeavor Union of the United Brethren in Christ. The motion was adopted.

The General Conference accepted the challenge and a board was constituted, to be known as the Board of Control of the Sunday school, Brotherhood, and Young People's Work. The following persons were elected as members of that Board: Ministers—C. W. Brewbaker, C. W. Recard, J. G. Huber, and J. M. Phillippi; Laymen—O. P. Beckley, M. A. Honline, A. A. Maysilles, G. G. Barrett, and H. M. Ambrose; Rev. J. G. Huber was made chairman.

The Responsibilities of the Board.—It will be seen that our Young People's Work had been placed in conjunction with the Sunday school and Brotherhood work, under the direction of one board, with one executive committee named by this board to direct these three phases of the work of the Church. On June 11, 1909, the members were called together in special session, meeting in the office of Col. Robert Cowden, Dayton, Ohio, the executive secretary for these combined departments. One of the first things discussed was that of an additional secretary to assist in the work, in accordance with an act passed by the General Conference. The duties of this additional secretary were "to promote the Men's Movement and the Young People's work, including the organization and development of men's Bible study classes, brotherhoods, leagues, Young People's societies, etc." O. P. Beckley, of Harrisburg, Pennsylvania, was elected to this position. However, Mr. Beckley decided not to accept and later a letter ballot was taken, resulting in the election of Rev. C. W. Brewbaker, who also resigned, and the matter was held in obeyance for a period.

Mrs. Kitzmiller Continues Junior Superintendent. — The merging of the Young People's work with that of the Sunday school and Brotherhood left no definite provision to promote Junior Christian Endeavor. Mrs. G. W. Kitzmiller was therefore elected to that position, beginning July 1, 1909.

H. F. Shupe Elected Acting Secretary.—Following the resignation of C. W. Brewbaker, O. P. Beckley was elected to serve for the Brotherhood and H. F. Shupe for the Young People's interests, both to serve without salary until the next session of the Board or until a regular secretary was found.

Recognition of the Branch Christian Endeavor Unions.—The Board of Control meeting in May, 1910, in Washington, D. C., passed this resolution: "We recommend that the Branch Christian Endeavor Union be recognized as an important unit in the development of the Endeavor work. We express it as the sense of this Board that the Branch Unions have the control of the Endeavor work, and wherein the duties of the Conference Board of Control of Sunday school, Brotherhood, and Young People's work seems to cover those of the Branch, the Conference Board refer these duties to the Branch Union. In any conference where there is no organized Endeavor Union, the Conference Board shall be responsible for all the duties prescribed until such time as a Branch Endeavor Union may be organized."

The Juniors and the Women's Missionary Association.—The General Conference having taken action making our Junior Christian Endeavor societies a field for missionary training, the Board meeting at Washington, passed this motion: "It is the sense of the Board that the action of the General Conference placed the Junior societies in a relation to the Women's Missionary Association similar to that sustained by the Young People's societies and the Sunday school to the General Board of Missions; that it gives no authority over the Juniors to the Women's Missionary Association in the matter of their government, but that the Junior societies are a field for missionary instruction and training on the part of the Women's Missionary Association."

Secretary Elected.—The Board continued its search for a secretary to promote the Brotherhood and Young People's work. In September, 1910, Rev. W. L. Bunger was elected to this position. He was well qualified for the work and began it with enthusiasm. A great deal of his energy and strength were given to the promotion of the Brotherhood work, with the coming of the Men and Religion Movement.

The Work Prospers.—As a result of Secretary Bunger's efforts a noticeable growth in the Young People's work was seen. He reported that during the year 1911-1912, twenty-three Branch conventions were attended, institutes for workers conducted by the secretaries, Board members, and other workers furnished by the Board of Control, and plans completed by which workers would visit all the conventions the coming summer and autumn. He reported seventy-seven new societies and two-thirds of the Branches paying their dues.

Ida M. Koontz Junior Superintendent.—The Executive Committee in May, 1913, confirmed the action of a special committee in electing Miss Ida M. Koontz as Junior Superintendent.

Board Meeting in 1912.—The annual Board meeting, in 1912, gave much attention to Christian Endeavor. Miss Ida M. Koontz, the new Junior Superintendent, presented an illuminating paper on the Junior work. Rev. C. W. Recard, of Canton, Ohio, pleaded for more careful treatment of the Intermediate age.

At this Board meeting the secretary reported visiting more than fifty cities in the United States, from Boston to San Francisco, in the Men and Religion Movement. On November 1, 1912, he resigned as secretary of the Brotherhood and Young People's work. Following his resignation, Dr. J. G. Huber was elected acting secretary of the Brotherhood work to serve without compensation, and Editor H. F. Shupe as Young People's secretary.

The Board Takes Action.—Preceding the General Conference at Decatur, Illinois, in May, 1913, the Board of Control recommended to the General Conference that the Board of Control be continued, but with two executive committees, one for the Sunday school and Brotherhood and one for Young People's work; that the General Conference provide a secretary for Sunday School and Brotherhood work; that the Young People's work be provided with secretarial direction without salary; this secretary to be selected by the Board of Control or the Executive Committee; and that the General Conference provide a promotion fund of \$500 for the Young People's work.

THE PERIOD OF RECOGNITION AND EQUIPMENT AS A REGULAR DEPARTMENT OF THE CHURCH (1913—)

General Conference of 1913 Takes Important Action.—The recommendations of the Board of Control were referred to the General Conference committee on Sunday school, Brotherhood, and Young People's work. This committee approved all the recommendations except that relating to secretarial work. The committee recommended a general secretary for the Young People's work at a salary not to exceed \$1,600; and that an assessment of ten cents per member be authorized for the Board of Control, one-fifth of which should be set aside exclusively for Young People's work. Anniversary Day offerings and annual dues were also to be used for the Young People's department.

An animated discussion followed. Some felt that too many secretaries were being elected. Others believed that the results to come from the work of such a specialist would far more than justify the expense incurred. A vote was finally taken and the report adopted. The committee on salaries fixed the salary at \$1,800 a year instead of \$1,600.

The ballot for a general secretary for this department resulted in the election of Rev. C. W. Brewbaker, of Baltimore, Maryland, but a subsequent telegram announced his resignation.

O. T. Deever Elected Secretary.—Among the delegates at this General Conference was a young Branch president from Kansas, Rev. O. T. Deever. He had recently become pastor of the Telescope Memorial church at Kansas City, Missouri. A second ballot resulted in his election as secretary of the Young People's work. The responsibility of the new position seemed so overwhelming and the condition of the mission church of which he was pastor so critical that the new secretary was at a loss, at first, to know what attitude to assume toward this call of the Church. Friends suggested that he take time to think over and pray about it.

As there were almost no funds with which to begin the work, the new executive committee gave the secretary time in which to shape up the work at Kansas City, so he could leave without injury to the church there. After mature de-

liberation the responsibilities of this office were undertaken May 1, 1914. In the meantime, Editor H. F. Shupe had been again serving as acting secretary without salary.

Junior and Elementary Worker.—At the meeting of the executive committee Miss Ida M. Koontz was elected elementary worker and Junior Christian Endeavor superintendent, to be under the direction of the executive committees and the secretaries of the Sunday school and Christian Endeavor departments. She was to give one-fifth of her time to the Junior Christian Endeavor work.

New Department Lacks Funds. — One-fifth of the money coming to the Board of Control was to go to the Young People's Department. This was inadequate. To relieve the situation Secretary Deever moved his desk into the office of the Watchword at the gracious invitation of Editor Shupe. While the secretary was in the field, Editor Shupe did the clerical work without any expense. In the meantime Secretary Deever undertook the difficult task of doing evangelistic work and carrying the Christian Endeavor responsibilities at the same time, in order to finance the department.

When the Board met in 1915, Secretary Deever reported \$850.15 received from evangelistic services, with \$1,901.15 received from the budget. The year closed with a balance of \$153.33. The secretary had attended ten conventions and forty local or district rallies, seven annual conferences, and had traveled about 12,000 miles. He had made one hundred and fifty Christian Endeavor addresses, besides carrying on extensive correspondence. In seventeen weeks of evangelistic work there were 304 conversions, 293 additions to the churches, 162 decisions for tithing, 296 decisions for the Quiet Hour, and 53 Life-Work Recruit decisions.

Membership Begins to Increase.—At the meeting of the Board in 1916, Secretary Deever reported a gain in Christian Endeavor membership of 9,317, and a gain in societies of 116. He had attended twenty Young People's conventions that season and the department had supplied other speakers to eighteen conventions.

Under the leadership of Miss Ida M. Koontz splendid gains were being made in Junior work.

The Plan of Cooperation With the Women's Missionary Association.—The Board at its 1915 meeting endorsed a plan outlining cooperation with the Women's Missionary Association to give missionary training to our Juniors. The plan included a general committee of three members, one appointed by the Young People's Department, another by the Women's Missionary Association, these two selecting a third person. Supplementary missionary stories were to be provided for the Junior societies by this committee. Secretary O. T. Deever, Miss Vera Blinn, and Miss Ella Hamilton were later made this committee.

In August, 1915, the executive committee authorized the preparation of a manual for United Brethren Christian Endeavor workers by Editor H. F. Shupe. This splendid book, "Effective Endeavor," appeared later and met a great need, being the first of its kind.

At the close of the year 1915, Secretary Deever moved to the new United Brethren Publishing House, and finally the Young People's Department had its own headquarters.

Raising Money for the Work.—In 1916, the executive committee authorized a "dollar league" campaign to raise \$1,000 to supplement the funds of the department. Dr. W. R. Funk, agent of the Publishing House, very graciously wrote twenty letters to twenty different people asking for gifts of \$50 each to help the Young People's work. Ten replied by sending in checks for \$50 each. Secretary Deever promoted the dollar league plan, writing one hundred and fifty letters asking for dollar gifts.

At the annual session of the Ohio German Conference, in the fall of 1916, Secretary Deever told the story of the Young People's work and the need for funds. A widow, Mrs. Koch, of Danville, Illinois, at the close of the meeting put five dollars in his hands with a promise that an additional five dollars would be added. The money was wrapped in a bit of tissue paper, and had been given to Mrs. Koch by her dying husband to be used in the work of the kingdom. For a year she had watched for the best investment she could find. She was impressed that here was her opportunity. Secretary Deever received the money with great joy, feeling that it was given in answer to prayer. The story of that widow's gift was

told in a number of places and as a result several hundred dollars were contributed to the work. Altogether \$1,315.80 was gathered, bringing encouragement and a more hopeful outlook.

The General Conference of 1917.—In his report Secretary Deever showed that in three years the membership had grown from 86,051 to 105,966. He also reported a gain in Comrades of the Quiet Hour, Tithers, Life-Work Recruits, Endeavorers enrolled in mission study classes, young people joining the church, money raised for different purposes, and thousands of young people helped and forwarded in the Christian life.

During the three years the secretary had attended fifty Christian Endeavor conventions in all but two of the conferences, and 152 institutes and rallies. He had assisted in 25 general church institutes at the expense of the department, had witnessed 300 Life-Work Recruits bow at the altar in dedication to life service, 500 conversions, 200 decisions for tithing, and 350 for the Quiet Hour.

The Four-Year Program.—The General Conference adopted a four-year program for the Christian Endeavor work of the denomination, harmonizing it with the denomination's four-year program, which was later changed to the United Enlistment Movement.

Name of Branches Changed.—This General Conference authorized the changing of the name of the conference organizations. When the Young People's Christian Union was organized, the conference organizations were considered Branches of the general organization. When the Young People's Christian Union ceased and the Board of Control took its place the term "branch" lost its significance. Hence it was decided that the conference organization should be called the "Conference Christian Endeavor Union."

S. P. E. Plan Outlined.—In August, 1917, the executive committee approved a plan of giving credit to young people for reading good, religious books. The plan was known as the "Student in Personal Efficiency" plan, which was later made the "Supplemental Personal Efficiency" plan.

Financing the Department. — The plan of financing the Young People's Department was changed and the young people were given two and one-half percent of a united budget.

However, this fell short of meeting the expenses of the department and an active Anniversary Day campaign was planned for 1918. This Anniversary offering was the only one that had been allowed to go directly to the department and the Young People responded in a magnificent way, giving \$1,664.52.

The Slump During the War.—In 1918, with thousands of young men gone to war, there was a slump in the Christian Endeavor societies throughout the Church. About 300 societies were disbanded, many of them temporarily, some of them permanently. However, in spite of the severe war losses the membership in the Christian Endeavor societies was still considerably ahead of what it had been.

Reconstruction Campaign.—In the spring of 1919 a vigorous reconstruction campaign was launched by the Board. In 1915 a new Christian Endeavor Crusade had been launched with splendid results. It was later modified to include the Million Campaign promoted by the United Society of Christian Endeavor and was named in our Church, the "Crusade for Millions." These campaigns had assisted largely in the gains preceding the General Conference of 1917. With the losses of 1917-1918 it was found necessary to take vigorous steps to start the work on the upgrade again.

To organize 300 new societies and reconstruct all the societies in existence was made the goal. It was launched April 6, 1918, to culminate on May 4, and had a splendid effect.

The United Enlistment Movement.—In 1919 came the United Enlistment Movement, a continuance of the four-year program. Under the pressure of a great war-time emergency the church undertook to raise \$4,000,000 to maintain its work during two years. The Young People's Department was guaranteed \$6,875.00 a year. For one year Secretary Deever gave about half of his time helping promote this great cause in the Church.

The United Enlistment Movement was the greatest single movement ever undertaken by the Church. The young people contributed largely to its success. About one-half of the 20,000 tithers enrolled through it were Endeavorers. Practically all of the 2,000 Life-Work Recruits enrolled were Endeavorers, and the efforts of the young people in their societies, con-

ventions, and through the Young People's Department were largely responsible for the remarkable showing.

The Life-Work Recruit Movement.—The Life-Work Recruit Movement for our Church began in the Conference Christian Endeavor Union convention of Illinois. The matter was taken up in most of the conventions and usually decisions were secured. Finally the General Conference of 1921 definitely committed the responsibility to promote this great cause to the Young People's Department.

Bishop's District Conferences.—In October, 1919, the presidents of the Conference Christian Endeavor Unions and other Conference Union officers were invited to Bishop's district conferences to be held at Harrisburg, Pennsylvania; Columbus, Ohio; Indianapolis, Indiana; and Kansas City, Missouri. Since the biennial conventions had been discontinued, no other general conventions had been held and the general secretary had no way of calling into counsel the Conference Christian Endeavor leaders, who were the ones to execute plans made. These District Conferences filled a long-felt need and gave great impetus to the work.

Results of the District Conferences.—One of the results of the conferences held in the Bishop's districts was a noted gain in the unification of the work. A definite advance in district organization in each conference Union was accomplished.

Perhaps the most important outcome was the movement toward employing field secretaries for the Conference Christian Endeavor Unions. For several years the Virginia Union had paid part of the salary of Rev. Miss Ida M. Judy for summer work. Southeast Ohio was the pioneer in undertaking the support of a worker the year around. Rev. E. E. Harris, a student in Otterbein College, was elected as field worker for that conference in the convention which met at Circleville in 1919. He gave his week ends to the work. The good results of this plan was related in these conferences and soon other Unions took it up, until in 1923 five Unions had secretaries giving part time to the work the year around and others who gave full time for a month or more during the summer.

The Tide Turns.—During the winter of 1920-1921, a new enthusiasm stirred in the Christian Endeavor societies. The

discouragement from the loss of the war period was beginning to be forgotten and the work became more hopeful.

Mrs. O. T. Deever Helps in the Junior Work.—In 1915 at the request of the Sunday-school department, which needed her full time, Miss Ida M. Koontz was relieved from responsibility for the Junior Work. From that time on the responsibility fell on Secretary O. T. Deever. Very soon, however, his wife began furnishing helps to the Watchword and in other ways gave encouragement to the work. For six years she continued her work. Following the General Conference of 1921, she was compelled to relinquish the work, but Mrs. Stanley Williams, of Parsons, Kansas, gave the secretary excellent help in providing Junior topic helps in the Watchword for over a year.

Victories Reported at the General Conference of 1921. — Comrades of the Quiet Hour had been enrolled to the number of 7,000 during the quadrennium, 5,000 new tithers secured, and 500 new Life-Work Recruits enlisted. Several thousand students in Personal Efficiency had taken up the work and there were many evidences of new life and enthusiasm.

The Four-square Campaign.—A forward movement, known as the Four-square Campaign, in keeping with a similar campaign outlined by the United Society of Christian Endeavor, was authorized. This campaign included the organization of Alumni Councils, constructive work for adolescent boys, vigorous promotion of the S. P. E. course of reading, and the appointment, in churches having no Young People's societies, of Directors of Young People's work.

Efficiency Chart Authorized.—The General Conference gave its approval to a denominational Efficiency Chart. Most of the Conference Unions had schemes of credits, but nothing had been attempted on a denominational scale. After consultation with Conference Union presidents and other leaders, a new revised Efficiency Chart was published early in 1922.

Leadership Courses.—The General Conference put its approval on a study plan to be known as the "Leadership Training Course." Credits were to be given for doing study work in local societies.

Junior Jewels.—Boys and girls who cannot read and who are too young to enter actively into the work of the Junior

society were authorized to be enrolled as Junior Jewels. The plan of cooperation with the Women's Missionary Association was endorsed.

A Junior and Intermediate Superintendent Elected.—On July 5, 1921, the Board of Control, in harmony with an action of the General Conference, authorized the election of a general Junior and Intermediate superintendent. The executive committee had recommended to the Board the election of a general Junior and Intermediate superintendent for part time, but the Board decided that a superintendent should be elected for full time. Following this action the executive committee, in November, 1921, employed Miss Myrtle Lefever, of York, Pennsylvania, who was to take up the work on full time June 1, 1922.

Miss Lefever began her work with consecration and interest, in a very fruitful field. Her presence in the conventions was heralded with joy and enthusiastic reports of her splendid addresses and institute work were received from many sources.

The plan of cooperation with the Women's Missionary Association was proving more and more effective. Glad Chests had been provided and that year \$1,208.70 was contributed by the Junior societies through the Women's Missionary Association.

A Mile of S. P. E. Certificates.—During the winter of 1921 and the spring of 1922, the Christian Endeavor societies were more active than they had been in years. The office of the department issued one mile of S. P. E. certificates and 20,000 credits for books read.

Conference on Young People's Work.—In the fall of 1921 the Bishop's district conferences were held at Harrisburg, Pennsylvania; Columbus, Ohio; and Indianapolis, Indiana. The suggestion was made that a conference be held at Dayton, Ohio, for the entire denomination in 1922. The matter was duly approved by the Board of Control and then by the Conference Unions in their conventions, and sixty representatives from twenty conferences convened in our First church, Dayton, Ohio, October 17-20. The conference opened with a fellowship supper attended by about 500 Endeavorers from Dayton and vicinity. Anniversary banners were awarded to Pennsylvania, Miami, and Indiana Conference Unions for having made the best showing in the number of churches holding Au-

niversary services in the conferences in their group. It was agreed that the banners be re-awarded each year.

A new book was ordered prepared by Secretary O. T. Deever; a yearly calendar provided; the next Anniversary program and financial campaign planned; backing given to the general Junior and Intermediate superintendent, with approval for her to give full time continuously to the work after her school year, financial help being promised if necessary; and many other forward-looking plans adopted.

The Interdenominational Outlook. — While the Young People's work in the United Brethren Church had been solving its problems and growing in efficiency and numbers, the work in other denominations was also flourishing. Over eighty evangelical denominations had endorsed the movement and most of them had adopted Christian Endeavor as their only young people's society. The Christian Endeavor leaders had spread their gospel until the cause was established in every country of the globe. Next to the United States it is especially strong in Great Britain, Germany, Canada, Brazil, South Africa, Australia, India, China and Japan. Some had predicted that the movement would wane, having spent its force and lost its youthful enthusiasm, but instead of slackening in its activities it is constantly gathering momentum as time passes. It is no longer an experiment, but is here to stay as a department of the church.

QUESTIONS TO CONSIDER

1. What prompted the organization of the Y. P. C. U.?
2. What two different ideas as to the local society prevailed at that time?
3. How was the general Union organized?
4. What characterized the first twelve years of the movement?
5. Tell of the founding of the Watchword.
6. What in your judgment was the value of the biennial conventions?
7. How did the Junior movement begin?
8. Trace the development of the Intermediate movement?
9. How would you characterize the second eleven years of the movement?

10. What important changes were made at the biennial convention at Indianapolis in 1908?
11. What occurred at the General Conference of 1909?
12. What is your opinion of the work of the Conference Christian Endeavor Union?
13. Name some persons who had much to do with the work in its early years.
14. What was done at the General Conference in 1913?
15. What important developments have occurred since that time?
16. Describe briefly the present plan for directing our Young People's Department.
17. How is the Young People's department financed?
18. What notable programs have been conducted by the Young People's department?
19. What effect did the war have on the work?
20. What is the present outlook?

CHAPTER II

PURPOSES THAT MOVE THE ENDEAVORER

IN the preceding chapter was given the story of the the beginning and development of the Young People's movement in the United Brethren Church. Its relation to interdenominational Christian Endeavor, which has spread throughout the world carrying unmeasured uplift to millions of youth, was shown. In this chapter the aim is to indicate some of the controlling purposes that move the Endeavorer in his efforts for Christ and the Church, showing why Christian Endeavor has proven the best agency for realizing these purposes.

PURPOSE REVEALED IN THE NAME

The name, "The Young People's Society of Christian Endeavor," admirably describes the object of the organization. By almost unanimous verdict, leaders in the different denominations have settled upon the proper aim of such effort, but they have used a number of names to tell the aim, none of them seemingly being so significant and complete in characterizing the thing named as The Young People's Society of Christian Endeavor. The name "Young People's Christian Union" indicates that the organization is for **young people**, that it is **Christian**, and that it seeks to **unite** their efforts, but it goes no farther in telling its real purpose. If the man in the moon were to visit the earth and learn the English language without knowing Church history what meaning would some of the names of young people's societies convey to him?

It Belongs to the Young People.—"The Young People's." That word "Young" is like a guard stopping a traveler as he is about to enter a castle, demanding that he pause to consider the character of the building into which he essays to go. This society has been dedicated to youth and he who diverts its use to any other purpose is violating the God-given inspiration for its existence. The Church has its chief opportunity for enlistment, instruction, and training in the period of youth. Only youth responds in the highest degree to these functions of the Church.

The next word is "People's." This organization is for "folks." It is to help human beings in their outreachings after God. It is to link humanity with Deity. Note that this word is in the possessive case, indicating possession. This society is not for the young people, but belongs to them.

Original Ideas Have More Grip.—The pastor and other older leaders in the society act as an advisory council, offering encouragement and helping to work out a constructive program. God has given to every human being a strong liking for his own ideas. Each of us is naturally prejudiced in favor of his own plans. The right to begin something is a God-given inheritance. Billy is tickled when father trusts him to drive the big bay team. Mary is gratified when given complete responsibility for preparing a special dinner. No one wishes to be a machine, acting only when some one else presses a button or moves a lever.

Responsibility Steadies and Gives Courage.—Roger Babson, the great statistician, tells the story of a cat and the transformation which came to it. The cat was timid and every time the Airdale pup from across the street approached the premises the frightened cat fled in terror. One day a change took place. Now it was the dog's time to run. The cat in defiance buried her claws in his nose and he fled in dismay. What was it that produced the change in the cat? It was a nest full of kittens in the basement. In other words, a responsibility had come to the cat and this had created courage and initiative. The Endeavorer has learned that young people react under the burden of responsibility in a most commendable way.

Years Do Not Tell Age.—It is a superior advantage to possess the hope, expectancy, eagerness to learn, willingness to follow, idealism, and other admirable traits of youth. Experience has proven that often older members are a great help to the younger ones and the presence of these in the society aids the work. The older member is trained in Christian service and has learned efficiency through practice, but unselfish consideration of the needs of others prompts him to modestly stand back and force the responsibilities of leadership on untrained shoulders, remembering that young people are more susceptible to training, and that the best success in training for service is attained when young people are enlisted. The present tendency is toward a more careful grading, grouping only those of the same age together.

It is a Social Unit.—The name calls the organization a "society." A society is "a group of individuals united by some form of common interest and having some organization." These individuals are associated together for companionship. They are bound together by a rope of two strands. One strand is divine, the other, human. If either of these strands is lacking, the tie will not hold.

The Social Hunger.—The society's name recognizes the presence in young people of a deep and controlling social hunger. They are "chummy." They go in "groups" or "gangs." Christian Endeavor is the effort of the church to use the social instinct to serve the best interests of young life rather than the worst. The church that frowns upon the efforts of Christian young people to get together for social activity consistent with high Christian ideals and in a good wholesome way is ignoring God's laws written in human nature, laying itself liable to all sorts of disaster when the time of reckoning comes. Either that church will lose its young people or render them less useful to the kingdom.

It is Coeducational.—Boys and girls, young men and young women, mingle together in happy fellowship in Christian Endeavor work. The cooperation of the sexes in service to Christ brings strength and training which can be found in no other way. Young people hunger for friends. These friends should come from both sexes. Good friends are heaven-sent messengers of hope and reinforcement. The truest friend-

ships that this world affords are often found in such societies. Young people have been saved from the destructive power of temptation and evil by friends found in a Christian Endeavor society. Dr. Ira Landrith in speaking of sparking says, "Let them spark; they had better be sparking at a Christian Endeavor meeting than on a bench in a park."

Christian Endeavor destroys the man-fearing spirit by its social contact. Timidity, backwardness, and stage fright disappear under its cordial and friendly influence.

It is Christian.—The next important word in the name is "Christian." The Endeavorer has only one ideal, and that is Christ. He has only one passion, that is to merit being called by the endearing name of him who gave himself a ransom for all. Christian Endeavor is social, but it is social to save; it is literary, but its productions are all "for the glory of God and the salvation of men"; it is musical, but its talent sings the story of redeeming love; it is fraternal, but its passwords are open secrets of grace and spiritual power.

The strength of a Christian Endeavor society is in its Christian ideals. It seeks steadfastly to cultivate the fervent, effectual spirit of prayer and devotion. No one can successfully maintain that it has not earned the right to its name. Such groups of young people exhibit higher standards of faith and conduct than the average. Whole societies refrain from questionable amusements, such as the cigaret, the dance, the movies, the theater, and the card table.

He Learns by Endeavoring.—The last word in the name describes how he learns to do things. He learns by action, by actually doing, or trying to do, a given task. Mary learns to cook, not by reading the cook book, but by cooking under mother's direction. Baby learns to walk, not by reading a book on physiology, but by walking. The first attempts bring a good many bumps and cries, without which no one ever learned to walk.

Practice Makes Perfect.—The musician acquires skill through practice. The athlete obtains muscle by exercise. The only way to learn to drive an automobile is by taking charge of the steering wheel and actually assuming responsibility for the goings and comings of that uncertain bit of mechanism. You can ride ten times around the world by the side of

another who does the driving and at the end be utterly incapable of driving a car with safety. On the other hand a few hundred miles of experience may bring some degree of efficiency in piloting that modern speedcraft securely along our highways.

"When will the Church give the young folks a chance?" the Endeavorer asks. Of course, first efforts at leading meetings and doing church work are crude and laughable, but how can one learn except by endeavoring? No doubt God measures the results of work by the "try" put into it. The stammering prayer offered by a young Endeavorer costs him ten times as much "try" as the prayer made by an older Christian, but no doubt brings ten times as much good, to the one who tries.

PURPOSE REVEALED IN THE MOTTO

When the Young People's Christian Union was founded, "For the Glory of God and the Salvation of Men," was chosen as a motto. This is a wonderful motto and United Brethren young people are fortunate that it is still theirs. This name speaks of the strong evangelistic purpose of these societies. But it is one thing to bring one's friends to Christ and it is another thing to keep them in Christ. Indeed Christian Endeavor societies are usually organized, as was the first one, after a revival, to hold the young converts from relapsing into their former sinful lives. This is not always an easy task and is worthy the concentrated efforts of a great organization like Christian Endeavor.

The Endeavorer confesses therefore that the Christian Endeavor name and plan affirms what he seeks to accomplish.

"**For Christ and the Church**" goes straight to the heart of the matter and expresses the ultimate aim of all Christian effort. Christ is the center and the circumference, the begin-

ning and the end, of all true Christian Endeavor activity. The Endeavorer believes in the church. He deplores any conduct by one who takes his name which speaks of unfaithfulness to pastor, church, church organization, or policy of the church. He does not approve a course of twisted enthusiasm which forsakes the church for a ministry outside of its circles. He discourages an exaggerated program of interdenominational activities that extends to the ignoring denominational plans and policies. God in his wisdom has seen fit to use to great advantage a multitude of different denominations. God seems to enjoy a variety. The Endeavorer believes in the right kind of denominationalism and seeks to unify the efforts of young people only along lines and in ways approved by the churches to which they belong.

Christ and the Church are One.—Christ and the Church are one as a husband and wife are one. The Endeavorer believes in Christ and he believes in his church. His purpose is to cultivate four great principles in the hearts and lives of youth as follows:

1. **Devotion to Christ.**—The principle meeting is a devotional meeting, usually called a prayer-meeting. The chief methods of work used are calculated to create a devotional attitude toward Christ. The pledge, the Quiet Hour, the tenth legion, the Life Service challenge, and other agencies used, are all directed toward the same end. Christian Endeavor adheres tenaciously to a program of open confession and committal. It believes in, and longs for, earnest, enthusiastic, Christian effort.

2. **Service for Christ.**—Christian Endeavor is unique in its emphasis on service. An Endeavorer recently dropped into a mission in a western city. There upon the platform were two dozen or more Endeavorers, leading the meeting. Hospital visitation, jail work, civic reform propaganda, and numberless other forms of service claim the Endeavorer's attention, because he is not happy unless at work for Christ. He counts the existence of a society useless and a joke unless a definite, constructive, persistent program of work is pursued.

3. **Loyalty to Christ's Church.**—The Endeavorer purposes to be loyal. He recognizes only two outstanding objects

claiming his devoted adherence; namely, Christ and the church. He aims to make United Brethren young people better United Brethren by giving them a stronger and more intelligent love for their own denomination. Loyalty is the foundation for patriotism, love of home, Christianity, civilization, and every other thing that is worth while.

4. Fellowship With Christ's People.—Fellowship is a prominent word in the Endeavorer's vocabulary. He stands for interdenominational fellowship, but never to the extent of disregarding the ties of denominational church life, which represents the first obligation of every church member. He is a convention goer, attending rallies, conferences, schools of methods, summer schools, and conventions. The greatest advantage he receives from these gatherings is the stimulating fellowship enjoyed. The Endeavorer has a large family of relations. He is related first of all to his own denominational agencies, departments, conferences, and Christian Endeavor organizations. He is also related to interdenominational units of Christian Endeavor activities, such as city, county, and state unions. Still further, he is related to every good agency for promoting religion and righteousness.

Purpose Shown in Constitution.—From the founding of the organization until the present, the model constitution for local societies has announced that the purposes of the Young People's society is: (1) To promote an earnest Christian life among its members, (devotion to Christ); (2) to increase their mutual acquaintance, (fellowship with Christ's people); (3) to make them more useful in the service of God, (service for Christ); (4) to promote loyalty to the Church of the United Brethren in Christ, (loyalty to Christ's church.)

PURPOSE REVEALED IN THE PLEDGE

“Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever he would have me do. I will make it the rule of my life to pray and read the Bible, to support the work and worship of my church, and to take my part in the meetings and other activities of this society. These

things I will do unless hindered by conscientious reasons; and in them all I will seek the Savior's guidance."

The pledge is a standard of action. In it the Endeavorer declares a purpose. He sets for himself a goal. The main objectives of Christian Endeavor are announced. The one pledging affirms that his hope is to realize these objectives.

Trusting for a Purpose.—"Trusting in the Lord Jesus Christ for strength." The Endeavorer despairs of reaching his purpose without Christ's help. He disclaims ability to successfully accomplish his undertaking without the hidden reinforcement which the Savior alone can bring. He disparages his own strength and magnifies the all sufficient power of Immanuel.

Pledged to a Purpose.—"I promise him." The Pledge is a mutual contract entered into by God, the first party, and the Endeavorer, the second party. To be afraid of making promises is cowardly. It is a confession of weakness. The pledge is a covenant between friends for reciprocal benefit. It is a promise to do on a stipulated condition. In this arrangement divine help is guaranteed because the Lord himself enters into the plan.

Striving Toward a Purpose.—"I will strive." The Endeavorer does not promise to reach his journey's end, he only agrees to start and keep on going as long as he can. He does not publish how far he is going, but merely tells the direction. The word "strive" is a wonderful one; it stands for a motive, not an act. It recognizes God's approval, not of what we do, but why we do it. It crowns the will rather than the deed. We may stumble and fall all the way to glory, but as long as our faces are forward, heaven will be in sight and God's welcome ready.

Christ's Will Supreme.—"Whatever He would have me do." Unconditional surrender to Christ's will is anticipated. The headship is passed over to Jesus. His desire becomes the only guide that is accepted. The one aim is to discover Christ's program. This attitude immediately leads to Bible

reading and prayer as the only available source of information for knowing what Christ would have done.

Christ's Will Sought.—"Pray and read the Bible." To undertake to go Christ's direction without Bible reading and prayer is like daring to sail the ocean without chart or compass. The only adequate and unmistakable revelation of God's will is found in his Word. Bible reading, prayer, and meditation are to the Endeavorer not only directions for the journey of life, but sufficient provisions for all the way.

To Support the Church.—"I will support the work and worship of my church." A church neglecting, church condemning Endeavorer is an anomaly. B-l-a-c-k spells black, it does not spell white or anything else. E-n-d-e-a-v-o-r-e-r spells faithfulness to the church and its activities, and nothing else. One might wear a cap with the word Endeavorer on it, but that would not make him one, any more than wearing a uniform makes one a policeman.

Christian Endeavor is an attitude. It is the attitude of the child to the parent. The church is the parent. Christian Endeavor is the child. A child denouncing its parent despises itself, for it is the flesh and blood of the parent. The Endeavorer loves and supports the church.

To Take His Part.—The Endeavorer fits into a program. To join a Christian Endeavor society and take no part is as a member of a ball team refusing to practice or in any way play the game. The team would not retain him. He joins to play the game, not look on. He is to "rush the center," not sit in the grand stand.

Singing is not sufficient. Testimony, public prayer, service on committees, leading meetings, and other forms of activity are required. The requirement does not come as an arbitrary demand, but because it is a requisite to spiritual growth and happiness.

The Purpose to be Conscientious.—"Unless hindered by conscientious reasons." The Christian Endeavorer does not check himself in and out. No one keeps tab on him to ascertain whether or not he keeps his pledge. All are concerned about his purpose to keep it. The pledge is never broken until the purpose is broken. The only guard who watches the conduct of the Endeavorer is his own conscience. He halts at the

command of no voice except that of his own conscience, for when Christ calls he uses this spokesman to convey his message.

To Seek the Savior's Guidance.—Christ is the final arbiter in all doubtful questions. "What would Jesus have me do?" is the only thought when there is doubt as to whether the Endeavorer can at any time justly stay away from the Christian Endeavor meeting, or from church; whether he can fail to respond to some call for service to the society or the church; or whether he should speak or pray in the meeting or keep still. Christ alone has the right to decide whether a pressing engagement or disability justifies the pledge keeper in failing to meet certain expectations of the pledge.

The Purpose Stated.—The pledge is explicit. It leaves no doubt as to what is attempted. It is complete, approaching every angle of the Endeavorer's task.

Some have considered the pledge broken is worse than no pledge. It is argued that the faith and purpose of the young man or woman is weakened by pledging to do something in which they are apt to fail.

The Endeavorer wishes it clearly understood that the pledge contains no new obligations. No one can be a Christian and not strive to do what the pledge includes. All the pledge does is to plainly and forcefully set forth responsibilities already resting upon all who profess to be followers of Christ, and only such are asked to take the active membership pledge.

The unwillingness to pledge is often a makeshift for evading duty. It seems easier to dodge a duty without being pledged than after this covenant is openly avowed. The most sacred relations of life are sealed with covenant vows. Marriage is impossible without a pledge. Business, society, fraternities, and all the important activities of our civilization are founded on certain agreements and understandings. God has filled the Bible with pledges to man. If God binds himself to do for us, ought not we also be bound by a pledge? The pledge simply makes an indefinite purpose stand out in bold relief with clearly defined meets and bounds.

PURPOSE OF THE ENDEAVORER AS SHOWN IN HIS METHODS

Character is revealed by one's habits. What is done and how it is done tells the whole story. The methods employed by the Endeavorer indicate the purposes that actuate him.

Training Through Action.—The Endeavorer addresses himself to a program of action. He leads meetings, works on committees, speaks, sings, prays, campaigns, promotes, agitates. His motto is "action." He does this not only because he finds joy in it, but because it is only thus that he can obtain the training for service which he craves. He faces his task with the same determination that an athlete trains for the game. He endures hours of hard practice to be fit for the supreme test.

Skill Through Repetition.—The Endeavorer aspires to become efficient in God's work. He is not satisfied to do a service so holy in a bungling, ineffective fashion. He remembers that it is "line upon line" and "precept upon precept" that counts, and is willing to spend many of his spare hours busying himself at the duties committed to him by his society. He comes to every meeting eager to pray and testify and take his part, although he has done so dozens of times before. He realizes that by this active participation in the exercises of the hour he finds spiritual food and tonic for a tempted soul, and also is acquiring skill in the Master's service.

Strength Through Exercise.—The Endeavorer has such a horror of spiritual feebleness that he strenuously follows a course of religious activity. Activity is the law of life. There can be no life without action. Muscles atrophy, powers disappear, and faculties rot without exercise. The puny, flabby, weak-kneed, hollow-chested, pale-faced, pill-box Christian is despised. The Endeavorer longs for a robust and virile spiritual constitution and is willing to put forth the effort to secure it in the only way possible. This search for religious exercise leads him not only to take some part in every meeting, but also to find daily means of meeting this need. The Quiet Hour is an exercise he uses to stir and equip him for a day of witness bearing and service rendering for his Lord.

Cooperation Through Organization.—The Endeavorer is not individualistic. He is a team worker. Most of what he does is done at the side of a fellow-worker. He is an officer working with other officers, or a committee-man joining his powers to others appointed to do a similar task. He attends conventions, rallies, institutes, schools, councils, and business meetings so as to learn the strategy of the battle about to be fought. He is a soldier and does not fight alone. He knows the value of united effort. He finds himself in a net work of organic connections. He is hooked up with his own society, with his district of the Conference Christian Endeavor Union, with the Conference Union, and with the Young People's department of the Church. He is also connected with the city, county, and other Unions of the United Society of Christian Endeavor, as well as with the great organizations and campaigns of the church.

The United Brethren Endeavorer has a rather strenuous program of team work outlined for him, so much so that he finds it hard always to attain the standard set by his fellow workers. He is willing to pursue his vigorous program of cooperation for the good he gives and receives and to preserve his own attitude of cooperation. He therefore marches along, earnestly trying to meet the requirements of the case, without withdrawing from any of the units of church life which are doing business for the King.

Service Through Programs.—The Endeavorer works to a plan. He is a program builder. When he sets out on a journey he knows where he aims to go. When one campaign is completed he is ready for another. His successes have been won through the Million campaign, the Four-Square program, and others. The Endeavorer is like a wood chopper who allots to himself a certain number of trees to fell in a given time. He believes in programs, special days, campaigns, and everything which will set a definite objective and furnish a talking point for forceful advertising.

Standardization Through Charts.—The prospect of becoming lop-sided or twisted fills the Endeavorer with concern. He wants a symmetrical, well rounded, Christian life. The Efficiency Chart is to him a plumb line showing whether he is

square or crooked. It points out his weakness as well as his strength. It is a doctor's diagnosis enabling him to remedy the place where needed. The Chart not only helps the society to straighten out the crooked place, but it registers its good work and places it in a position to receive a reward for faithful work. The Endeavorer believes in reward for good deeds and punishment for bad.

Accuracy Through Reports.—The day of reckoning is a marked place on the Endeavorer's calendar. A day is coming when his failure will be revealed. A day of rejoicing is also in prospect when his successful work will be mentioned in the presence of hundreds of other Endeavorers in the annual convention. The idea of competition appeals to him. Hence he keeps careful records and sends in his reports to the proper persons at the right time.

QUESTIONS TO CONSIDER

1. Do you consider the Endeavorer's name a good one?
2. How does the Christian Endeavor name reveal the purpose of the movement?
3. What characteristics of the movement are shown in the name?
4. Is Christian Endeavor psychologically sound?
5. What is the Endeavorer's motto?
6. What great principles gather about the motto?
7. Do you regard devotion to Christ as an essential?
8. Why is loyalty to the church so essential?
9. Why must a real Christian Endeavor society render service?
10. In what regard is fellowship a fundamental of Christian Endeavor?
11. Is the pledge an advantage or disadvantage?
12. What is the purpose of the pledge?
13. Name the principle obligation outlined in the pledge?
14. Why must the Endeavorer take a pledge?
15. What do you consider the principle Christian Endeavor methods?
16. How do these show the purpose of the movement?

17. How does Christian Endeavor differ from other organizations for young people?
18. Why does the Endeavorer insist on expression?
19. What value does the Endeavorer place on organization?
20. What use does the Endeavorer make of charts and reports?

CHAPTER III

THE ENDEAVORER'S PRINCIPAL METHODS OF WORK

THE previous chapter indicated some of the purposes that move the Endeavorer and portrayed the end sought. In this chapter the characteristic methods used to accomplish that end are set forth.

SELF-DIRECTION THROUGH OFFICERS

It has been found that Christian Endeavor must be organized to even approximate commendable results. A Sunday-school class or other unit of church life could do good work with no officer except a teacher but not a Christian Endeavor society.

The Right to Self-Determination.—The Endeavorer gladly binds himself by fixed obligations to an organization officered by those of his own selection. He is not so willing to give this allegiance to an authority imposed upon him from without. He takes his commands from one who is in turn responsible back to him. It is a mutual arrangement. He subscribes to duties imposed by an officer whose authority he can at any time revoke. In reality he is doing his own directing through a proxy.

Responsibility Fixed.—It is not forgotten that what is everybody's business is no one's business. Where two or more persons work together to perform a given task there must be a placing of responsibility. All cannot play the piano, but someone must. Each Endeavorer need not keep the minutes of the business meetings, but someone should. Confusion would result if the entire society did the correspondence. One must be given this duty. The society owes it to its members to find work for each one to do.

Work Distributed.—If all are to lift together, the place of each lifter must be fixed and all must lift at once. The biggest job is to pass the work around so all will help. If any have burdens too heavy, they should be relieved and those doing nothing should be led to play their part. The best and only scheme ever devised to bring about this desirable result is careful organization. God is the original user of the idea of organization. Everything that God creates is organized, that is, arranged in interdependent parts, each having a special office with respect to the whole. God always connects the parts to the whole so that working order is the result.

Examples of Organization.—All the parts of the human body function for the whole. Trees are so made that roots, branches, leaves, and bark all contribute their share to their life and growth. Soil, rocks, iron, water, and other elements play their part in making the earth a fit place for man to inhabit. All things that God made are useful when organized. The automobile ceases to be useful when some one or more parts quit working. A shoe is useful if the sole and uppers are properly related. If the sole be disconnected from the rest of the shoe it is good for nothing until fixed for service.

Success Depends Upon Officers.—A Christian Endeavor society can only succeed best when every officer does his part. Not the individual alone suffers, but the society, when there is failure. Inefficient and lazy officers, if not changed by prayer and encouragement, should be relieved of responsibilities they refuse to perform, because the society is as helpless without faithful officers as a grasshopper without legs or a bird without wings. The hands and feet of the organization are its officers. Christian Endeavor has no alternative but to die or change into some other kind of an organization when its officers fail. God has endowed some creatures with two ways of getting about. The chicken can both walk and fly, but a Christian Endeavor society has only one way to get anywhere. If this means is lacking it does not go. With God there are no alternatives. We must eat or die, and a Christian Endeavor society must function or die.

This is one of God's imperatives and it rests upon a fundamental necessity of human nature. God so hates inaction and uselessness that he has established an eternal, irrevocable de-

cree that whatever does not act shall be destroyed. If the heart does not act it dies and carries death to the whole body. There is not a member of the body but whose inaction or lazy work will impair or destroy the whole.

This law acts two ways. Inaction brings death, activity induces health and growth. Officers who work exhibit surprising development. A young Christian Endeavor president discovers his powers and the church is amazed and delighted with the outcome. Christian Endeavor officers turn into preachers, missionaries, Y. M. C. A. secretaries, Sunday-school superintendents, and other leaders of church work.

EXPRESSION THROUGH MEETINGS

The Endeavorer is confined to certain fundamental methods because young people are what they are. They are social and receive more benefit from worship with other Christians than if alone. God has decided that man must not forsake assembling with others. There is no possible way for Christian Endeavor to exist without meetings. However, the Endeavorer wishes it always remembered that the prayer meeting or any other meeting is not the ultimate goal of the society. It is only a means to an end. Spiritual life with service as the expression of that life is the goal.

The Devotional Meeting.—The chief meeting of the society is a "prayer meeting," or as the United Brethren Endeavorer prefers to call it, a "devotional meeting." This term is thought better because this meeting is not exclusively a prayer meeting. Prayer is a major factor in it, but not an all inclusive one. Singing and speaking are also integral and essential features of a good Christian Endeavor meeting. The higher the type of devotion, the better the meeting.

If this meeting be allowed to take the nature of a study class, it degenerates from its true and only rightful purpose. Since a study class could still be devotional it is better, perhaps, to keep in mind the designation "a prayer meeting"

to protect it against the temptation to switch to another main track and go to study rather than expression.

Expression, Not Merely Impression, the Aim. — The Endeavorer dares not lose his aggressive attitude toward his task. He is giving out, not taking in. Although weak, ignorant, and inefficient, he has undertaken the work of a helper and instructor, presumptuous as that may seem. He tries to benefit someone else by giving his testimony and religious experience. In turn he seeks help from others. But the chief good he obtains is from what he attempts to do for others and not what he himself receives. This order he does not reverse, because the devotional life refuses to unfold under any other program. Fine development and growth is impossible in any other way. An unbending law of God has been discovered and he steadfastly refuses to be deflected from this method of doing things.

The Business Meeting.—The business meeting is considered important because organization and accuracy in doing God's business are impossible without it. Self-determination necessitates a meeting, where the ideas of the whole group can find expression. The business meeting is maintained because in no other way can the work of the workers be adequately reviewed. Enthusiasm for the task is created and fostered by discussion. The Endeavorer learns to be ruled by the majority by registering his vote then abiding by the result. One man rule is not likely under this plan. When the cherished program of a president or other leader, backed by a strong will, passes through the mill of independent and unfettered thinking on the part of a group of fellow Endeavorers, what might otherwise be dominance, ceases to be such and is only good, vigorous leadership. Young people wish to be taken into counsel and told where it is proposed to go before they start on the journey.

The Social Meeting.—It is true that the social element is a big factor in all meetings. The hearty handshake and friendly greeting add much to gatherings of young people. But there is little time in the devotional and business meetings to visit unhampered by a fixed program. The opportunity to converse together is desired by young people because they are made with this inclination by God.

Play is a God-implemented instinct. The right to play is a divine gift not to be taken away. One of the biggest jobs of the church is to find proper ways for the play desire to express itself under wholesome and helpful environment. Most of the sins of young people are social sins. These social sins can best be corrected and eliminated by social influences. The Endeavorer is greatly influenced by his friends. Reinforced by a group of sympathizing friends he can stand for high standards with success; left alone to the strength of his own will, he often succumbs to the temptations that beset his pathway.

Meetings for Study.—The Endeavorer is a student. He is a learner. There are certain meetings in which he learns by doing. There are other meetings in which he supplements what he has learned from the preaching of his pastor, from the teaching of his Sunday-school teacher, and from other sources, by studying a book under a good instructor. The Endeavorer is so eager to become efficient and considers knowledge so vital to that commendable end, that his organization has proven one of the best, if not the best, agency the church has ever had for promoting mission, Bible, stewardship, and other similar studies. Just as a football player must know the rules before he can play successfully, so the Endeavorer studies Christian Endeavor and the methods of other forms of church work in order to play the game in a winning way.

Other Meetings.—The Endeavorer is not limited to one kind of a meeting. His enthusiastic quest finds many an outlet for expression. Cottage prayer meetings; meetings for special groups, such as prisoners, inmates of old people's and other homes, the sick in private homes and hospitals; and many others engage his earnest attention.

SERVICE THROUGH COMMITTEES

To talk about a Christian Endeavor society without committees would be like advocating the value of an automobile without engine or wheels. Christian Endeavor is a prayer-meeting society, but not only such. It combines faith and prayer with constant work for Christ. A balanced proportion between its prayer meetings and committee work will not fail to become

a constantly increasing power for good. A mere list of lifeless committees, without the spirit which the prayer meeting inspires, will soon produce a sag in the society.

Work for Everyone.—The idea is for every Endeavorer to be on a committee, the officers being on the executive committee only. The committee system divides its duties in a natural, simple, and comprehensive way. It gives to each Endeavorer something suitable to his years and abilities.

The Committees Needed.—The Endeavorer is a very practical sort of person so he determines the number of committees to provide by the size and needs of the local church and community. He also takes into account the work that it is desired to do. He considers, however, that three committees, namely, a devotional committee, a lookout committee, and a social committee, are essential to an efficient society of Christian Endeavor. He is resolved that there shall be no mere paper committee with nothing to do.

Working the System.—Committee work is regarded not as play, like girls make mud pies, but as genuine service matched against a great need. That this service may not degenerate into a dead service the Endeavorer uses expedients to keep every committee functioning. Attention is focused on the system by constant reference to it and by frequent calls for reports. It is recognized that when committees do not work it may be due to the attitude of the leaders. One usually gets what he expects and strives for.

Most people give attention to an object which is in the spotlight. By turning the lights on the committees, attention is secured and the efforts increased. Committee work fails when not mentioned frequently, when written reports are not demanded, when workers are allowed to perform faithful service without commendation, when others are permitted to loaf on the job without submitting them to the embarrassment of calling attention to their failure and compelling them to announce their inaction by often stating that they have no report.

The Effect of Good Work.—The effect of such an efficient system of service, through well organized and operative com-

mittees of young people, upon the church of the future cannot be overestimated. Such a church will have few drones in its future hive. According to Father Endeavorer Clark, "The laggards will be set at work, and the greatest problem of modern church life will be solved—how to afford appropriate service to the rank and file, the men and the women of two talents and one talent, as well as the ten-talented minority."

THE PLEDGE IDEA

The pledge idea as a method of getting certain things done occupies a prominent place in the scheme of work. This becomes a chisel with which to help carve out the character the Endeavorer is trying to produce. It is a much used instrument from the tool chest.

It Assists in the Formation of Good Habits.—A decision that some habit should be formed is made. That habit is then fixed by the use of a pledge. The habit of practicing the Quiet Hour is acquired by a special pledge to help keep it. God's Word teaches that "the tithe is the Lord's." A new pledge is arranged therefore to aid in following the divine plan of Christian stewardship. A call to vocational life service for Christ is felt, hence this purpose is clinched with a pledge. Shaping the plans of life so as to give oneself wholly to some form of Christian service as a vocation in life is greatly furthered by open committal and a definite announcement. The process of making this readjustment to life's program requires time as it is a gradual change into a particular fixed habit of thinking and acting.

A Family of Pledges.—It thus appears that a large family of lesser pledges have sprung from the original one. Indeed the Endeavorer is principally concerned about the pledge idea and not the form of the pledge. Some four or five forms of pledges are in use in connection with joining the society. No one form is essential. However, if Christian Endeavor is to remain what it is, the purposes proclaimed in all the accepted forms of the pledge must be retained. Beyond this initial pledge it has been found helpful to use others to se-

cure certain results as indicated above. Occasionally a special pledge against tobacco is used. While the practice is not extensive and perhaps not always advisable, pledges against certain forms of amusements are occasionally used. Now and then a special pledge is used upon assuming an office in the society. This tendency shows how firmly rooted is the idea.

HOW THE METHODS FIT YOUNG PEOPLE

The fundamental methods employed in this movement have been tried and found to fit. David killed the giant with his own weapon because he was used to it. There have been numerous occasions when the Endeavorer donned another's armor, but at such times he always failed, or succeeded because he changed back to the old tried and true ways.

Grading Christian Endeavor.—Christian Endeavor fits young people, but all young people are not the same. The adolescent youth is different from the Junior. A person in early adolescence is not the same as in later adolescence. Young people from twenty to twenty-five years of age need different treatment from those younger or older. Christian Endeavor is sufficiently elastic to adjust itself to these different needs. Strong disfavor is felt toward the tendency in some churches to limit the society entirely to adolescent single young people. The church has no adequate means of providing expressional life for young married couples, for example, and often they need Christian Endeavor greatly. To limit the Christian Endeavor society to single persons is a form of selfishness not in harmony with its established policy of altruistic and brotherly helpfulness.

The Endeavorer therefore heralds with joy the new development through which as many as six or eight societies, carefully graded to the ages and capacities of fixed groups of persons, successfully operate in one local church. This plan is meeting with general favor and promises to become a leading feature of the Christian Endeavor program. Since the term "young people" is so comprehensive the Endeavorer is happy over the prospect of taking a wider circle of older friends

into his fellowship and believes that they will find just the help they need in the activities of his society.

The Methods Fit the Idealism of Youth.—The pledge contains an ideal and is suitable for those whose ideals are in the formative period. The charmed circle is enlarged to include all who have not lost the idealism of youth. This is a craft of aircastle builders and dreamers of dreams. Hopes are high. It is expected to reach the star toward which the tent has been pitched.

The Methods are Strongly Social.—As stated before the Endeavorer's organization is a society. He does not welcome into his midst those who lack the qualities essential to fit into such an organization. The Endeavorer cherishes a desire for the same comradeship from his fellows at the social meeting as at the prayer meeting. Since fellowship is his watchword he thinks that those who would participate in the benefits of his society should be able and willing to actively enter into that phase of his life in all its fullness. The Endeavorer's mood is often one of fun and frolic and he does not relish being put in a straight jacket by older persons who have lost his viewpoint.

His Program One of Go.—The Endeavorer's motto is "action." He welcomes into his society only those who are willing to follow the active program he has outlined. He expects to be out nights, Sunday afternoons, and at other times pursuing his God-appointed task. Persons who have grown old and love the fireside at night are expected to either stay out of this regiment of soldiers or take a position in the ranks which will not interfere with the maneuvers.

The Endeavorer's Way Suits Him Best.—It is not claimed that this way is best for all, it is only affirmed that it is best for him. Since he is what he is and can't help it, it is believed recognition should be given to his characteristics and others should behave themselves accordingly. He is peculiar and knows it, but does not understand why he is so. He wants sympathy and not criticism. He does not want older folks always studying him and analyzing his motives. He desires appreciation and not pessimism. He does not believe that his generation is worse than that of his father or grandfather. He is sure that young people are today like they were yester-

day. He would not trade his optimism, courage, reckless adventuresomeness, enthusiasm, trust, faith in people, and simplicity for all the wisdom and prudence of his elders.

QUESTIONS TO CONSIDER

1. What training does being an officer give the Endeavorer?
2. What are some principles involved in the plan of organization?
3. Why does the Endeavorer have various meetings?
4. Name some of the most important meetings.
5. What is the purpose of the devotional meeting?
6. What are some essentials to a good devotional meeting?
7. When should the business meeting be held?
8. What is the advantage of the social?
9. What are the chief committees?
10. How can the committee idea be made effective?
11. What can you say of the "family of pledges"?
12. In what way does Christian Endeavor fit young people?
13. What can you say of graded Christian Endeavor?
14. In what ways do you regard Christian Endeavor as being idealistic?
15. Why is Christian Endeavor strongly social?
16. Why does "action" suit the Endeavorer?
17. Have Christian Endeavor methods proved a success?
18. What does the Endeavorer expect from older church members?
19. In what ways are the weaknesses of youth a strength?
20. What characteristics of youth do you consider most striking?

CHAPTER IV

HOW THE UNITED BRETHREN ENDEAVORER ORGANIZES

IN this and subsequent chapters suggestions are given as to how the Endeavorer does his work. In the last chapter was emphasized the importance of organization in the scheme of training and service. In this chapter are traced the lines along which the organization takes place.

Organization a Vehicle.—The Endeavorer does not trust in organization alone. To him it is merely a vehicle for carrying spiritual power. All power must have some agency through which to operate. Electricity is utilized by the use of wire. Gasoline is translated into energy for transportation when used in an automobile. The human soul without a body with hands, feet, eyes, mouth, and other organs is powerless to express itself in tangible ways. The Spirit of God, apart from a human channel, is unable to do what God wants done. The Endeavorer therefore purposes to make his organization efficient in order that he may put into the hands of God a good instrument for righteousness.

Prayer, the Real Factor.—Prayer is the foundation stone on which everything else rests. Nothing is attempted except through the help of prayer, as this means is used to unlock God's spiritual resources. All activities are permeated with the spirit of prayer. It is the connecting link with heaven. By it human effort is touched with divinity.

ORGANIZING THE SOCIETY

How to Begin.—There are several things which are of concern when a society is about to be organized. It is known that what is well done is better than what is twice done. Prayer is not overlooked in the preparation, for there must be divine guidance. It is desired that young people thoroughly understand what they are undertaking and the utmost freedom and frankness to express their ideas of how to proceed is granted them.

An Informal Gathering.—It is probable that the pastor, after preaching a sermon on the church's duty to its youth, so as to secure the prayerful support of the entire congregation, calls for an informal gathering in his home to consider the importance of organizing a society. A good deal of private work in enlisting the young people in the proposed organization is necessary. After an hour of pleasant discussion the pastor takes charge and carefully and briefly tells how the movement came into existence, its purpose, its ways of working, and the kind of an organization needed. An entire evening is given later to the pledge and its bearing upon the character and conduct of those who take it. Week night meetings are used for this foundation work.

A Pledge Meeting.—A meeting which may convene at a home or at the church is announced. At this time the pledge is analyzed and explained. The opportunity for signing it is then given. At this meeting the constitution is read and those who will, subscribe to it as their guide in the work before them. The way is now prepared to appoint a nominating committee.

Foundations well laid guarantee a permanent edifice. Often Endeavorers begin the erection of their house before plans and specifications are drawn.

The Pastor on the Nominating Committee.—Since the Endeavorer wishes things done orderly and thoughtfully, as he organizes or reorganizes a society, a nominating committee is appointed to suggest two names for each office, the members of the society later voting for one of the two. A chance nomination is feared. The pastor sits with the nominating committee as it does its work. The pastor's help is wanted, not because he has a right to give it, but for the reason that his counsel is usually the wisest and best that can be had.

The Pastor as Organizer.—The pastor is recognized as the head of the local church and any procedure which takes his leadership from him is not approved. Visitors and other promoters are welcomed to help kindle interest and give information, but the pastor is expected to take the initiative in bringing the society into actual existence.

The Pastor at Elections.—It is generally considered that the retiring president is to preside at the annual elections. There may be occasions when the logical person to perform this duty is the pastor. This relieves the president from embarrassment, since he may be considered for reelection.

The Pastor and the Organization.—The pastor is the Endeavorer's big brother and chief advisor. It brings grief when a pastor shows little or no interest in the work. One of the responsibilities of the pastor is to inform himself on the obligations of the society, the denominational and interdenominational programs, and the best and latest methods of carrying on the work. He is wanted in all the gatherings of the Endeavorers, if at all possible. His five minutes at the close of each prayer meeting is looked forward to with eager anticipation. His commendation quickens as none other and his corrections are heeded more readily. In turn the Endeavorer renders him a fine loyalty and is his most faithful listener to his pulpit ministrations.

The Committees.—The executive committee is the most important because it is the central one which directs all the activities of the society. The devotional committee is perhaps next in importance. The lookout, social, and missionary committees are exceedingly important to the usefulness of the society. Other committees are also of value. The number on each committee depends upon the size of the society. Where there are few members the committees are smaller, larger societies having larger committees.

The Annual Election.—The Endeavorer sees no adequate reason for electing officers oftener than once a year. A year is a whole unit in the lives of most people. School terms, and other activities affecting young people are generally arranged on a yearly basis. There is not sufficient time to work out a program, neither do the engagements of young people favor a six months' term of office. A year is a complete circle of

active and inactive periods caused by seasons. A part of a year is not suited to undertake and complete a rounded-out term of service.

Different times for holding the annual election have been tried. Following the revival season there is usually most activity in Christian Endeavor circles. An April election gives time to report the new officers to the summer convention. The Endeavorer prefers the annual election during the flush period of spring rather than during the dull time of summer or early fall, or even during the busy days preceding new year.

However, the model constitution places the annual election in the month preceding the meeting of the annual conference. This is the time most generally used throughout the Church, and is probably best. All things considered, the April election might be found better in a conference holding its annual meeting in the summer or very early fall.

The Installation of Officers.—Regularly installing the new officers is a very important exercise. It should occur about one month after the election.

Reporting the New Officers.—The Endeavorer does not let the sun go down on the day following the election without the names and addresses of the new officers having been sent to the proper Conference Christian Endeavor Union officers, and to the department of Young People's Work, United Brethren Building, Dayton, Ohio. Care is taken to include the names and addresses of the Efficiency Director, and chairmen of committees on Stewardship and Quiet Hour. In addition, a list of tithers and Life Work Recruits is sent to the conference Christian Endeavor Union.

THE MODEL CONSTITUTION

Below are given the articles on name, object, and membership of the model constitution adopted by the United Brethren general conference and printed in the Discipline. It is also printed in leaflet form. Since it is available in these forms and since the work of the officers and committees is so fully treated it is not deemed necessary to include here more than these three articles.

Article I—Name

This society shall be called the Young People's Society of Christian Endeavor of -----
United Brethren Church of-----.

Article II—Object

It shall be the object of this society to promote an earnest Christian life among its members, to increase their mutual acquaintance, to make them more useful in the service of God, to promote loyalty to the Church of the United Brethren in Christ, to study its life and interests, and to seek in every proper way to assist in the growth of both the local church and the denominational-at-large, as our particular part of God's Zion.

Article III—Membership

1. The members shall consist of three classes—active, associate, and honorary.

2. **Active Members.**—The active members of this society shall consist of the pastor and all Christian young people who sincerely desire to accomplish the object above specified. Voting powers shall be vested only in the active members. Active members are expected to sign the pledge.

3. **Associate Members.** — All young persons of worthy character, who have not as yet publicly professed their faith in Christ, may become associate members of this society. They shall have the special prayers and sympathy of the active members. It is expected that all associate members will regularly attend the prayer meetings and that they will in time become active members.

4. **Honorary or Affiliated Members.**—Persons who for any reason cannot assume the duties of active membership, but who are interested in the society, and desire to promote its welfare, may become honorary members. Honorary members are expected to support the society financially and otherwise.

5. These different persons shall become members upon election by the society.

THE OFFICERS QUALIFYING

One month before they are to assume their duties is not considered too long for the new officers to be elected. They are expected to become thoroughly familiar with the work to be done before being installed. If the Endeavorer had his way everyone of them, including the chairmen of committees, would pass an examination on the duties of the office to be undertaken before installation.

The President.—The president is expected to do three things for the society. He is to give inspiration; preside over the business of the society and the meetings of the executive committee; and direct all the other committees and work of the society. The president's consecration is his chief qualification for his work. A good motto for him is "prayer, preparation, and perspiration." Tact and leadership in the beginning are not magnified because these can be acquired.

The Endeavorer does not want the president to try to do everything himself. He expects him to set the rest of the folks at work. Written reports are required from officers and committees. Parliamentary usages and how to push the work with dispatch and energy are to be known. He expects the president to do more praising than scolding. His main field of operation is his executive committee. For that reason executive committee meetings are held regularly once a month at his own home. The president allows no one to forget about the meeting or the report expected. If an officer seems unwilling to work, or ignorant of his duties, the president helps this officer plan, and seeks to stimulate him with new interest. He keeps in close touch with all committees and frequently attends their meetings. An example in interest and taking part he watches for opportunities to relieve the bashful and timid in the prayer meetings and socials and in other ways keeps everything moving.

The president is a member of the official board and quarterly conference and is present, if at all possible, with his report.

The Vice-President.—The vice-president is the president's aid, who is not only to preside in his absence, but is to have

definite tasks by which he can relieve the president of many of his duties. If the president neglects to share his responsibility, the vice-president calls his attention to the fact that this is his duty. It is anticipated that the vice-president, after a period of training, may pass up to the presidency.

The vice-president may be given oversight of the committee work of the society, attending their meetings and planning with the chairmen about the work to be done. The vice-president occasionally sits on one side of the room during the prayer meeting and the president on the other. He is occasionally called upon to preside and recognized in other ways as a subordinate officer. The vice-president constantly tries to be helpful, as a brother to the president.

The Recording Secretary.—This officer is looked upon as a very important one. She is not satisfied with an inaccurate roll of members, or incomplete records of the doings of the society. She knows what is and what is not the duty of the office, leaving all correspondence with persons through the post office to the corresponding secretary. The secretary notifies all officers of their election and sends any communication decided upon to local members of the society. Orders of the society are passed in writing to any officer or committee; notification to new members of their being voted into the society; notices of special meetings to the pastor and church papers; notices pasted in the bulletin, and any printing to be done are looked after.

The addresses of all members are kept up-to-date. It is insisted that new members sign the constitution and the names of active, associate, and honorary members are kept in separate rolls. Chagrin is felt when a secretary assumes the prerogative of erasing the names of members except in the regular way as a matter of record. Disappointment reigns when the minutes do not contain all the motions passed and other business acts of the society. Slovenness or poorly written minutes are abhorred.

It is aimed to select a secretary with wit and originality so the minutes will be written in a catchy and interesting way. Much of the trouble in writing out minutes comes from not writing until time has passed and the inspiration of the time is lost. The minutes are written at once in a large book

which is indexed so any item can be quickly found. The secretary keeps a record of the meetings of the executive committee in a separate book. The secretary also calls the roll at the consecration meeting and marks those present.

The Treasurer.—Every treasurer is held to be honest, but some of them are wickedly careless. This officer is expected to take care of the money placed in his hands; pay it out only on proper order; and stimulate and direct the society finances. Carelessness is shown in mixing the society's money with his own and failing to keep accurate accounts. Lack of promptness in putting down amounts of money received or paid out is usually responsible for this. The Endeavorer commends placing the money in a bank.

The treasurer frequently balances his accounts to see that everything is correct that his books can be more easily audited. He demands receipts for bills paid and notes the dates when money is received and paid out.

Accounts with each member of the society are kept and he urges delinquent contributors to pay up. Regular monthly or quarterly statements are issued to the members as to their financial standing.

The treasurer sends promptly all money due the Conference Christian Endeavor Union.

The Corresponding Secretary.—This officer attends to the correspondence of the society, both that received and that sent out. This officer is retained year after year until there is failure to do the work promptly and because of lack of interest or force of circumstances does not become more faithful. The corresponding secretary is not expected to initiate correspondence, but to carry on correspondence decided upon by the society. Letters and circulars from denominational boards and authorities are passed immediately to the proper officer. A call for statistics is given the recording secretary who answers it or gives the facts to the corresponding secretary to furnish in reply. The corresponding secretary does not pass judgment on any communication deciding whether it should be answered or not.

The corresponding secretary is the connecting link between the society and Christian Endeavor at large, both denominational and interdenominational. However, in practical work-

ings the Conference Christian Endeavor Union officers and the general secretary of the department of Young People's Work send some of their communications directly to the president of the society. Local, state, and national Christian Endeavor Unions communicate through the corresponding secretary.

The corresponding secretary, who attends to all exterior correspondence, keeps in touch with absent members, securing from them an occasional message for the consecration meeting. Similar letters are obtained now and then from former members.

The Pianist.—The pianist is selected with care because she can do much to make the meeting a success or a dismal failure. She familiarizes herself with the songs that are to be sung and plays them in a thoughtful, reverent way. Her consecration is her greatest asset, although skill in playing is an advantage. The feeling she puts into her playing adds much to the helpfulness of the service.

Usually the chorister and pianist with one other Endeavorer constitute the music committee. She leads out, assisting in organizing "sings" in the homes of the Endeavorers, practicing the songs in the songbook. She constantly seeks to enrich the society with melody and praise.

The Chorister.—The Endeavorer insists on the election of a chorister. The chorister puts life into the singing by his enthusiastic leadership. He guards the character of the songs sung and helps fit the songs to the occasion. One of his strongest points is getting everyone to sing. He enlivens many a dull meeting by suggesting a song at the opportune moment, and by earnest and happy leading inspires a listless body of Endeavorers until they catch a new purpose.

Director of Young People's Work.—The United Brethren Endeavorer rejoices that the General Conference requires every pastor of a church where there is no Young People's society to appoint a Director of Young People's Work, who shall be the connecting link between the young people of that church, the conference Christian Endeavor Union, and the Young People's department until such time as a Senior Christian Endeavor society can be organized. His name is to

be duly reported to the secretary of the conference Christian Endeavor Union and to the general secretary of the Young People's Department at Dayton, Ohio.

The Director of Young People's Work is principally to serve churches without societies, although some churches already having societies find a director an advantage in giving counsel and help to Endeavorers.

The Duties of the Director—

1. To answer letters of inquiry from the Department of Young People's Work and Conference Christian Endeavor Union officers.

2. To convey by public announcement and otherwise to the young people of his church all information received from the Department of Young People's Work and Conference Christian Endeavor Union officers.

3. To get the young people together for an occasional social.

4. To lead the young people to attend the services of the church.

5. To hold cottage prayer meetings, evenings of song, and other religious meetings for young people.

6. To promote good reading among the young people. The reading plan for the Young People's Department can be used without a Christian Endeavor society.

7. To promote all campaigns among young people undertaken by the church.

8. To help the pastor hold a young people's day once a year, preferably on Anniversary Day.

9. To secure attendance at the annual convention, rallies and other conference meetings.

10. To occasionally make a short talk in the Sunday school or preaching service on the importance of saving and training the young people and boys and girls.

11. To see that his name is duly reported to the annual conference by the pastor.

It is the duty of the pastor or official board to appoint the Director, who serves for one year or until a successor is duly appointed. The Discipline requires the pastor to report the name in his annual report to the annual conference.

How Ushers Help.—The Endeavorer regards one or more ushers as almost indispensable to the highest efficiency in a prayer meeting. They see that the room is properly warmed and ventilated. They look after distributing the song books and Bibles. They strive to courteously fill the front seats first, so late comers will disturb the meeting as little as possible. They also secure the names and addresses of strangers.

THE COMMITTEES

The Devotional Committee.—To this committee is committed in a sense the devotional life of the society and of all its members. Since a stream cannot rise higher than its source, this committee, which is to lead in devotional matters, must itself be the embodiment of devotion to Christ. Being supplied with topic cards and helps found in the *Watchword* and *Christian Endeavor World*, the committee pursues its task with inventive, persevering tact.

An important duty is the appointment of the leaders of the prayer meeting at least three months (better six months) ahead, posting a list of them in the society meeting room. With the appointment of the leaders the work has only begun. The committee helps plan every meeting, giving helpful suggestions to the leaders. This is done by assigning different members of the committee to help the different leaders.

This committee is ready to take charge of a meeting in case the leader fails to appear. The meeting's spiritual tone is fostered by a short prayer service with the leader preceding it. In this way courage and inspiration is given to the leader. Help is rendered by privately covenanting with members to take part at intervals during the meeting as opportunity offers.

The Lookout Committee.—“On the constant lookout for ways of building up the society” is the watchword of this committee. It finds new members and proposes their names two weeks before they are voted in. It also looks out for the faithfulness of those already in.

The Endeavorer counts on the lookout committee doing at least four things. (1) Winning new members for the society. (2) Preparing these persons for membership by thor-

oughly acquainting them with the pledge and its purpose. They are further prepared by praying with them and explaining their duties as members. (3) Helping the new members to get started in the work of the society, seeing that some responsibility is assigned to them at once. (4) Watching over the members of the society and encouraging them to be faithful. A record of attendance is kept and the religious life of the members fostered in other ways.

The Endeavorer expects this committee to take the responsibility of seeking to lead the associate members to Christ. The committee also watches for members who absent themselves from the consecration meeting and immediately ascertains the cause.

The Social Committee.—The Endeavorer is most "at himself" when in a sociable frame. He is therefore especially solicitous for the social life of the society. The work of stimulating friendliness, and putting in operation the saving influence of good social life he commits to the social committee. The monthly or other social function is the smallest part of the duties of the committee. Ways of improving the social life of the Endeavorers in the prayer meetings, church services, home life of the Endeavorers, and as far as possible in the school and community life surrounding these young people are sought. Anything which affects the lives of the Endeavorers is its concern.

For this committee are carefully selected persons who possess warmth of social life, are cordial with strangers, and know how to create an easy, friendly atmosphere. They daily pray for discretion and good judgment in making plans for the society. That Christians can have a glorious good time without playing kissing games, dancing, playing cards, going to shows or doing any of the questionable practices of the day is demonstrated.

Paid socials are seldom held, light refreshments secured with the funds of the society being served at their socials. To put "character" into the social life of the society the committee opens and closes all social gatherings with prayer or at least a good, religious song.

The Missionary Committee.—This committee aspires to permeate the society through and through with the mission-

ary spirit. It has charge of the monthly missionary meetings and makes them "red letter" ones. The mission study classes are under its direction. Leaflets, maps, and charts are secured from the mission boards for distribution. Praying for and giving to missionary enterprises by every Endeavor is its goal.

One of the chief means used is the reading plan outlined by the department of Young People's Work. The committee also tries to have the society represented at one or more missionary summer conferences each year.

This committee is regarded as a channel through which the Conference Christian Endeavor Union superintendent of missions can work. Upon election the name of the chairman of this committee is sent to the Conference Union missionary superintendent.

A good missionary library is an objective. In addition to helpful books, pictures, curios, pageants, costumes and other aids for creating missionary enthusiasm are secured.

Occasionally the committee plans and conducts a missionary social in which the decorations, refreshments, and games are based upon customs in some mission field.

It is not satisfied merely to give missionary information to the society, but if at all practicable, actually leads the society in doing work, such as is found in a city mission, teaching English to foreigners, filling a missionary box, or such work.

The Finance Committee.—Because it helps to increase the giving of the society, and by the promotion of Christian stewardship deepens its spiritual life, this committee is rated high. The duties are outlined as follows: (1) To inculcate the Bible practice of giving the tithe. (2) To hold an annual stewardship day. (3) To enroll the names of all tithers and forward them to the Conference Christian Endeavor Union superintendent of stewardship. (4) To furnish the name and address of the chairman of the committee, who is known as the superintendent of stewardship, to the Conference Christian Endeavor Union superintendent of stewardship. (5) To see that the budget system of finance is adopted. (6) To collect the pledges of the members of the society. (7) For ten

minutes in each prayer meeting during the stewardship period to distribute tracts on tithing, review a book, promote the reading plan and in other ways cultivate interest in God's plan of financing his work. (8) To conduct a stewardship study class as opportunity may afford. (9) To have occasional testimonies on tithing. (10) At least once a year to put on in the society a stewardship playlet or pageant.

The Efficiency Committee.—This committee is held to be indispensable to effective work for the kingdom. The duties are here given: (1) To take charge of the denominational Efficiency Chart, keeping the records filled in it. (2) To cooperate with its chairman, who is the Efficiency Director of the society, in devising ways of increasing its efficiency. (3) To promote the reading plan suggested by the Department of Young People's Work. (4) To guide in the use of United Society Efficiency Chart, where it is used. (5) Where there is no good literature committee, to encourage the reading of the Watchword and other young people's and religious papers and books. (6) To have charge of the library, where no other committee has it in charge. (7) To promote attendance at conventions, rallies, summer schools, and other similar gatherings. (8) To take charge of and promote local institutes or cooperate with such institutes conducted by other agencies. (9) To promote the Bible reading plan outlined by the department of Young People's Work. (10) To conduct a reading room where practicable.

Other Committees.—There is almost an endless variety of committees which are called into action as occasion requires. All of these committees work in a natural and common sense way. Indeed it is not cared so much how they do their work as that it be done.

The Music Committee has already been mentioned as having oversight of the music. **The Flower Committee** promotes the welfare of the society through the use of flowers, furnished for the meetings then carried to the sick, and in other similar ways. **The Information Committee** is the reporter of the society, reporting news to the Watchword and other papers and gathering from every possible source information concerning methods of work and new ideas. **The Sunday-school Committee** seeks to secure cooperative effort between the

Sunday school and the society. **The Citizenship Committee** directs the Endeavorers in the study of the duties of citizens. It leads in active campaigns along prohibition, Sunday closing, immoral movies, and other reform questions. **The Pastor's Aid Committee** helps the pastor in every way possible. **The Good Literature Committee** encourages the reading of the Watchword and other young people's papers as well as other church and religious papers and books. This committee may or may not perform the work of **The Press Committee**, which is to advertise and write Christian Endeavor news and furnish other material for the secular and religious papers.

THE ALUMNI COUNCIL

What it is.—The term "Alumni Council" applies to that group of persons in any local church who have formerly been members of a Christian Endeavor society and who desire to continue their interest in and connection with the movement, even though they may no longer be "in training" in the active society. The Alumni Council is the fourth in the series of the graded Christian Endeavor organization—Junior, Intermediate, Senior, and Alumni. The first three are active societies to provide training for young people. The last is a simple organization with a three-fold purpose: (1) To maintain for the individual a permanent connection with Christian Endeavor; (2) to provide backing and encouragement for the active societies and the young people's program in the church; (3) to demonstrate the fruits of Christian Endeavor in larger Christian service.

The nucleus of an Alumni Council may be the honorary members of the Senior society.

The Officers and Committees.—A chairman is selected to give general oversight to the Council. A secretary to keep the records, and a treasurer, if there are to be any finances proposed, is likewise chosen. These constitute the executive committee. A membership committee is appointed to complete the survey for possible members, and to further the Alumni idea. The executive committee is responsible for the arrangement of meetings or any special tasks.

Activities. — The Alumni Activities include special lines of service to help the Senior society, for example, the conducting of an Expert Endeavor class, the enrollment of Quiet-Hour comrades, assistance in missionary operations, and so on. Particular effort should be made to assist in the other organizations and work in the church, such as the Sunday school, the mid-week prayer service, publicity, and finances.

QUESTIONS TO ANSWER

1. What is the purpose of organization?
2. What is the relation of prayer to organization?
3. How would you proceed to organize a new Christian Endeavor society?
4. What is the value of well laid foundations?
5. What relation does the pastor have to the new organization?
6. Name the officers of a Christian Endeavor society.
7. Which committee do you consider most important?
8. When is a good time to hold the annual election?
9. When should the new officers be installed?
10. Briefly name the important features of the model constitution.
11. Why should officers qualify for their work?
12. What are the duties of the president?
13. Which office in the society do you prefer and why?
14. On what committee do you like best to work and why?
15. What do you deem the best way to get officers to be faithful?
16. How would you get inactive committees to function?
17. What is the work of the devotional committee?
18. What is the work of the lookout committee?
19. What is the work of the social committee?
20. What is the work of the missionary committee?

CHAPTER V

MEETINGS THE UNITED BRETHREN ENDEAVORER HOLDS

IN chapter three was shown that it is a characteristic of the Endeavorer to gather together the young people in meetings of various kinds. In this chapter the aim is to name the most important meetings held, indicate their significance, and suggest ways in which they are made most helpful.

THE DEVOTIONAL MEETING

The prayer meeting, or devotional meeting, is the heart of the society. Poor heart action is the forerunner of disease and death. As long as the heart is sound and functions well the body is in a fair way to keep health and vigor.

The Time and Place.—Most of the devotional meetings occur on Sunday evening. On Sunday night, or a week night, or at any other time the meeting is most successful is the time to hold it.

The Endeavorer takes pride in his room. On the walls are pictures of Philip W. Otterbein, Francis E. Clark and others; also suitable mottoes and great sayings are in evidence. A place is needed to hold the meetings where he is not disturbed by persons coming in to attend the preaching service. It is to be hoped that the time will come when adequate thought will be given to the architectural needs of the Christian Endeavor society, so that Junior, Intermediate, and two or three Senior societies may meet at the same time in different rooms of the church, coming together occasionally for an opening or closing exercise.

What is a Good Prayer Meeting.—The following brief and pithy answers have been given to this question:

"It is one in which everyone takes part."

"It is one in which the spirit of prayer manifestly exists."

"It is one in which souls are saved."

"It is one which makes you anticipate eagerly the next one."

"It is one where the singing is brisk, yet thoughtful."

"It is one in which the leader forgets self and remembers Christ."

"It is one for which much preparation has been made."

"It is one—and this includes all—where our Savior is present, and everyone knows it."

The Leader.—The leader is appointed by the devotional committee at least three months (preferably six) ahead of the time he is to lead. He is selected because of special adaptation to the topic. The program is thoughtfully prepared, every song and other detail being taken into account. Due attention is paid to bringing into action young and timid members.

Only occasionally is an associate member asked to lead a meeting and that when the topic permits. The success or failure of the meeting depends much upon the leader because he imparts his own spirit to it. His spirit is far more important than wisdom, experience, or ability.

The leader starts to prepare as soon as he learns he is to lead. Thoughtfully and earnestly he decides what to say in opening the meeting, but guards against a long talk himself, since his business is to lead others to take part. He has his program written out and calls for the different parts in a brisk fashion. He does not give all his points at the opening, but reserves a story, illustration, or personal experience for any lull that may come or to introduce some special subject.

Privileges of the Leader.—The leader plans the program by the help of the devotional committee. This committee is on hand early to offer suggestions and help work out the kind of a program it wishes for that meeting.

Responsibility of the Committee.—The devotional committee not only appoints the leaders, but its different members help plan and execute the program. Each member of the committee becomes a silent, unannounced partner to assist in carrying out the program without embarrassing pauses and omissions.

A Model Meeting.—The Endeavorer is afraid of models, because the dictionary describes a model as “a small imitation of the real thing.” He approaches the prayer-meeting program remembering no good meeting ever happens, but is the result of prayer, preparation, and perspiration. The meeting is well advertised, because the program is worthy and enticing. The same person does not appear twice on the program but all are urged to take part.

A program might be ideal on one occasion and not so the next. No two programs should be exactly alike.

A program is arranged somewhat like this: (1) A short inspiring service of songs adapted to the subject. (2) The topic announced and the Scripture lesson read. (3) The opening prayer. (4) The opening talk by the leader. (5) An object lesson, blackboard illustration, or story. (6) Special music. (7) Several short, devotional, and spirited talks on the lesson. (8) A period for sentence prayers. (9) The pastor's five minutes to sum up and clinch the truths presented. (10) Closing song. (11) Aaronic benediction. (12) A few minutes given to make strangers feel at home and for all to get better acquainted.

It will not be known how effective the meeting has been until the results have been shown by the Endeavorers staying for the preaching service, going to the mid-week prayer meeting, and in other ways performing known religious duties, besides actually incarnating the truths presented into their daily lives.

Kinds of Prayer Meetings.—A good collection of suggestions for different kinds of prayer meetings is the one entitled “Fifty-two Varieties,” written by Harry W. Githens, and published by the United Society of Christian Endeavor, Boston, Massachusetts. Below are a few samples from it:

An Automobile-Race Meeting. — Arrange the chairs in groups of five or seven, according to the seating capacity of the car which each group represents. Attach the name of the car on a card to one of the chairs.

Appoint a chauffeur for each car, whose duty it will be to fill the remaining seats. The membership may be divided among the chauffeurs for this purpose. If visitors attend the meeting, they should be gladly received as “extra passengers.”

Score should be kept on the blackboard by the leader, with points suggested as follows:

Full car, 15 points; prayer, 10 points; testimony, 10 points; a Scripture verse from memory, 5 points; reading a Scripture verse, 2 points; reading a clipping, 2 points; for each passenger late, 5 points off.

Advertising the Meeting.—Make a poster with a sketch or magazine picture of an automobile, and beneath it announce the topic and nature of the meeting. Each “chauffeur” should give cards or invitations to the members who are to be passengers in his car.

A Birthday Meeting.—This is appropriate on the society’s birthday or for the birthday of Christian Endeavor in February. Provide a birthday cake on which is placed a candle for each year of the birthday observed. As each member takes part, one of the candles is lighted; and at the close of the meeting the cake should be served to the members.

Advertising the Meeting.—Special invitations to a birthday party may be given to all young people in the church; and a poster containing a picture of a birthday cake, with an announcement of the meeting and the topic for discussion, should be placed in the vestibule.

Camp Fire Meeting.—This is especially adaptable to missionary meetings, and might be called a missionary pow-wow.

In the center of the prayer-meeting room arrange a miniature camp fire with a tripod constructed from long poles, from which a small kettle may be hung. The “fire” is made by an electric light or an oil-lantern covered by red and yellow paper and surrounded by sticks of wood.

When the meeting begins, have all other lights extinguished, and sing songs from memory. Accompaniment on a violin or other stringed instrument is very effective. The Scripture lesson may also be recited or favorite verses may be quoted by the members.

The success of the meeting, however, will be in the advance preparation. Short, snappy stories of missionary progress and incidents should be given to the members, and should be related around the fire.

Advertising the Meeting.—Make a poster with a sketch of a camp fire, adding an Indian tepee in the background if

you have a good artist. Beneath this announce the topic and nature of the meeting.

A Calendar Meeting.—This is especially for consecration meetings, but may be used on any occasion desired.

The secretary should call the roll by months, and all who have birthdays in the month named should stand and take part.

Advertising the Meeting.—Make a poster in the center of which is shown a calendar pad for the entire year. Or, if desired, only the month in which the meeting is held may be used, with a red circle drawn around the date of the meeting. At the top of the poster print the question, "When is Your Birthday?" or "Which of your Friends have Birthdays the Same Month as you? Come to Christian Endeavor Tonight and Find Out."

A Cross Meeting.—This is especially effective for Easter, but may be used on any occasion. Arrange the chairs in the form of a cross, and call for Bible passages containing the word "cross." An impressive feature may be presented by cutting a cross from the lid of a pasteboard box, covering the opening with tissue paper and placing an electric light or a candle inside. A sheet of paper or a piece of cardboard is held over the cross at the beginning of the meeting, and this is gradually lifted by the leader as the meeting progresses, thereby revealing the cross. This is very effective in a missionary meeting.

Advertising the Meeting.—A poster in the shape of a cross is appropriate in announcing such a meeting, and special invitations or questions to be answered may be written on small crosses cut from cardboard.

A High-School Meeting.—The organization of high-school-Intermediate societies in many churches makes it easy to arrange this meeting. Send special invitations to all high-school students, especially those connected with the church and Sunday school. Decorate with high school and college pennants, together with Christian Endeavor banners and pennants, and use the local high-school colors prominently. Arrange for brief talks by the football coach, the school principal, and one of the teachers. Such subjects as "High-School Athletics," "High-School Standards and Ideals," "Temptations in and

out of School," and "Getting the Most from this School Year," may be discussed.

Advertising the Meeting.—Prepare a poster in the center of which is a picture of the local high school, surrounded by Christian Endeavor monograms and a border of pennants in the school colors. One of these posters should be placed in the church vestibule and one on the school bulletin board if permitted.

An Inner-Circle Meeting.—This method may be used for any topic. Arrange the chairs in two circles, one inside the other. As the members assemble, they occupy the chairs in the outer circle; and as each takes part in the meeting, he moves to the inner circle. At the close of the service sing, "Are You in the Inner Circle?"

A Mystery Meeting.—It is wonderful how very little the young people know about the activities of their own denomination. A mystery meeting, when the topic concerns work of the denomination, will reveal many interesting facts, besides providing an opportunity to arouse interest in making announcements of the meeting. The pastor or leader should prepare a list of mystery questions, such as, "How many churches of our denomination are there in the United States?" "Where was our denomination organized?" "In what country are we doing most missionary work?" "Who was the first missionary sent out by our board?" "How many Christian Endeavor societies of our denomination are there?" "Who are some of the prominent religious leaders of our denomination?" Thus will be opened up an interesting discussion.

Advertising the Meeting.—A poster to announce the meeting may be prepared with a picture of a magician or a sketch of a closed door on which is: "What is inside the door? Come to Christian Endeavor tonight and find out."

A Monogram Meeting.—This is a popular variation for the consecration meeting. A large Christian Endeavor monogram cut from cardboard is laid flat on the secretary's table. Small red and white candles are stuck to the C. E. at equal distances, one for each member. A large candle is provided for by the leader and organist. As each member takes part, one of the small candles is lighted from the leader's candle. Of course, the hymns will be sung from memory and the

Scripture lesson recited. The chairs should be also arranged in the form of a C. E. monogram, or the two letters separately.

Advertising the Meeting.—Make a poster with a large C. E. monogram in the center and smaller ones around the border, and on this poster announce the topic for discussion.

A Post-Office Meeting.—This meeting should be led by some absent member, who should send his complete program by mail, with the names of the members in the order in which they are to take part; and this program should be written on the blackboard. The secretary should write several weeks previously to some of the former members, who have moved away, requesting brief messages for the meeting. Also prepare sealed envelopes, each containing suggestions for a talk by the member whose name is written thereon.

To Advertise the Meeting.—Prepare a poster showing an open mail bag, from which letters are falling.

The Railroad Meeting.—This method may be used for any meeting. Arrange the chairs in groups of two, with an aisle between, like seats in a train. The leader will be the conductor. Announce that a journey will be made to "Mountain Heights" and the following schedule enforced:

- 6:30 Praise Station (singing).
- 6:40 Bible View (Scripture).
- 6:45 Power-House (prayer).
- 6:50 Refreshment Depot (special music).
- 7:00 Observation Point (leader's talk).
- 7:05 Testimony Tavern (general participation).
- 7:20 Inspiration Point (sentence prayers).
- 7:25 Lookout Mountain (announcements).
- 7:30 Parting Signal (benediction).

Advertising the Meeting.—Prepare a poster on which is pasted a picture of an express train, beneath which the above schedule is printed. Invitations in the form of railroad tickets may also be prepared if desired.

A Sealed-Order Service.—This plan also is adapted to any topic. As the members arrive, give each one his "order" sealed in a small white numbered envelope. On opening these envelopes the members will find that No. 1 is to select and

announce a hymn, No. 2 to lead in prayer, No. 3 to read the Scripture lesson, and so on through the program.

Advertising the Meeting.—Advertise the service with a poster on which is sketched an envelope sealed with a C. E. monogram, above and below which, the nature of the meeting and the topic for discussion are announced.

A Telephone Meeting.—This is for a consecration meeting, and the plan is to have the secretary call on the members by their telephone numbers instead of calling their names. If any have no telephone in their homes, call their office numbers, or give them special numbers for the occasion. If desired the secretary may have a telephone on her desk.

Advertising the Meeting.—Make a poster with a sketch of a telephone, beneath which the topic is announced.

A Telegram Meeting.—This feature may be used for any meeting, but is especially successful when the topic is regarding plans for society work. The leader should provide each member with a telegram blank and request that a message be presented in ten words. This novelty may also be used successfully at Thanksgiving time, each member requested to write a message in ten words stating why he is thankful. After all the messages have been written they should be collected and read by the leader.

Advertising the Meeting.—Special invitations to the service may be written on telegram blanks, and a poster may be made by pasting a telegram blank in the center of a large sheet of paper and beneath it announcing the topic and the nature of the meeting.

For Variety in the Meeting.—

Sing the hymns from memory.

Ask questions, the answers to which are Scripture sayings. This may be used instead of a Bible reading.

Put all the thoughts of the topic into a half dozen plain questions or less. Write these on the blackboard, or on a large sheet of wrapping paper, and let the testimonies be in answer to these questions.

Secure telegraphic testimonies from absent members, written on regular telegraph blanks, and limited to twenty words.

Exchange leaders with a neighboring society, possibly of a different denomination.

Get special music, if it is appropriate to the theme.

Find one of the great hymns which will illustrate the topic, and get some one to recite it from memory.

Occasionally hold a meeting which shall be exclusively a prayer meeting.

Call for a brief season of prayer at some moment of unusual feeling.

For a change, limit all speakers to one minute.

Try a question box.

Change the seating plan, especially if it has been stiff and formal. Arrange the chairs in semi-circular fashion about the speaker.

Call for the reciting, in concert, of familiar Scripture.

Drop all the familiar phraseology that has ceased to mean much. If a society should not hear for fifty-two Sundays the words, "The time is yours; do not let it go to waste," nobody would be the worse for the deprivation.

Let the leaders for a month arrange a plan which will provide a different method and different material for each Sunday.

Put the song service at the close of the meeting one week, in the middle the next. The third week sing only two or three songs in the entire meeting.

Announce that the first ten minutes of the testimony service will be for some special class; the new converts, the oldest members, the members who have joined this year, or others.

Soul-winning is never monotonous. If there is the slightest sign of interest on the part of the unconverted, devote the closing moments to the deepening and making definite of that interest.

Have two leaders; one with some experience in the work, the other a comparatively untried member. This will give variety, and at the same time be a good training for the younger members.

Instead of voluntary testimonies, call on one to speak, who, after speaking, calls on another, who, after speaking, calls on another, and so on. It puts everybody on the alert.

Let the Scripture lesson be given from memory. Sometimes, if it is a familiar Scripture, use it responsively, both

leader and congregation giving it memoriter. Expand this plan so as to include all the songs used during the evening.

When your meeting is distinctly evangelistic, use every effort to get your unsaved friends to attend. Set people to work giving personal invitations. Invite testimony on such themes as, "What I was without Christ," "How I found Christ," "What Christ has done for me." Be ready to put the meeting into the hands of the pastor whenever there is any sign of intense spiritual interest which may lead to immediate seeking of salvation.

Closing the Meeting.—The closing moments are the most important. It is possible to spoil utterly a good meeting by the use that is made of the last five minutes. Therefore, while ready to take advantage of unusual circumstances, have a definite plan for the closing moments. Do not let the meeting "fade out," or run out from sheer weakness. The moment that it seems best to close, begin on the special plan provided.

In every case, where it is possible, give the invitation to accept Jesus Christ as Savior.

The repetition in concert of some appropriate Scripture or hymn of devotion will secure the participation of many who have had no opportunity to take part otherwise, or who, for various reasons, have remained silent up to this point.

CONSECRATION MEETING

The consecration meeting is named "The Crowning Meeting." It is found to be a unique source of power and strength of the society. It is held once a month. Its purpose is to call the members to a new consecration, awakening whole-hearted devotion to Christ by leading each member to search his heart and life to see if he is really "seeking first the Kingdom."

Features of the Consecration Meeting.—Outwardly the chief differences from other prayer meetings is in the monthly calling of the roll. This "checks up" the members and is an individual challenge to renewed consecration. The result of such a meeting properly conducted is to winnow the "careless from the conscientious and the faithless from the faith-

ful." If one is absent and unexcused, it is evident to all. Thus the consecration meeting not only reminds the individuals of their failures and prompts them to do better, but it purifies the society by freeing it from dead wood.

This is a solemn and reverent meeting. The roll is not called in the same way each time, but at one meeting members respond with a verse of Scripture, at another with a testimony, again a verse of poetry is given, or the secretary asks the question, "Do you wish now to renew your allegiance to Jesus Christ and will you during the coming month strive to serve him faithfully and well?" Then, as the names are called, each one who is inclined so to do answers, "Yes," or "I will."

A prayer is offered before the roll call. The pledge is also often repeated. Occasionally the Endeavorers are invited about the altar to kneel in a prayer of consecration.

Detecting the Shirker.—The Endeavorer finds that the consecration meeting affords a quiet, inoffensive way of detecting the backslider. This meeting is the pastor's peculiar opportunity. It is his "watch-tower" where he can note carelessness and dropping an opportune word of exhortation and counsel can check the prodigal steps of one about to go astray.

THE BUSINESS MEETING

The Endeavorer considers the time too short to hold the monthly business meeting on Sunday night in connection with the devotional meeting. A much better plan that has become almost a universal custom is to hold the business meeting in connection with the monthly social.

Business-Social Meeting.—The United Brethren Endeavorer recommends holding this meeting in a private home. The committees meet separately to consider the reports that they will present. The society then comes together and listens to these reports, discussing each as it is given.

General exercises close the evening. The refreshments are served as a surprise. One hour for business and one for social betterment is spent to the advantage of all.

Reports are written. If a chairman fails to present a report that is written, it is a rule to refuse to hear him, postponing his report to the next meeting. Time for the discussion of each report is given. By an appropriate song sung now and then, with perhaps a prayer or sentence prayers whenever a report of special interest is given, interest is added to the meeting.

The business meetings are made attractive by occasionally adding some special striking feature, like a question box or debate. An orchestra or other special music is secured. A good reading is frequently added. The chairs are set in a circle with the president in the center. The business meeting is often opened with some stunt by a given committee. Sometimes the stunt consists of a song, recitation, or a story on Christian Endeavor work, or bits of news concerning the Christian Endeavor work gleaned from the Watchword.

Order for Business Meeting.—The following order for the business meeting is suggested: (1) Opening prayer; (2) reading of the last minutes and approval; (3) unfinished business, if any; (4) committee reports, with discussion; (5) new business; (6) closing prayer and adjournment.

The president sees that the meeting begins and ends on time. At the close of the meeting he sums up the important actions taken and gives a word of encouragement for future effort.

Rules of Order.—The Endeavorer tenaciously sticks to business and orderly ways of carrying on the work of his society. He does this because God's work can be done more effectively this way and with less chance of friction and trouble. When a matter is regularly voted upon and passes by a majority vote of the society there is less chance for the accusation of "bossism" that might be offered if the president or other officer went ahead and did things in an irregular way. In the chapter on Forms and Ceremonies is given the brief rules of order used. They were adapted from Roberts' Rules of Order by Amos R. Wells.

The Social Hour.—The social hour following the business session is carefully and prayerfully planned. Just as much thought is put into this part of the program as the business part. The time is spent in appropriate and dignified exercises of some kind. There is always effort made to make all acquainted, relieve the timid and embarrassed, and cause everybody to feel free and easy. There is religion in a good handshake. Cordial, friendly, social intercourse often warms the heart and does much toward anchoring young people to the Christian life.

Open Air Meetings.—From late spring till early fall the Endeavorer finds open-air services a great means of usefulness. The people are already out of doors and a little music will draw a crowd if he wishes to undertake an evangelistic service which is a splendid thing to do. This meeting he conducts differently from one inside a church building. There is an entire absence of stiffness. Whatever is done is done promptly, positively, and without any break in the chain of exercises.

If the meeting is one for Endeavorers it is made more like the usual meeting, but full of movement. Young people have often been held to the work by holding the regular prayer meetings out of doors during the hot summer evenings when the church is stuffy and hot.

Home Prayer Meetings.—The prayer meeting in the home has long been a most helpful means of carrying on spiritual work. Community prayer meetings are famous in the history of revivals. The Endeavorer has for years found his society most admirably adapted to just such meetings. Often he holds them at homes distant from the church in order to reach people who are not reached by the regular services. Sometimes the Endeavorer holds these meetings on his own account for the young people of the church, but more often he takes this responsibility off the pastor's shoulders, thus helping prepare for the coming revival.

THE SOCIAL MEETING

The Endeavorer never forgets that Christian Endeavor is "social to save" and not simply to enter-

tain. He regards any entertaining feature which does not lead directly or indirectly to a better life and to larger usefulness as worse than useless. The social meeting is to "increase the mutual acquaintance of the young people." This can be done while all are afforded a pleasant evening's entertainment in a way to make the society more useful for "Christ and the Church."

The Character of the Social Meeting. — The Endeavorer rarely goes against the judgment of his pastor in the kind of a social to provide. He does not indulge in amusements recognized as worldly or even questionable. He seeks to avoid even the appearance of evil.

The social is open to all the young people of the church. It thus becomes a recruiting station for the society. Often young people are enlisted through their social life.

The Endeavorer does not, as a rule, raise money through his social gatherings. Most of them are free from money considerations and have only one purpose and that, the mutual help of the young people.

The Endeavorer strongly dislikes stiffness, formality, cliques, neglected folk, and such like, for they kill the spirit of a social. No attempt is made to compete with the theater or other worldly amusements. For winning the young people dependence is put in clean, wholesome fellowship. Below are given suggestions for social gatherings. The suggestions have been gathered from different sources.

Good Socials.—A garden party, the social being held out-of-doors.

A soap-bubble social, with contests in blowing the bubbles.

An indoor picnic with decorations that make it seem as much outdoors as possible.

A railroad social, the chairs arranged as in a car, the exercises referring to railroads.

A State social, whose exercises recall the famous men and events of your State history.

A fagot party, each participant being given a small fagot, during the burning of which he must tell a story.

A historical social, everyone who goes being required to wear something that symbolized a famous event.

A portrait social, the room being hung with pictures of distinguished people, to be named by the Endeavorers.

A joke social, each member repeating the brightest joke he knows, three judges deciding on the best.

A modeling party, at which the Endeavorers model in clay the animals assigned them by lot, followed by a contest in guessing the names of the animals.

A proverb social, to which each Endeavorer brings two cards, on one the proverb, on the other some picture illustrating it. The whole are to be strung around the room as the basis of a guessing contest.

A musical social, bits of music being divided into four portions, each set being distributed haphazard. The quartets thus formed must get together and practise, and then sing their songs before the company.

An "Old-Fashioned School."—One society gave "An Old-Fashioned School," which proved to be quite a success. Invitations were sent to each member. They read thus:

School open at the home of-----

Thursday, February 14th, at 8 p.m.

Don't Play "Hookey."—Please dress as an old-fashioned school boy (or girl). Bring your tablet, pencil, and lunch.

On the evening named, the crowd began coming early, and as each one came the interest grew stronger, as the different costumes were seen and commented upon. When the teacher succeeded in getting the pupils quiet, he began the daily recitations. For the geography lesson jumbled letters were given, out of which the names of large cities were to be made; as mbaotrie—Baltimore, for instance. For arithmetic, numbers were given and the pupils were required to write them on their tablets and something each number suggested to them; as, 60, "sixty minutes in an hour."

For spelling, the pupils stood in a row. The first one spelled a geographical name beginning with A, and the next person spelled a name with the letter with which the one just ended; for example, Arizona, Arctic, Chicago, etc. This continued until everyone was spelled down but one, who was considered the winner.

At this point recess was announced, and the lunch was eaten. It might be found quite interesting to pass the lunches promiscuously, so that each one would have another's lunch. After recess, there were literary exercises. Some of these were very amusing.

Telegram Social.—Night message telegraph blanks were secured, and one given to each person present, with the letters of the surname written at intervals on the blank. The spaces were to be filled with a sentence which might be a telegram using the letters of the name for the first letter in the words of the message. This brought out some very bright and witty messages, a vote being taken as to which was the best.

A Halloween Social.—This social should be given in the church parlor on Halloween. Decorate the room with Chinese lanterns, bouquets of flowers, potted plants, and autumn leaves, while here and there add a pumpkin jack-o'-lantern to give a touch of the old-time customs of Halloween.

As the guests arrive the committee hands each one a small white card, upon which was written a letter and a number. This they were told to keep until later in the evening. After a half-hour of greeting and social chat, the guests are asked to be seated while a very pleasant program of instrumental music, recitations, and songs is presented.

The captain tells the guests that the letters they hold are to be formed into words, and that each person is to find as many others as possible holding the same number as his own. A merry search will ensue, and the words soon found. It was not hard to see that i-p-e stood for pie, k-p-m-i-u-p-n was pumpkin, etc. As soon as a word is formed it is reported to the captain, who places it upon the blackboard. When all the words are written, the guests are informed that they are expected to make a rhyme of them.

In one case when this game was played on account of a rumor that the lunch to be served was to consist of pumpkin, the rhyme chosen was:

"Oh, what a wondrous dunce am I,
To be expecting pumpkin pie!"

When this is over the guests are again asked to be seated while the ladies serve a three-course luncheon. The first

course, which is called salad, should be a piece of parsley, to which was tied a cracker and a small slip of paper containing "A peep into the future," such as "Your face is your fortune," "You will have many joys in life."

Each guest is then handed a package, which proves to be a wooden pie plate containing an apple, some nuts and candy, all securely wrapped in a Chinese napkin. At the last the ladies pass popcorn balls, into which has been molded a small ball of cotton.

A Traveling Social.—This may be a sort of progressive banquet, in which one course is served in one home, the next in another a block or two away, and so through the entire menu. The plan may be varied by considering each home visited as a different country, and adapting the decorations, refreshments, and other arrangements to that plan.

A Composite Novel.—This is a plan of story-writing which is intended to draw upon as large a variety of talent as possible. A number of long sheets of paper are provided, and each person in a group of from five to ten is asked to write the first paragraph of a story. The second person in the group takes the story thus begun and writes the second paragraph, and so on down to the end. The completed stories are read to the entire company.

The Advertisement Hunt.—A number of familiar advertisements are cut from current newspapers and magazines in such a way that there will be no lettering on them to indicate the commodity which they exploit. A great deal of interest and amusement can be secured from the blunders made in the attempt to identify these advertisements, most of which are under our eyes every day in the newspapers.

The Hundred Dollar Social.—Each one in attendance is presented with a check of \$100, and instructed to spend the money. The various items for which he would spend it are to be indorsed on the back of the check. Later the checks are collected, and the shopping lists read, the company endeavoring to identify the spender by his disposition of the money. Other financial features may be added to make this distinctly a social of the money power.

My Native State.—This social requires that each one attending shall wear something to indicate his native State, a

sunflower for Kansas, a buckeye seed or leaf for Ohio, a wooden nutmeg for Connecticut, and so on, each using his own ingenuity to get up novel State symbols. As a part of this social count off "one, two, one, two," and require each one of the ones or twos to stand and deliver an eulogy on his native State.

MEETINGS OF EXECUTIVE COMMITTEE

The key to a successful society is considered to be the executive committee. This is the "coordinating and focusing committee." Here is set up the machinery of the whole organization. It has been called the "pastor's cabinet." An hour here once a month will enable the pastor to accomplish more than ten times an hour spent in any other way for the good of the Endeavorers.

The Executive Committee.—This committee is composed of the chairman of all the committees, together with the officers. The Intermediate and Junior superintendents are present to report their work.

The meeting is held once a month unless for special reasons an extra session is needed. This meeting usually precedes the regular monthly business meeting. This is done in order for this committee to review the business to be considered, discuss it, and shape it up so it can be acted upon speedily. Meeting at a private home is favored—if convenient at the president's house.

The meeting opens with prayer, then comes the reading of the minutes of the last meeting. These minutes are kept in a book separate from those of the business meetings. Each chairman of a committee is asked to report: (1) What the committee tried to do, and could not do, and why; (2) what it succeeded in doing; (3) what it desires to do; (4) what help the committee would like in carrying on its work.

Next comes the officers' reports. The treasurer tells whether or not the pledges are being paid. The corresponding secretary delivers any communications received. The secretary tells of the last consecration meeting. The Junior and Inter-

mediate superintendents tell their trials as well as victories. Following the president's statements the pastor makes suggestions for bringing the young people closer to Christ.

COMMITTEE MEETINGS

Regular meetings of all the committees, aside from the executive committee meetings, are urged. In addition to their regular meetings special ones are held as opportunity offers or requires. There are many occasions when the members, being together for some reason, can confer about their work.

Every committee member is expected to inform himself upon the duties of his committee. Committee duties are not exclusive, but sometimes overlap and no committee attempts to do all the work along a special line. The committee leads in the work enlisting others to help.

Committee meetings are made effective by first recognizing the leadership of the chairman; second, by carefully dividing the work; third, by cultivating close cooperation. Many a chairman fails because he tries to do all the work without enlisting the rest of the committee. It may be harder to get other members of the committee to help with the work, but it is much better.

SPECIAL MEETINGS

A good many special meetings are resorted to during the course of a year. It is not the purpose to outline the programs used for special occasions in this chapter as chapter eight is given to that subject. Of the special meetings the one on Anniversary Day is considered of chief importance. On Rally Day, during Christian Endeavor Week, during the revival campaign, on Education Day, on days of general importance, such as the Sunday nearest Christmas or the Fourth of July, and on other occasions special meetings are arranged.

The Annual Meeting.—Mention is here made of the annual meeting. This occurs at the time of the election of officers. At this meeting, which is for business, the old officers and committee chairman render their annual reports. The meeting begins with prayer and closes with a praise service. This meeting does not occur until the nominating committee is ready to report and the election ready to be held. At this meeting the members often indulge in reminiscences of the

past, or earnest and happy auguries for the future. President Clark says of this meeting, "Each one may mark a milestone, and a white stone at that, in the history of the society, and be looked back upon throughout all the year, as a source of inspiration and stimulus to better work in the future."

QUESTIONS TO ANSWER

1. What is the most important meeting held?
2. What do you consider the main points in a good devotional meeting?
3. Is the leader solely responsible for the devotional meeting?
4. What is the responsibility of the devotional committee?
5. How would you give variety to a devotional meeting?
6. Does advertising help and if so why?
7. What things enter into a model devotional meeting?
8. What is the value of the consecration meeting?
9. How give new inspiration to the meeting?
10. Why is it necessary to hold a business meeting?
11. When should this meeting be held?
12. How would you hold a business meeting?
13. Do you regard rules of order as necessary and if so why?
14. Name one good suggestion for a social.
15. Why does the Endeavorer consider the executive committee the key to a successful society?
16. Why does the Endeavorer urge regular and frequent meetings of all committees?
17. What are some special meetings held?
18. What is the value of the annual meeting?
19. What do you consider the chief weakness of Christian Endeavor meetings?
20. Name the strongest point in Christian Endeavor meetings.

CHAPTER VI

WITH WHOM THE UNITED BRETHREN ENDEAVORER AFFILIATES

THE Endeavorer affiliates directly or indirectly with every agency approved by the Church. In this chapter are explained the ways in which this affiliation takes place.

HIS CONNECTION WITH THE CHURCH

The United Brethren Endeavorer is a creature of the United Brethren Church. His work is organized in harmony with the polity of the denomination, the government of which, in a number of its features, resembles that of the United States.

Plan of Church Government.—The highest authority in the denomination is the General Conference, which receives its authority from the votes of the members. Next to the General Conference is the annual conference. It is composed of ministers and laymen elected by the local churches. The pastoral charge, which may include one or more local churches, constitutes the quarterly conference.

The same connectional principle exists in the organization of the Young People's work of the Church. The general supervision is under the Board of Control, the members of which are elected by the General Conference. A secretary of Young People's Work is also elected by the General Conference.

In each annual conference there is a conference Christian Endeavor Union, embracing all the United Brethren Young People's societies within its territory.

His Local Church.—The Endeavorer considers that his first and most binding obligation is to his local church. He allows no call from any other source to interfere with this

responsibility. Any duty lying beyond his local church necessarily takes second place in his program.

The Sunday School.—No one is more faithful to the Sunday school than the Endeavorer. Usually he teaches a class. His training in the society readily finds an outlet here. He does not regard the Sunday school as a rival, but as an ally. Like the cherubim of the ark of the covenant, these two, the Sunday school and the Christian Endeavor society, are twin angels that cover the mercy seat where penitent souls kneel.

The Otterbein Guild.—Being intensely missionary at heart, this organization becomes at once attractive to the Endeavorer.

The Official Board.—Being represented by both the president and treasurer on the official Board of the local church and the Quarterly Conference of the circuit, the Endeavorer attempts to discharge his duty to these bodies.

His Pastor.—The Endeavorer recognizes his pastor not only as his spiritual advisor, but as the official administrative head of the Christian Endeavor society, as he is of every other organization of the local church.

Other Church Connections.—The Endeavorer is a part of a unit and that unit is the Church. When he joins the society he identifies himself with every organization of the Church. He is then a part of the annual conference and is vitally concerned about its success. The college is his also, and he feels under obligations to furnish its president with names of prospective students. He supports his college financially and otherwise and has no other thought but to attend eventually his own denominational school or help his fellow Endeavorers to do so.

The great boards of the Church are his servants. He prays for their success. He keeps in close touch with the Home Missionary society and its promotional plans. He corresponds with the Foreign Board, secures names of missionaries for his prayer list, obtains literature for distribution, and in other ways vitalizes this relationship. The Board of Education, the Sunday-school department, Church Election, Board of Administration, Seminary, Evangelistic Commission, as well as his own Young People's department are his because he is a United Brethren Endeavorer.

The bishops and general officers, conference superintendents, college presidents, and all other general workers are thought of as superior officers in the Church.

CONNECTION WITH THE DENOMINATIONAL CHRISTIAN ENDEAVOR ORGANIZATION

The United Brethren Church affiliates with the interdenominational Christian Endeavor movement and maintains its own organization for discharging its obligation to its young people, a responsibility which no interdenominational agency could fulfill. The interdenominational movement encourages loyalty to the church; the United Brethren Christian Endeavor department shows the Endeavorer to what to be loyal and trains him therein. The United Brethren Endeavorer cooperates with the interdenominational movement for fellowship and inspiration, which he gives and receives through the different city, county, state, and national unions, and through the visits of their representatives. On the other hand the United Brethren Endeavorer cooperates with his own denominational organization for a program of work and an objective for his activities. The denominational organization interprets all interdenominational campaigns and programs to its own Endeavorers, harmonizing its program as nearly as possible with that of the bigger movement. In cases of conflict the United Brethren Endeavorer follows the program of his Church.

The Department of Young People's Work.—The Christian Endeavor organization of the Church heads up in the Department of Young People's Work. This department has its headquarters in the U. B. Building, Dayton, Ohio. A general secretary elected by the General Conference for a term of four years is the executive officer.

The Work of the General Secretary.—The work of the general secretary is outlined in the Discipline as follows: "It shall be the duty of the general secretary of the Department of Young People's work to plan for and promote the most approved methods of work among our young people; to visit conferences and hold institutes in connection with conference union conventions wherever practicable; to consult with conference union officers as to the best ways of increasing

the efficiency of the local societies; to stimulate religious training among our young people; to prepare reports and perform such duties as the board may direct."

Activities of the Department.—The plans used by this department for promoting the Young People's work may be grouped broadly speaking under three heads:

Field Work.—Besides the general secretary and general Junior and Intermediate superintendent, pastors and other Church leaders are sent to conventions, rallies, and local church gatherings by the department. There are held each year in the Church about thirty conference conventions and numerous local rallies. In addition, the department receives calls for help in summer Bible schools and other gatherings of this kind. At least 5,000 young people assemble yearly in summer conventions and Bible schools.

Correspondence.—Another fruitful means used by the department is the United States mails. From five to ten thousand general and individual communications are sent to Endeavorers each year from the office at Dayton. About one-half as many letters are received as sent out. It costs about fifty dollars in postage stamps to send one single letter to all the Senior, Intermediate, and Junior societies.

Using Printer's Ink.—A strong ally of the department is printer's ink. This valuable asset is used in three ways: (1) Leaflets on various phases of the work are prepared for free distribution. (2) Books and booklets are prepared to sell to the workers. Many helps are secured from the United Society of Christian Endeavor. The Otterbein Press handles most of this class of helps. (3) News items, messages to young people, programs, plans, and other articles are published from time to time in the Church papers.

Generally speaking the publications of the Young People's department are free.

How the Department is Financed.—A fixed sum of money is set aside each year from the amount gathered from the different churches through the regular benevolence budget. This is insufficient to meet the requirements of this department and must be supplemented by the Anniversary Day offerings.

The Anniversary Day Offering.—From the first year of the movement the offering received on Anniversary Day has been devoted directly or indirectly to some phase of the Young People's work. In the beginning it was given to missionary enterprises. Later it went directly to support the movement itself. During the United Enlistment Movement, the department forewent the advantage of this fund in the interest of a united budget for the whole Church. The united budget having been established and the funds from that source being inadequate for the work, the Anniversary offerings were again given directly to the Young People's work. In the meantime it has been decided to divide the money thus raised between the department of Young People's work and the Conference Christian Endeavor Unions, the present division being one-third to the conference unions and two-thirds to the general work.

Summer Bible Training Schools.—The department of Young People's work cooperates with the Sunday-school department in promoting summer Bible training schools in the different bishop's districts. A staff of instructors is furnished and a schedule of studies mapped out which correspond to a college curriculum. The schools usually last ten days. Regular examinations are held in each class and credits issued for work done. These credits apply on the Leadership Training Course explained in chapter seven.

THE CONFERENCE CHRISTIAN ENDEAVOR UNIONS

Each annual conference has an organization covering its territory, for all the Young People's societies within it. The Conference Union is a very important organization. Its work has been described as follows: (1) It focuses attention on the Young People's work and gives training to a group of enterprising young workers in every conference. (2) Its conventions afford opportunity for familiarizing young people with the great enterprises and institutions of the Church to which they belong, making them more intelligent and increasing their loyalty and usefulness. (3) The conventions increase the mutual acquaintanceship of the young people, enlarging their vision, and promoting a greater degree of unity in the church

life. (4) The conventions, furthermore, are a valuable educational agency, as they are occasions for young people to travel under favorable conditions and to become acquainted with the State in which they live. (5) The Conference Christian Endeavor conventions furnish an avenue for the educational and inspirational activities of the various departments of the Church. (6) By the united efforts of the societies of a conference, through the Union, important enterprises, such as the starting of home missions, the erection of churches, the support of foreign missionaries, the founding of scholarships, etc., are successfully promoted.

MODEL CONSTITUTION FOR THE CONFERENCE CHRISTIAN ENDEAVOR UNION

Article I—Name

This organization shall be called the Christian Endeavor Union of the -----Conference of the Church of the United Brethren in Christ.

Article II—Object

The object of this union shall be to unite the Young People's Christian societies of the conference for mutual helpfulness, for stimulating church loyalty and an intelligent interest in the various Church enterprises, and for the organization and extension of Young People's Christian societies within the conference.

Article III—Membership

1. Any Young People's Christian Endeavor society, or any other Young People's Christian organization connected with the United Brethren Church in this conference, may be a member of this conference union. Local Junior and Intermediate societies may likewise be members.

2. Each Young People's society shall be entitled to----- delegates and each Junior and Intermediate to ----- delegates to the convention of the conference union.

Article IV—Officers

1. The officers shall be a president, a vice-president, a recording secretary, a corresponding secretary, a treasurer, a Junior superintendent, and an Intermediate superintendent,

and such other department superintendents as may be deemed necessary. These shall be elected at the regular convention of the union.

2. The conference executive committee shall consist of all the regularly elected officers and such others as may be elected. The committee should cooperate with the conference board of control.

Article V—Duties

1. The duties of the president, vice-president, and treasurer, shall be such as usually devolve upon such officers.

2. The duties of the recording secretary shall be to keep a record of all transactions of the union and of the executive committee.

3. The duties of the corresponding secretary shall be to keep a list of the societies in the conference, with the name of the president and corresponding secretary of each, and a list of the officers of the conference union; to furnish the same to the general secretary of the department of Young People's work, and to conduct all correspondence.

4. The Junior and Intermediate superintendents shall have charge of the Junior and Intermediate work in the conference.

5. The executive committee shall look after the interests of the Young People's societies in the conference, provide for meeting necessary expenses, for the collection of annual dues, arrange for the annual meetings and perform such other duties as may be required by the department of Young People's work.

Article VI—Conventions

The conventions of this conference union shall be held annually at such time and place as may be determined by the union or by its executive committee.

Article VII—Finances

The funds for the regular work of this union may be raised by voluntary gifts, or by annual dues levied upon each Young People's, Intermediate, and Junior society in the conference, the amount to be determined by the union. Each society shall also make a contribution by dues or otherwise to the benevolence budget.

The missionary funds raised by the Junior Christian Endeavor societies for missionary purposes other than conference missionary objects shall be sent to the conference Christian Endeavor union treasurer to be forwarded to the Treasurer of the Branch Women's Missionary Association.

Article VIII—By-Laws

The conference union may enact such by-laws as conference conditions and needs may require. It is expected that no by-laws inconsistent with the general good of the Young People's work in the Church will be enacted.

The Convention.—The union functions chiefly through a convention composed of delegates from local societies and the pastors of the churches. These delegates and pastors elect the officers and perform the other business transactions of the union.

The Executive Committee.—The officers elected at the convention constitute an executive committee for the transaction of the necessary business of the union in the interims of the conventions. This committee holds at least one, and in most cases holds from two to a half dozen meetings between conventions.

ACTIVITIES OF THE CONFERENCE UNION

How the Officers Function.—The officers of the Union have two principle means of promoting their work, namely, by correspondence, and personal visitation. Aggressive campaigns of extension and development are necessary from time to time. The Conference Union officers should not depart from the convention after accepting their offices and being installed without spending several hours together becoming thoroughly familiar with their duties and the year's activities proposed.

A Departmental Schedule. — In addition to the yearly schedule given in chapter eight the executive committee plans a departmental schedule somewhat like this one, which was used in 1922-1923: October, Efficiency; November, Home Missions; December, Stewardship; January, Education; February and March, Foreign Missions; April, Evangelism and Quiet Hour, also the time for the Society Increase and Membership Campaign; May, Life Work Recruits.

Duties of a Departmental Superintendent.—

1. To secure a list of addresses at the convention or as soon after as possible.

2. To write a first letter to the societies within one month after the convention. This letter should be to get in touch with the workers and give the year's program with at least one helpful leaflet.

3. To write two letters in connection with the special month's campaign decided upon by the Union.

4. The superintendent of each department is expected to secure facts on the work of that department by correspondence at intervals during the year, but the annual report is to be secured by the Conference Union corresponding secretary.

The District Organization.—Each annual conference Christian Endeavor Union is divided into districts. The number of districts is governed by the size of the conference and the natural groupings of churches. District conventions are held in each district at least once a year. In some from two to four conventions a year are held.

District Leaders.—Two plans for district organization are in use. The first and most common method of organization is the appointment by the Conference Christian Endeavor Union executive committee of district leaders. These leaders hold rallies, visit societies and in other ways promote the work in the district. These leaders are called into counsel with the executive committee at least once a year.

Flying Squadrons.—The district leader gathers a few earnest workers about him and organizes a visiting team. This team goes to churches without societies and tries to kindle an interest. They also visit discouraged societies and give them a lift. The program of the Conference Christian Endeavor Union is announced and explained during these visits.

More Complete District Organization.—Some of the Conference Christian Endeavor Unions have the districts organized as minutely and in the same way as the Conference Union itself. The same officers and superintendents are elected as in the Conference Union. When such a plan is used the districts have separate meetings in the annual Conference Union conventions or hold an annual convention of their own in their own districts at which time the officers are elected.

The better plan seems to be that of holding the district election during the Conference Union convention. The district officers function under the direction of the corresponding Conference Union officers.

Successive District Rallies.—The most successful plan that has been found for doing work in the districts is for a team of Conference Christian Endeavor Union officers to visit the districts one after another on a tour covering the entire conference within a week or ten days. Rallies are held in each district under the direction of the district leader or president. In this way uniform plans and goals can be promoted throughout the Conference Union.

Summer Schools.—Some of the Conference Unions have undertaken schools of methods lasting from three to seven days. Such a plan has much to commend it. However, this should not be made to dispense with the summer convention. Perhaps the better plan is to have the regular convention which can be conducted as a school, but should not last more than three days, and then cooperate with a summer Bible school in the bishop's district. This plan was explained under the work of the Young People's department.

THE ANNUAL CONVENTION

The United Brethren Endeavorer has an exceptional opportunity in the gatherings which are a part of the denominational Young People's organization. Here is cultivated the spirit of fellowship, the connected idea of the Church is emphasized, and exceedingly profitable "conversations on the work of God" are conducted. The Conference Union president cultivates the acquaintance of pastors and Endeavor workers in the conventions and district rallies. The president is commander-in-chief and by knowing his colaborers he marshals his forces more effectively.

The Christian Endeavor convention program includes: (1) Features for the deepening of the devotional life of the young people; (2) specific and practical instruction and drill in Christian Endeavor methods; (3) a definite call to young people to dedicate themselves to Christian work through the ordinary channels, and also to give God a chance to use them in Christian work as a life vocation; (4) an opportunity

for young people to express themselves in addresses, papers, discussions, questions, and where practicable, in community service.

Building the Program.—The Conference Christian Endeavor Union executive committee, or a subcommittee appointed by it, builds the program. It first decides on the general character and outstanding features. The pastor or other representatives of the church which is to entertain the convention is always consulted in arranging the program. The following chief aims of the annual convention are remembered as the program is built: (1) To secure greater effectiveness in the work of the societies through institute work. (2) To discover and train leaders. (3) To push the business of the Conference Christian Endeavor Union and the special enterprises it undertakes. (4) To emphasize the unity of United Brethren Endeavorers. (5) To obtain decisions for the Quiet Hour, Tithing, and Life Service. (In this connection it should be stated that recent results favor the more personal and private appeal, as a public statement is sometimes misunderstood and many take a step they do not comprehend.) (6) To bear fruit in the spiritual uplift of the delegates and the members at home whom they represent. (7) To inform the young people of the great causes the Church is supporting. (8) To inspire to effective work by judicious giving of pennants and banners and other awards to societies.

A "dominant note" is chosen because the whole field of Christian Endeavor work cannot be covered in one convention. Some new feature is introduced. Overloading the convention with topics and ideas is avoided. Worn-out themes are not used. The program is made too short rather than too long.

The tendency to overload the program with "preacher talent" is shunned. Preachers are used on the program, to be sure, but the young people themselves predominate. Some of the features always found in the program are: A sunrise prayer meeting; a decision service; times for prayer; strong devotional periods; emphasis on evangelism, missions, tithing, the Quiet Hour, Life Service, and efficiency; institute periods; a question box; a good literature display; adequate time for

business, including reports and election of officers, hearing reports from the societies; recreation and rest periods.

In publishing the convention program care is given to state explicit directions on a number of points: The plan of entertainment; location of conventions as to city, building, and streets; time of trains; instruction to societies concerning sending annual reports.

The committee selects the leading speakers according to their adaptability to the program planned. As a rule the convention begins with an afternoon meeting of the executive committee and enrollment of delegates, followed by an early fellowship supper. It closes on the afternoon of the third day.

Entertaining the Convention.—The Endeavorer is exercised concerning the entertainment to be given the delegates. He is solicitous that they be met at trains, that assignments to homes be made judiciously, and that proper courtesies be extended them. He wishes the remuneration to the local church to be in spiritual values received and not from big profits on the meals served the delegates.

The decorations, arrangement of mottoes, and kindred matters are studied. A bureau of information is established to avoid confusion. The music of the convention, incidental expenses, and registration are considered items of great importance.

There is deep chagrin when delegates make unnecessary trouble for entertaining committees, when they leave their hosts without a hearty good-by and expression of appreciation, and when they are guilty of other breaches of common courtesy. On his return home the delegate writes a letter of appreciation to his hostess. One of the courtesies insisted upon is that of advance notice by those expecting to attend the convention.

Advertising the Convention.—The advertising is done in an adequate way. The following is absolutely essential: (1) Notification to those on the program. (2) Printing a sufficient number of programs to be sent to all societies in the conference as well as to those on the program, to all pastors, and to the Conference Union officers. (3) Notice of the convention sent to the Watchword three months ahead of time.

Brief notices, posters, letterheads, postal cards, and stickers are freely used. Announcements are sent local newspapers with cuts of speakers.

Not the least of the Endeavorer's concern is that the convention be well reported in the Watchword immediately after it has occurred.

Things that Spoil a Convention.—(1) The presiding officer talking too much himself. (2) Scolding and pessimism. (3) Poor singing. (4) The speakers exceeding the time allotted to them. (5) "Pick up" speakers at the convention.

Yells and Pep Songs.—Below are given some yells and pep songs such as are used in conventions, rallies, and fellowship meetings. Most of them are taken from a booklet published by Sylvester Sanford, of Polo, Illinois, president of the Illinois Conference Christian Endeavor Union.

No. 1

Oh, Me! Oh, My! We'll get there by and by,
If anybody here loves C. E.,
It's I-I-I-I.

No. 2

Bingle-I-Bingle-I-Bow-Wow-Wow,
Chingle-I-Chingle-I-Chow-Chow-Chow.
Hurrah, hurrah, who are we?
We the the () C. E.

No. 3—Intermediate Yell

Beat on a tin can,
Jump on a grand stand,
Who can, we can,
Nobody else can,
Intermediate, Intermediate, Intermediate.

No. 4—C. E. Will Shine

C. E. will shine tonight,
C. E. will shine,
C. E. will shine tonight,
Won't that be fine?
C. E. will shine tonight
Won't that be fine?
When the sun goes down and the moon comes up,
C. E. will shine.

No. 5—Speed Up Endeavor

(Tune, "Brighten the Corner Where You Are")

There's a call for C. E. workers comes to you and me
 To promote Endeavor near and far,
 There's a challenge comes to quicken each society,
 Speed up Endeavor where you are!

Chorus:

Speed up Endeavor where you are!
 Speed up Endeavor where you are!
 Raise the C. E. standard, let its colors gleam afar!
 Speed up Endeavor where you are!
 Pass along the invitation until all have heard,
 Let not selfish ease your service mar,
 Many more will join our number if we spread the word,
 Speed up Endeavor where you are!
 Come, O comrades, let us rally for our King today,
 Lay aside all things that progress bar!
 Forward, one and all, the summons gladly to obey!
 Speed up Endeavorers where you are!

No. 6—Smile

(Tune "Battle Hymn of the Republic")

It isn't any trouble just to S-M-I-L-E,
 It isn't any trouble just to S-M-I-L-E
 So smile when you're in trouble,
 It will vanish like a bubble,
 If you'll only take the trouble just to S-M-I-L-E.

G-R-I-N, L-A-U-G-H and Ha, Ha, Ha, Ha, Ha may be used like S-M-I-L-E.

A Conference Union Letter.—A typical Conference Christian Endeavor Union letter sent by the executive committee of the Union to all societies at the beginning of the year's work following the convention is here given:

To the Christian Endeavor Societies of the
 Conference Christian Endeavor Union, Greetings:

We desire to present to you at the beginning of the year certain of our aims and plans for the advancement of Christ's kingdom in this Conference so that we may work in harmony with one another.

Motto.—Our motto for the year is-----

Goals.—We have decided upon the following goals for the year: -----

Reports.—We have decided to continue the system of monthly (quarterly) reports. We send you herewith a supply of report blanks for your society, sufficient to last for six months.

Awards.—Do not fail to use the Efficiency Chart which is herewith inclosed, (or sent under separate cover), remembering that your society may win the banner to be awarded at the next convention. In any event you can surely win a pennant. We regard the use of the Efficiency Chart as essential to successful work.

District Meetings.—District Meetings are to be held in each district as follows:

Finances.—The following are the financial goals of our Conference Union for the year: The amount your society is expected to pay is ----- This should be paid quarterly and should be sent to-----, the Conference Christian Endeavor treasurer, whose address is-----

Departmental Work.—The following departmental schedule has been decided upon: (Here should follow the list of months during the year and the particular work, such as missions, stewardship, evangelism, Quiet Hour, etc., which is to be promoted during that month.)

Missionary Department.—During the month of----- the Conference Union superintendent of missions will have right of way to promote the reading and study of home missions. During the month of-----foreign missions will be promoted by this superintendent. You are urged to make early plans for mission study classes and a vigorous promotion of the reading of missionary books.

Evangelism and Quiet Hour Department.—The month set aside for evangelism and Quiet Hour is----- During this month the superintendent of this department of our Conference Christian Endeavor Union will have right of way.

Stewardship Department.—The month given this department is -----

Life Work Recruit Department.—This department will place its strongest emphasis during the month of_____.

Efficiency Department.—This department will need to be pushed throughout the whole year as, of course, all the departments will be pushed, but this is especially true of the efficiency work. However, special stress will be placed on this work during the month of_____.

Special Suggestions.—The next convention will be held at _____(place)_____, _____(time)_____. Be sure to keep in touch with Young People's Department at Dayton, Ohio, and also with our Conference Union officials. We wish to help you in your work. Write us at any time for assistance.

Your fellow workers,
THE EXECUTIVE COMMITTEE.
By the Corresponding Secretary.

A Departmental Letter.—A recent departmental letter sent the societies of the Allegheny Conference Christian Endeavor Union is here given:

Dear Christian Endeavorers:

If the Church were to bring in the tithe, the minimum standard as set in the Word of God, there would be meat in his house and the windows of heaven would be open upon this suffering world.

The program of the Conference Union calls for a superintendent of Stewardship in each local society, whose duty it shall be to keep a record of all tithing stewards, distribute stewardship literature, and endeavor to induce others to enter the stewardship covenant. December is the month set apart for Stewardship reading. Let each society follow the reading program of the Church and thus glean a knowledge of the why and how of Christian stewardship. I enclose two leaflets which I wish you would please read to your society. They are strong testimonies.

If I can be of service in any way, be free to write me. Write the Otterbein Press, Dayton, Ohio, for books on stewardship.

I am sincerely your colaborer, a steward of Jesus,

J. F. STRAYER,
Superintendent of Stewardship.

A Loving Cup Contest.—A silver loving cup is the prize for which the societies may contend. Credits are given to the societies for the following points: (1) For attendance at district meetings. (2) For attendance at the Conference Christian Endeavor Union convention. (3) For prompt payment of dues. (4) For sending to the Conference Christian Endeavor Union corresponding secretary the annual report on time. (5) For answering correspondence promptly. (6) For adding new members to the society. (7) Credit will be deducted for the loss of members from the society.

Credits are given on a percentage basis, something like the following:

Each society is listed at one hundred percent. Divide one hundred by the number of active members, and the result will give the percentage which each member of the society counts in the contest. To ascertain the credits won by a given society for attendance at a district meeting, multiply the number present at the meeting by the percentage number which each member counts. Thus in a society of ten members, each member counts ten percent. If six members are present at the district meeting, the society will be given ten times six credits or sixty percent.

Five percent is given for prompt payment of dues, that is within a given time after notice is sent to the society treasurer.

Lists of members' names are asked in order that the percentage number in each society may be ascertained. If any list is not in the hands of the contest chairman one week before the convention, the society receives no credit, no matter how many members are at the meeting. One percent is given for answering correspondence promptly; five percent is granted for new members; and five percent is deducted for the loss of each member who leaves a society.

COOPERATION WITH THE INTERDENOMINATIONAL CHRISTIAN ENDEAVOR ORGANIZATION

As before stated the United Brethren Endeavorer looks to his own denominational organization for a program, but finds additional inspiration and fellowship in the broader circle of Endeavorers. He also seeks to make his contribution

of effort and money towards the promotion of the interdenominational work.

The Basis of Cooperation.—The United Brethren Endeavorer favors cooperation both in effort and financial support on a voluntary basis without embarrassing assessments and apportionments, because he himself is at a decided disadvantage in being under obligation to support his own denominational organization. This relationship is often not fully understood and when a contest is introduced he is sometimes humiliated at what appears to be an unfavorable comparison. He sincerely desires to cooperate in the interdenominational work, but often cannot render the same measure of support as those who do not have the advantages of a denominational organization.

Why This Double Burden?—The above statements raise the question, "Should this double responsibility be sustained?" The situation recalls the story of the poor man with a large family of children. He had almost more children than he could support as he desired, but which one could he give away? Of course, the more the matter was considered the more certain it became that not one could be spared. They were each undoubtedly the gift of God and brought blessing and joy. There were even compensations in the sacrifices incident to caring for them.

This partially illustrates the attitude of the United Brethren Endeavorer. He is certain that it would be unwise to discard a denominational plan that is succeeding with increasing good results, for the uncertainty of an untried course. A few difficulties do not discourage, but only nerve him to redoubled effort.

On the other hand, after years of benefit from fellowship with Christian Endeavorers of other denominations, the United Brethren Endeavorer has no thought of reversing this policy.

The following resolution showing the attitude of United Brethren Endeavorers was adopted by the Conference on Young People's Work held in Dayton, Ohio, October, 1922.

"We, the Endeavorers of the United Brethren in Christ Church, are in most hearty accord and sympathy with the work of Endeavorers the world over, as directed by the United Society of Christian Endeavor, and are happy in whatever

good and help accrues from it. On the other hand to secure our highest possible success we entreat United Brethren Endeavorers to support their own denominational program. In order to realize this our own Conference Christian Endeavor Union officers are requested to confer with the United Society officers in hope of perfect harmony and fellowship."

Denominational Control of Training.—The United Brethren Endeavorer is convinced that it is not only a denomination's right, but a duty to assume active leadership in training its youth. Christian standards and doctrinal tenets championed by a denomination can only be preserved after the present generation is gone by imparting those ideals and principles to the next generation. A Christian Endeavor society or other Young People's organization is the best means of accomplishing this end. It therefore appears to the United Brethren Endeavorer that if his Church were to make no effort to exercise its privilege and duty in relation to its youth that it would be a confession that it has nothing held dear and considered worthy of handing down to its children. Such neglect would be regarded as woeful short-sightedness in failing to fit that young life for effective service in the organization of which it is a vital part.

THE INTERDENOMINATIONAL ORGANIZATION FUNCTIONING

The Local Union.—In following the Christian Endeavor movement from its beginning it will be found that as soon as two societies were formed near enough together the thought of fellowship between them naturally arose. The purpose of this union is to make each society more efficient in its own local church, and to help carry out union work of different kinds, such as evangelistic services, fresh air missions, hospital work, prison visitation, open air preaching, or any kind of community service that may be approved. Most local unions have monthly or bimonthly meetings where the Endeavorers gather for inspiration and to help one another. The United Brethren Endeavorer is in full accord with this plan of work.

District Unions.—The proven value of united effort has led to the organization of district unions embracing all of the so-

cieties found within a given area beyond a single town. They, as a rule, have yearly conventions at which time important subjects are discussed.

State Unions.—District unions are combined into state organizations. Every state in the United States has a state interdenominational organization. This is true also of many nations. The Endeavorers of all denominations in the state thus come together in an annual convention and in other ways they receive the impact of state wide unity of action.

The United Society in America.—A union known as the American Union is the next unit of organization in the interdenominational movement beyond a state union. Happily this union embraces Canada as well as the United States. This union is called the United Society of Christian Endeavor. About one hundred trustees control this organization, which elects every two years a general secretary and other officers to promote the interests of the society throughout the land. The United Brethren Church is represented on this board by three trustees.

The administration of the United Society has been characterized by a remarkable unanimity and brotherliness on the part of the trustees and has been marked by wisdom and conservatism and has been free from glaring mistakes. Endeavorers throughout the country have given hearty approval to the work of the trustees.

No Authority Assumed.—The following statement of Francis E. Clark, president of the United Society of Christian Endeavor, is a correct analysis of the attitude of this organization toward local societies: "But this it has always done without assuming authority over any local society, or venturing to dictate in any particular to any union, society, or committee, holding most sacredly the idea that every society is under the direction and control of its own local church, and must do what its own pastor and church desire to have it do."

Organization Helps.—Free literature, to be used in forming a Christian Endeavor society, may be secured from the general secretary of the United Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Mass.

Christian Endeavor Literature.—More than 1,000 kinds of Christian Endeavor helps are published. Orders for literature

or requests for free catalogue should be sent to the same address.

Headquarters of the United Society.—The headquarters of the United Society of Christian Endeavor are located at the corner of Mount Vernon and Joy Streets, Boston, Massachusetts. At this place there has been erected a splendid building. Here the officers of the society do their work. Here many meetings occur which have to do with the work of the society. Here the *Christian Endeavor World* and other Christian Endeavor literature is published by the United Society.

World-Wide Christian Endeavor.—Most of the countries of the world have unions organized on somewhat similar lines to that of the United States. The World's Christian Endeavor Union was organized in 1895, with Dr. Francis E. Clark as its president. The special purpose of this World's Union is to foster the growth of societies in lands where it has scarcely begun, or where it is yet feeble. Contributions have been received and expended in many different countries, together with contributions of the United Society secured from the publishing business.

QUESTIONS TO CONSIDER

1. In what respects is the United Brethren Endeavorer a creature of the Church?
2. Indicate one thing that characterizes the government of the United Brethren Church.
3. Describe the attitude of the Endeavorer to his local church.
4. To the Sunday school.
5. To the Otterbein Guild.
6. To the Official Board and Quarterly conference.
7. To all the organizations of the Church.
8. Distinguish between the Endeavorer's relation to denominational and interdenominational Christian Endeavor work.
9. Point out the ways the general secretary of the department of Young People's Work uses to promote the cause.
10. Explain the need for Anniversary offerings.

11. Tell what you can of summer Bible schools.
12. Explain the organization of the Conference Christian Endeavor Union.
13. What is the value of the annual convention?
14. What are the essential points in a good convention?
15. Name some of the duties of a departmental superintendent?
16. Why is it important to district the Conference Union?
17. Tell of the relation of the United Brethren Endeavorer to the United Society of Christian Endeavor.
18. Do you think the Endeavorer should carry this double responsibility?
19. Give an argument for denominational direction in training young people.
20. Outline the outstanding features in the interdenominational organization.

CHAPTER VII

ACTIVITIES IN WHICH THE UNITED BRETHREN ENDEAVORER ENGAGES

IN chapter five were named the important meetings of the society and suggestions given for conducting them. In this chapter other activities of the society outside of the regular field are considered.

STUDYING BOOKS

One of the duties of the church is to help to create an appetite for good literature. Young people are greatly influenced by the books they read. There is an increasing volume of books of Christian conquest and heroic devotion, books with a "punch" and a "thrill." The Endeavorer believes the church should make them available for his use.

Study Classes.—No plan of imparting information about the great tasks and opportunities of the Kingdom equals that of the study class, in which a few Endeavorers meet at regular intervals for the study of a book under an instructor, who may be one of their own number. The devotional meeting is not used in this way unless the society meets early and takes not over twenty minutes out of the regular meeting. The best results are obtained when a separate evening is given to this profitable work.

Time out of the regular devotional meeting is sometimes given to book reviews or brief lectures on study books. Mission books are occasionally studied at the monthly missionary meetings.

The Model Study Class.—The teacher selects two captains. The captains choose sides, taking everyone into the class.

Three points of contest are accepted: (1) Any pertinent statement about the lesson. (2) Any proper question on the lesson to be answered next session. (3) Any right answer to questions asked.

After the first session this order is followed: (1) Answers to the questions asked in the previous session. (2) Any state-

ment concerning the lesson. (3) The questions for the next session. Each side has first chance with questions raised by the other side.

The captain coaches his side; sometimes they meet between sessions. The captain calls for questions, statements, and answers, and keeps the records.

The teacher acts as referee. This method saves from the lecture method, develops the two captains as leaders, and inspires the students to study.

It is a simple method, but it is like play, and the score is worth much to every member. Students like to have something to do rather than to sit and listen.

LEADERSHIP TRAINING COURSES

Many young people are anxious to secure training for more efficient service in their churches or communities. In order to encourage such young people and to meet their needs the following Leadership Training Courses in Christian Service are offered:

Courses.—Sunday-school teaching and other work, Senior Christian Endeavor, Intermediate Christian Endeavor, Junior Christian Endeavor, Missionary Education, Community Service, Christian Recreation, Personal Soul-Winning, Religious Publicity, Stewardship, etc.

Credits.—Credit is given for any study course taken in the local church or in summer conference, or convention, or in any other place where such work is done under the supervision of some church organization.

By a course is meant four or more class periods in a study class, which periods are at least forty-five minutes long.

Certificate. — Upon the completion of nine satisfactory courses a Certificate of Honor is awarded.

These courses must be distributed as follows: At least three courses must relate to the particular subject in which the student wishes to specialize; at least two others must be Bible study courses; at least two must be courses in Christian Endeavor methods. The remaining courses are selected after consultation by the student with his pastor or other competent leader.

How to Take the Studies.—Those having taken the Christian Endeavor Expert or Leader in Christian Endeavor degree may have their work credited as a course toward an Honor Certificate. Many conventions build their programs so as to provide classes. Credit is given for courses taken in Summer Bible Training schools. Persons desiring to enroll for Leadership Training should write the Young People's department, U. B. Building, Dayton, Ohio. The statement of the teacher of the class, convention president, or the pastor is accepted without question as to work done.

THE SUPPLEMENTARY PERSONAL EFFICIENCY READING PLAN

This plan is to secure the study by young people of good subjects that promote self-training for efficiency in the service of the church. The subjects that thus help to prepare for Christian service cover Bible study, home missions, foreign missions, church life and activity, stewardship and evangelism, and acts of service. Any good, religious book, approved by the pastor, entitles the reader to credit.

Credits.—Written or oral examinations are given at the completion of each subject. The student states to the director appointed by the society, or to some other person, in oral or written form, the important truths presented in the subject. This is not intended to be an exacting requirement. Where several persons are reading the same book, a meeting is usually held to discuss the book together after it has been read.

Certificates.—Each student successfully completing any subject with a reasonable degree of thoroughness is given a certificate with one seal. As each additional subject is completed a seal is added to the certificate, until the course is completed. The student is then entitled to participate in a post-graduate course.

How He Promotes the Plan.—A director is named for this work in the society. At least ten minutes is given to it under the direction of the director in each Christian En-

deavor prayer meeting while the campaign is on. However, this supplemental work never takes the place of a regular meeting led by an Endeavorer.

Suggested Books or Subjects.—Devotional books or books on Bible study; good home mission books; accredited foreign mission books; approved books on church life and activity; books on Christian Endeavor, Sunday-school work, or other books dealing with organized church life; any history of the United Brethren Church or books similar to "Our Heroes," or the lives of our bishops; the Discipline; and books on Christian stewardship or evangelism endorsed by the Young People's department, are considered subjects and given credit for being read.

Acts of Service.—Twelve given acts of Christian service receive credit for a subject under this head. Visiting the sick with flowers, visiting a shut-in with flowers or fruit, distributing tracts or leaflets for the church, doing invitation work for Sunday school or church, providing clothing for the poor, helping to collect funds for some mission field, doing something to aid some mission, and rendering most any good turn without pay are credited.

Receiving Credit.—When a number of persons have finished a subject the director sends for a certificate for each, with the appropriate seal, writing to the secretary of the Young People's department, Dayton, Ohio. The seals should be applied for several at a time.

How to Conduct a Reading Contest.—The young people are divided into groups and leaders appointed for each. The purpose and plan of the contest is announced and each leader meets his group for instruction in the rules of the game. A bulletin is used to indicate progress of the contest. Each leader reports weekly to the president of the Christian Endeavor society or the Director of Young People's Work, books read by his group or team.

Some award is made to the winning group, and results reported to the department of Young People's work, U. B. Building, Dayton, Ohio, whether few or many books are read.

How To Make S. P. E. Reading a Success.—The following are some ways used for creating interest in the reading of good, religious books by young people.

Reading Circles.—Little groups of Endeavorers take up a definite book or books. Ten members may form a circle. Another ten may constitute a "book a month" club.

The Pastor's Library.—Many pastors make a catalogue of the choice books in their libraries and loan these to the young people. Sometimes the list is posted in the Christian Endeavor room.

Book Night.—A prayer meeting is given to hearing reports in which each reader tells of the books read.

The College Plan.—A list of available books is posted. These are loaned by members and friends of the society. Each person pledges himself to read at least four during the year. Five or ten minutes is given at the monthly business meeting to inquire, "What have you read this month that has particularly impressed you?" Those who are pursuing the plan are thought of as going to college. A little college commencement program is given at the end of the campaign.

The Book Club.—A group of Endeavorers agree to purchase certain books, each one buying one book on the list, and the entire club has the privilege, after having read his own book, of reading in turn the books of the other members of the club.

A Reading Room.—A room set apart for reading is a great help to the S. P. E. plan.

A Reading Club.—This plan brings some of those who are reading books together once a month to discuss the books read.

THE QUIET HOUR

The Endeavorer constantly aspires toward a higher plane of Christian living. He is always agitated with a holy dissatisfaction with his own spiritual attainments. He never relaxes his vigilance in disciplining himself to better habits of Christian activity. He is diligent in imbibing the cardinal teachings of God's Word.

The Quiet Hour is a rule of daily conduct in which approximately fifteen minutes are spent in quiet Bible reading, prayer, meditation, devotional reading, and spiritual introspection.

When it is Observed.—The best time to observe the Quiet Hour usually is early in the morning, while the mind is fresh and free from worldly cares and thoughts. The face of God is beheld before the face of man. The voice of God is heard before the voice of man. At night the body is often worn and the mind wearied and in no position to observe the Quiet Hour. However, any time is better than no time, and often good results are obtained from a Quiet Hour at night, by making an inventory of the day's blessings, laying plans, and praying for guidance upon the morrow.

Bible Reading.—The Endeavorer has his own Bible for personal use. It has a wide margin to note down thoughts he may wish to remember, also concordant passages. Several plans of reading or study are pursued, such as the "topic plan," the "book plan," but he thinks as good a way as any is to begin at the first verse of the Bible and read it through; a few verses or chapters a day, having some way of marking the place.

Chapter Summary Plan.—The following questions for summarizing each chapter read, worked out by Rev. R. A. Torry, and used in the Billy Sunday campaigns, are found beneficial:

1. What is the principle subject?
2. What is the leading lesson?
3. What is the best verse?
4. Who are the principle persons?
5. What is the teaching about Christ?
6. What example to follow?
7. What error to be avoided?
8. What command to obey?
9. What promise to claim?
10. What prayer to echo?

Prayer.—The Endeavorer just talks to God. He practices the presence of God. He says to himself, "God is here"; "Jesus is at my side." He tells God his needs, desires, hopes, temptations, heartaches. He does not pray alone for himself,

but for the world. He has a definite list of subjects of prayer, including a list of our home and foreign missionaries for whom he prays daily. He thanks God for his blessings.

Meditation.—He often quietly sits and ponders on God's goodness. The mistakes of yesterday are recalled, and counsel taken as to how he can do better today. He fortifies himself against any besetting sin. He notes down God's blessings—the Bible, Christ, the Church, his loved ones. He rejoices over the providences of God, how he has spared him from dangers seen and unseen.

Devotional Reading.—Occasionally, in his Quiet Hour he reads good devotional books such as "Quiet Talks on Power," by Doctor Gordon; Andrew Murray's, "With Christ in the School of Prayer," Fosdick's "Manhood of the Master," and Bosworth's "Christ in Every-day Life." Devotional readings in religious periodicals are found helpful.

Plans for the Day.—In the Quiet Hour plans are laid for the day. A purpose is made to visit a certain delinquent member of the Christian Endeavor society or Sunday-school class. It may be decided that the tongue or even the thoughts may need a little extra guarding.

He Makes a Covenant.—Definite committal is made to the Quiet Hour by making the following covenant with the Savior. Name and address are given the society so others may be encouraged.

I decide henceforth to make it the rule of my life to spend at least fifteen minutes a day, preferably in the early morning, in religious meditation, Bible reading and prayer.

Name ----- Address -----

THROUGH THE BIBLE IN A YEAR

The Endeavorer has found of great benefit the following plan for reading the Bible through in a year:

Old Testament

January—The Beginnings: Genesis and Exodus.

February—The Law: Leviticus, Numbers and Deuteronomy.

March—Early Heroes: Joshua, Judges, Ruth and I and II Samuel.

April—Stories of the Kings: I and II Kings, and I and II Chronicles.

May—Stories of Captivity and Troubles of Job: Ezra, Nehemiah, Esther, and Job.

June—Songs of Zion: Psalms.

July—Wise Sayings and Prophecies: Proverbs, Ecclesiastes, Songs of Solomon, and Isaiah.

August—The Grief of Exile: Jeremiah, Lamentations, and Ezekiel.

September—Warnings of God's Prophets: Daniel to end of Old Testament.

New Testament

October—Christ and His Disciples: The Gospels and the Acts.

November—Paul's Letters: Romans to and including Hebrews.

December—General Letters and Story of the New Jerusalem: James to and including Revelations.

How He Does It.—By reading four chapters a day from January 1 to May 15 and three chapters a day thereafter, the Bible is finished in a year. However, most young people enjoy best reading a book at a sitting some Sunday or evening.

Sometimes the Endeavorer finds it more interesting to mix up the books of the Bible, reading the historical or poetical or prophetic books together. The aim is to finish the Bible in the year.

How Credit is Secured.—S. P. E. credit is given as follows: Two credits for each month's reading or one credit for every 50 chapters. A special Bible certificate for the seals is awarded.

THE LIFE WORK RECRUIT APPEAL

The Life Work Recruit movement means more than entire consecration to serve God in the local church. It means that the Recruit looks forward to a vocation in which he will give all of his time to religious work, making a living by so doing.

God's Call.—Thousands of young people whom God is calling into special service have not heard the call. God has a

place and a plan for each life. One cannot get the most out of life unless he find that place. Therefore, young people are entreated not to shut their ears to the call, but in all cases to give God the benefit of doubt; not to ask the question, "Why should I take up Christian service?" but instead ask, "Why shouldn't I?" letting the need be a big factor in the call.

Below are given some suggestions which it is hoped will help those considering the question of their life work:

1. Do your own choosing. The closest relative or the dearest friend cannot safely make the momentous choice for you.

2. Choose early in life. Other things being equal, the earlier the life choice can be made the better it is.

3. Make an unselfish choice. If one lets personal, selfish ambition guide in this choice the chances are that only sadness and failure will result. The accumulation of wealth is not the highest goal in life. Life must be viewed as a field for investment rather than as a bank account on which to draw for our own comfort and happiness.

4. Be controlled by a desire to serve. Think of the life of Christ. Remember how he went about doing good.

5. Follow your intuitive impulses. The Holy Spirit is near to guide, if a willingness is manifested to follow the unprejudiced, heaven-born impulses that come to us.

6. Study yourself; your disposition; your likes and dislikes; your talents and capabilities. Every young person should occasionally make an inventory of his tastes, habits, and desires. What a soul-thrilling difference to find that instead of just filling a job, one is out on business for the King.

7. Seek good counsel. Your pastor, father, mother, or some good, thoughtful, prayerful Christian friend may be able to give you excellent advice. They may even be the voice of God to your life.

A life vocation undertaken with a willingness to fail or even die if necessary to serve God brings greatest fruitage. The spirit of the missionary must possess the heart. The call of needy mankind, everywhere; of those who are dying of consumption, fevers, smallpox; of little children carried off in regiments by measles, scarlet fever, and cholera must be

heard. There must be a vision of the thousands of men, women, and children in the world, bare-headed, bare-chested, bare-footed, exposed to the fierce rays of the tropical sun; chilled by damp and dew of the night as they sleep on the ground; smitten with fever; living on a handful of rice or a rat; dwelling in dens, unsheltered rooms not larger than a kennel in which dogs are kept, enduring a continued drudgery to keep soul and heart together.

This is a task, but a reward is ahead. God grants grace and courage equal to the undertaking.

When ready to make the momentous decision report to your pastor and see that he reports to the Conference Union superintendent of Life Work Recruits.

Making the Decision.—Conference Christian Endeavor union conventions have witnessed many young people kneel before the altar in joyful surrender to the will and program of Christ. Their earnest prayers of faith have been heard as they committed themselves fully to Christian service, trusting in Christ for strength, promising him to strive to shape their plans to give themselves wholly to the ministry; to missionary, deaconess, Y. M. C. A., Y. W. C. A., Sunday-school, or Christian Endeavor work; or other forms of vocational church work. Finally the entire church has been caught in the grip of a tremendous conviction of need and responsibility for "calling out the called." As a result, hundreds of young people have publicly made this decision in our churches. Many of them are now in college preparing for their work. Others want to go to school.

This question often arises in the minds of young people who are not clear as to just where God would have them serve, but feel a special call, "Shall I become a Life Work Recruit?" They should do so, making a public decision, and then trust God to point out to them the work he would have them do. If later they conclude that their field of service is in the local church, and that they must enter some profession or occupation other than church work to make a living, no harm has been done and they are only richer in character by having surrendered to what they felt was a special call, the significance of which was not clear to them at first. However, when a recruit decides that his call does

not mean giving his entire time to some special religious work, he should notify his pastor and the Conference Christian Endeavor Union Life Work Recruit superintendent so his name may not be included among those who contemplate taking up vocational church work. This will avoid confusion and make the position of the recruits clear.

The covenant the recruit takes in making his decision is as follows: Feeling myself called by the Holy Spirit, and trusting in the Lord Jesus Christ for strength, I promise him that I will from this day forth strive to shape the plans of my life so that I may give myself wholly to the service of Christ and the Church as my vocation in life.

Recruits.—The first step after dedication to special work is to plan for preparation. Often the greatest test comes here. The selfish coward quails before the long, tedious hours of sacrifice and work incident to school life. The enthusiastic youth is ready to rush into battle without a sharpened sword, or the skill of an accurate marksman. Such invite pathetic defeat in the encounter with the enemy.

Strive to excel for Jesus' sake. If one is going to be a blacksmith, be the best in town; if a doctor, be the best within reach; if a Christian worker, be the best possible.

What a wonderful opportunity in the ministry! It offers opportunity for display of the greatest talents and powers. Of course, preachers are criticized and condemned, but that is proof of the effectiveness of their work.

So much is heard about the hardships and sacrifices of Christian workers that often there is failure to realize that glorious attractions far outweigh the disadvantages.

Pastors and Church Leaders.—God has enjoined us thus, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Matt. 9:38.) Many omit to pray this prayer. As a result some churches go on year after year with never a single person sent out into special work. It is not God's fault that there is a dearth of workers. He has called a sufficient number of ministers and others to lead in the work of his kingdom, but ears are deafened by the noise and confusion of worldly affairs, or spirits chilled into indifference by an unspiritual church atmosphere.

Churches should magnify the work of the ministry, conduct a decision service at least once a year, and send the names and addresses of all recruits to the Conference Christian Endeavor Union Life Work Recruit superintendent.

Moreover, churches should take active steps to help their recruits to go to school. Many could at least easily pay the college tuition of a recruit. Also Conference Christian Endeavor Unions should establish scholarship funds, the interest of which can be used in helping worthy recruits through school. There are many young people today who give promise of a bright future and who would gladly go to school if they could. It is the duty of the church to assist them in getting the education which they must have to efficiently serve the church.

THE ENDEAVORER'S WIN-A-SOUL EFFORTS

The key to any revival is personal work. The Endeavorer believes that if in any church or Young People's society, a half dozen, a dozen, or a half hundred people would wait before God in humiliation and prayer until "all hardness of heart has melted, all worldliness burned out, all cowardice removed, all pride destroyed, all self crucified, and then go out in the power of the Spirit to speak in the name of Jesus to those who know not Christ, there would come such a Pentecost as would give to the church a mighty impetus toward world-wide conquest, and a new reason for triumph and praise."

The Endeavorer has discovered many ways in which he can help his pastor and church bring about a revival. Some of these ways are: (1) Take charge of cottage prayer meetings. (2) Organize a personal workers' band. (3) Organize a Christian Endeavor choir to help with the music. (4) Distribute tracts. (5) Visit from house to house. (6) Mail out letters of invitation to the meetings. (7) Covenant together to pray for a revival. (8) Secure signatures to the win-a-soul covenant. (9) Do personal work with those who are not Christians in their homes and at the church services. (10) Pray for the pastor and other workers.

Studies in Personal Work.—The Endeavorer has learned the value of workers trained for this service. He thoughtfully selects the leader, then finds a suitable book, and sets apart one evening a week for study until the book is finished. The leader makes the meeting more than a study—an inspiration to actually do the task of winning souls to Christ.

In pressing home the message of the book studied the following pledge card is used:

MY WIN-A-SOUL DECISION

Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to win at least one soul to him during this year.

Name -----Address -----

Daniel 12:3 and John 3:16.

Win-a-Soul Suggestions.—A plan used a few years ago by an Epworth League is here given. In their church the young people became impressed with the church's need for a revival. They started their work by providing a banquet to which the official board was invited. Under the sweet, spiritual atmosphere that prevailed, all committed themselves to the plan. Thus the officials of the church set their seal upon the work. A weekly reminder blazed the way for weeks for the opening of the campaign.

A special Sunday was set aside for consecration. While the pastor from the pulpit and in the prayer meetings had been leading up to the time of consecration, no doubt the Epworth Leaguers were using every means at their command to enlist the young people. In order to be specific and bring the matter definitely home to the personal workers, the following covenant was printed on cards: "Looking to the Holy Spirit for direction, I am willing to undertake the winning of at least one soul to a personal choice of Christ and to admission into membership in his church." The covenant cards were placed in the hands of every person present, and after prayer and a few heart-searching talks, volunteers were invited to sign the covenant. At the Sunday morning church service, the call to consecration was given, and about three hundred covenanted workers came thronging down the aisles of the church and knelt at its altars, pledging themselves for

two weeks of earnest effort to go out and win one to the Savior or church or to the services of the church.

The community was divided into districts and the workers in each district were to be the district team. Each team had a president and secretary. The workers reported their work to the president of their team, who in turn reported to inspirational meetings that were held. Conferences were held in each group and the campaign pressed in every way possible.

Striking mottoes and slogans were prepared, and the walls of the church spoke of the one matter of interest for the month. The city papers printed information furnished them and other ways of advertising the work of the church were used. A large blackboard was used in making the reports, and the interest was intense. The experience of the workers as they told of thrilling conversions and reconsecrations, inspired others to activity. The enthusiasm grew steadily and the spirit rose higher and higher.

The workers used the following covenant printed on a card: "I do receive Jesus Christ, the Son of God, as my personal Savior, and I now confess him, and will unite with the church." For those coming back to Christ, the following covenant was used: "I do now renew my covenant with Christ, and will unite with the church."

A series of letters, personal, cheerful, yet stirring to activity, mailed to each of those who covenanted, kept the tide of interest rising, and directed it into earnest endeavor toward immediate results. As a result 124 united with the church and 451 new members were added to the Sunday school. The Endeavorer believes that what that Epworth League did, his Christian Endeavor society can do.

HOW THE ENDEAVORER STUDIES MISSIONS

The Endeavorer has a growing conviction that his society should be definitely committed to a world-wide outlook and a world-wide purpose in its work of training the young people for their places of leadership in the United Brethren Church that is to be. This involves not only a study of the work and worth of

Christian missions, but a study as well of the various benevolences of the Church. First of all the missionary committee is carefully selected so that this important interest is in charge of competent and enthusiastic persons. Different members of this committee are made responsible for the following activities: the regular missionary meeting, the mission study class, the missionary library, the reading course on missions, the study of other general benevolence interests of the Church, and the distribution of missionary literature. This committee also sees to the collection of maps, charts, and other missionary material, which will be found exceedingly useful for instruction and for display at special meetings.

Studying Missions. — The Endeavorer names the missionary enterprise as the chief business of the church. It is not merely incidental. It is not simply an outlet for surplus energy and cash. It is not a hobby to be ridden by impracticable enthusiasts. It is the church's business. He asks this question, "If the missionary enterprise is not the church's business, what is?"

It is realized that information precedes inspiration. When one knows of the real situation, he does not grow weary of giving. Without mission study the difficult missionary problem cannot be understood. Without mission study it is not easy even to believe in missions. "Let every people have its own religion, it may not suit us, but it suits them, why disturb them?" This is the argument of the uninformed and un-Christian. The missionary enterprise of tomorrow will fail without missionary intelligence. Every enterprise of tomorrow will fail unless today's young people are informed of the need. Every field needs new blood; needs fresh, vigorous, strong, young workers.

Why Use the Study Class.—The reading plan is interesting, but it does not set the members at work. It is "too

optional." Study gives a balanced, not a distorted and fragmentary view of missionary work. It makes each member of the class a helper of the others. The class gives touch of mind on mind; in numbers there is inspiration. The class furnishes orderly and systematic plans, taking up definite subjects, on which the members can make personal preparation.

Conducting the Study Class.—An entire, separate evening is given to it. The meetings of the class are baptized with prayer. A leader is selected with ingenuity, who does outside reading and appoints topics for research work by the members of the class, who knows how to ask questions. Each member is expected to carry a notebook for copying maps, charts, outlines, assigned work, and other items of use and interest.

The leader has a definite program for the class meeting. The Endeavorer sees to it that the leader of the class is in touch with our mission boards. The leader is furnished "The Evangel" by the society. The Endeavorer gets a special appropriation from the society to enlarge the missionary library, when the class is about to begin its work. If at all possible, the class meets where a blackboard is available and the note work is first placed on it.

The Missionary Prayer Meeting.—Special concern is given to preparation for the regular Christian Endeavor missionary prayer meetings. Preparation is started weeks ahead. Missionary songs are selected. Letters from the mission field which are available are used. Occasionally a stereopticon lecture is secured from the mission boards at Dayton, Ohio. Whenever possible, curios or other articles are obtained from the mission field. Missionary stories, debates, pageants, book reviews, question boxes, and other helps are used judiciously.

Suggestions for Missionary Socials.—The following suggestion is taken from "Successful Socials."

Around the World in Eighty Minutes.—As invitations for this party use strips of paper, printed or written in the form of railroad tickets, somewhat as follows:

THIS ENTITLES

to one first-class passage
AROUND THE WORLD
Good only for trip starting
from the
FIRST UNITED BRETHREN CHURCH
Friday, January 18.

If desired, coupons may be attached, listing the various countries to be visited. The evening's program may be started by playing games.

Catching the Train.—Draw a large square on the floor and station the players in two companies, hands joined, at opposite corners of the square. At a signal from the leader both lines start running around the square to the right, the leader in each line trying to catch the player at the rear of the other line.

Missionary Spell-Down.—Divide the company into two groups and appoint a captain for each group. Give to each captain a list of twenty questions on missionary subjects, with their answers, and allow him ten minutes in which to teach these answers to the members of his side. The lists will then be collected and the questions will be asked, one at a time, first of one side and then of the other. When a player fails to answer a question he must drop out of the game, and the question must be asked of the next player on the opposing side. Questions like the following may be used:

About what proportion of the earth's land surface is comprised within the continent of Africa?—Nearly one-fourth.

Compare the circumference of the earth with that of Africa.—It is as far around the coast of Africa as it is around the world.

What portion of the earth's population lives in Africa?—One-eighth.

How many languages and dialects are spoken in Africa?—843 languages and dialects.

What is the average Sunday attendance at the Elat Presbyterian Church in West Africa and its seven branches?—26,000.

How many Christians are there in Africa?—10,000,000.

Among what people did David Brainerd work?—American Indians.

J. A. Burns labored among whom?—American mountain whites.

Allen Gardiner?—South Americans.

Marcus Whitman?—Oregon country Indians.

Robert and Mary Moffat?—Africans.

David Livingstone?—Africans.

Missionary Mix-Up.—The guests should be seated in a circle with one player in the center. Assign to some of the players the names of missionaries and to others the names of the mission fields where they worked. The player in the center will then call out the names of several missionaries, and the persons bearing these names must immediately change places with their corresponding fields. In the confusion, the player in the center tries to secure a seat, and if he succeeds, the person left without a chair must take his place. When the phrase "The whole wide world" is called, everybody must change places.

Games of Foreign Countries.—The program of the evening can be made especially interesting by playing some of the games of other nations. An excellent collection of these games will be found in "Children at Play in Many Lands," published by the Missionary Education Movement, New York City. Some of the games which follow have been taken from this very helpful volume.

Eating the Fish's Tail.—The players take hold of each other by the shoulders, thus forming the fish, the first in line being the head, and those at the end, the tail. The head swings around in an endeavor to catch and "eat" the tail. The tail tries to escape. The line must not be broken during the game.

Hana, Kuchi, Mimi, Me.—(Japanese Game.) The players are seated in a circle on the floor, while the leader, tapping her mouth, says, kuchi (mouth) kuchi, kuchi, me (eye). All the players imitate her as she taps her mouth, but when she says me (eye), instead of tapping her eye, she touches her ear (mimi) or her nose (hana). The game is to do what the leader says and not what she does, and this is a very diffi-

cult matter if the leader moves or speaks quickly. If a player makes a mistake, he must take the leader's place.

Syrian Motion Game.—The players are seated in a circle on the floor. The one chosen to be "it" makes some motion, perhaps, for example, taking hold of the ear of the player next to him. Each player in turn must follow the same motion. If anyone laughs or speaks he must drop from the game.

A Surprise Missionary Social. — A surprise program will bring some desirable results. One or two weeks before the meeting, write a letter to eight or ten of your brightest people. Suggest six or eight parts to be taken in a missionary program, such as telling a story, singing a song, giving a Bible reading or a recitation, reading a poem or a paper. Number the parts and ask each to designate which he will do. In this way each person will be likely to be exactly fitted. They must not tell what parts they have. Do not announce the parts at the meeting. Give the speakers numbers at the service, and they can appear unannounced in the order of their numbers.

Essay Contest.—Have an essay contest. Limit by age or not, as you choose. High-school students will usually enter with zest. Purchase a medal to be given to the one who writes and delivers the best essay on some mission subject. Make the theme a person, a country, a station, or a truth. Count thought, composition, and delivery. Advertise extensively. Name, in a circular, valuable books of reference. Print a few simple rules with the announcement.

The Cycle of Prayer.—The Endeavorer suggests that in connection with the Quiet Hour, Endeavorers agree to pray unitedly on certain consecutive days or on certain days each week for stated missionaries and the fields in which they work.

The Missionary Library.—The missionary library is considered necessary to properly promote missionary interest. Books give word pictures of heathen life that are full of argument, appeal, instruction, and demonstration.

Other Suggestions.—The missionary committee can find an almost, endless variety of ways of doing its work. In addition to those already given the Endeavorer names the following: Make a missionary scrapbook of interesting pictures cut

from magazines. Bright and helpful sayings may also be inserted in it. Get an Endeavorer who is handy at making things to prepare missionary charts occasionally. On these charts can be placed the population of mission fields, the proportionate number of missionaries to people, the rate of growth in heathen and in Christian countries, the influence of missions on the home, business, and life.

CAMPAIGNS OF ENLARGEMENT

The following plans for enlarging the society are used:

A personal canvass of the Sunday school and community, dividing names among the Endeavorers.

Enthusiastic boosting for Christian Endeavor.

Frequent sermons on the importance of Young People's work.

A new-member social.

A Flying Squadron, starting a new society and thus en-
thusing one's own.

The young men contesting against the young ladies.

Enlisting Sunday-school officers and teachers in the cam-
paign.

Working for Juniors and Intermediates as well as Seniors.

A house-to-house canvass on evenings.

Honoring the new members with a reception.

Getting the earnest support of all the leaders of the church.

Studying the field and fixing goals.

Remembering to pray.

Christian Endeavor Contests.—The real purpose of a contest is not to make it possible for one side to win but to build up the society. The principle argument in favor of the contest is that young people readily respond to a competitive proposition and a contest supplies definite and concrete incentive for hard work. Great care is required to avoid submerging the real objectives and to keep uppermost spiritual goals. All the contestants need to exercise patience and keep personal considerations in the background. Often the losing side in a contest receives the greater good. To lose with good grace is a mark of genuine good manners and Christian character.

The following are free from many of the objectional features found in some plans for contests. These plans build up the society at different points, thus making less liable a reaction.

Paul E. Harder, of Carlisle, Pennsylvania, collected this selection of contests. Most of them have appeared in *The Christian Endeavor World* and in other papers. They can be secured for 10c in leaflet form by addressing him. Every contest suggested has been tried in some Christian Endeavor society.

Football Contest.—To begin the contest the membership is divided equally and given the names of Harvard and Yale. A football game is to be played.

Each old member present the first night counts twenty yards and increases ten yards each successive night during the contest. In case of one being absent, he starts again at twenty yards and increases again as above. All new members are given a touchdown, or one hundred yards for being new, and twenty yards for being present, none being counted unless they are present. Then the following Sunday night they receive thirty yards for being present, and so long as the contest lasts.

The "first quarter" or first Sunday may result something like this: Yale, 960 yards; Harvard, 880 yards, and so on for the following Sundays.

A penalty of twenty-five yards is charged against each member not present at a certain time.

This provides a spirited contest. Each member must pay his dues before any credit is given, so all the membership is a paid membership.

A large poster is secured and placed at the door with these words: "Yale vs. Harvard tonight at 6:30."

A Baseball Contest.—This contest may last for as many weeks as desired, one week being counted an inning. Points are given for attendance, being on time, participation of all sorts in the meeting, church attendance, original talks, prayer, getting new members, reclaiming old ones, etc. These points are computed in terms of base hits and runs. Twenty-five points constitute a hit, fifty points a double, seventy-five points a triple, and one hundred points a home run.

Sinking Ships.—Divide the society into two sides. Give each side a fleet of ships. These can be cut out of card board, each ship being two or three inches long. Pin or paste each side's ships on a large sheet of paper. Give the two fleets names. The number of ships on each side will depend on the size of the society. A society with fifty members, twenty-five on each side, may have two fleets of fifty ships each. The contest is to see which side can sink the ships belonging to the other side first. Give shots: (1) Attending the meeting. (2) Being on time. (3) Attending church service. (4) Taking part in the meeting, etc. Let us say that it is possible for each member to gain ten points or shots each week. If all the members gained this number of shots, counting twenty-five members, that would make a total of 250 shots for this side. Let us say that it takes fifty shots to sink a ship. That would mean that this side would sink five ships belonging to the other side. Make the contest run eight or ten weeks. Give a certain number of shots for bringing visitors; so the more visitors that come the more shots will be fired. When a ship is sunk a red cross should be placed over it.

Rawhide Versus Sole-Leather.—There are two sides, the "Rawhides" and the "Sole-Leathers." The contest can run for six or eight weeks. The points are: Attendance on time, 3; attendance late, 1; paid registration for convention, 20; a new member, 20; the side having the largest collection, 25; while 25 points are deducted from the score of the side having the smallest collection. Ten percent of each side's offering may be used for campaign expenses. For badges one side can wear a small leather badge cut in the shape of the sole of a shoe; the other side's badge will also be a piece of leather, but resembling a hide.

A Bible Reading Contest.—A prize is offered to the one that gives the best reading in public. Reading contests have usually dealt with the quantity read; in this case the idea is to show the Endeavorers how the Bible should be read in public.

An Automobile Race Contest.—The points or miles given in this familiar race are interesting. They are: A mile for each attendance at morning (Sunday) service, Sabbath school, mid-

week prayer service; two miles for attendance at the Christian Endeavor meeting, an extra mile for being early, a mile being deducted when a member is absent; a mile is given for bringing a visitor, five miles for leading a meeting, two miles for original participation in meeting, two miles for public prayer in meeting, two miles for attending the pre-prayer service, one mile for reading a clipping or Bible verse and three miles for attending a district rally.

A Radio Contest.—The members are divided into four teams. Each team has a broadcasting station, with a captain in charge. The meeting hour should be divided into five parts, twenty minutes for opening and closing and ten minutes for each team to put on their broadcasting program. Each member should have the same time to take part. Three judges will vote at the end of the contest, the station having the most votes wins the contest. You may use letters as SOS, FOB, COD, ABC, etc., for your stations.

An Excellent Contest.—Through the use of the following plan a society boosted its average prayer meeting attendance more than one hundred percent in less than a year, besides arousing an enthusiastic society spirit and increasing the general interest of the meetings.

The society was divided into two teams, each with a captain and three lieutenants. Each lieutenant had charge of a number of young people, varying with the number of active members on the society. Each one of these six groups had charge of one Sunday evening meeting in turn, the two teams alternating each Sunday; and points were awarded according to the quality of service, the pastor, the president, and the vice-president who were not members of any team or group, acting as judges.

Points were awarded as follows: Taking charge of meeting, one to five; obtaining new member, three; taking charge of some outside meeting, three; old member renewing pledge, one; special awards, one to three.

Charts bearing the names of the captains of the two teams and of the lieutenants of the six groups, and allowing space for the entering of points received by each, were prepared and posted in a number of places about the church.

HOW THE ENDEAVORER FINANCES HIS WORK

The Endeavorer is an inveterate "money raiser." He takes no stock in the oft repeated criticism of the church that it "costs too much." He identifies giving so intimately with living that he finds supreme satisfaction in his gifts to the Kingdom. He counts no gift a sacrifice, but instead an investment, bringing immeasurable dividends in return.

He First Makes a Budget.—A budget is as necessary in the Endeavorer's scheme of financing his work as a map is to a tourist. At the beginning of the year he carefully estimates what the society will need in the way of money to do the year's work. The following is a typical budget:

Estimate of the Year's Expenses

1. For books and other literature-----	\$ 10.00
2. For donation to poor and needy-----	10.00
3. For sociables -----	10.00
4. For Conference Christian Endeavor Union work----	25.00
5. For interdenominational Christian Endeavor work_	10.00
6. For local church benevolence budget-----	50.00
7. For pastor's salary and other local church expenses	25.00
8. For incidental expenses -----	10.00
	<hr/>
Total -----	\$150.00

In addition to the above the society takes up a special voluntary Anniversary Day offering for Young People's work. This amount is sent to the Conference Christian Endeavor Union treasurer, who keeps one-third for Conference Christian Endeavor Union work and remits the balance to the general treasurer at Dayton, Ohio, for the department of Young People's work. This offering is not included in the budget.

Securing Voluntary Pledges.—There are numerous ways of raising money for a Christian Endeavor society. Some of the schemes used are not approved. The best plan is thought to be that of securing voluntary pledges. The uniform dues plan does not take into account the ability to give. Some young people are in school and earn little or nothing, others are not

in school and earn good wages. Accordingly the voluntary pledge to be paid weekly or monthly is preferred. In the last chapter of this book is found a form for a pledge. The Otterbein Press, Dayton, Ohio, furnishes suitable envelopes to be used by the Endeavorers in making their payments.

The Finance or Stewardship Committee.—This committee not only handles the giving side of the work, but also the education in giving, training in the principles of Christian stewardship. Giving and the creation of the motive for giving are promoted by the same committee. Therefore, the Endeavorer cautions the nominating committee, when selecting names for treasurer, who is chairman of this committee, to select nominees who are adapted not only to handle the funds of the society, but also who understand and practice God's plan of paying the tithe. This brings into the office of treasurer one who is able to stimulate the benevolent life of the society as well as administer its funds. The entire money scheme of the society is then on a higher basis.

Promoting Christian Stewardship.—It is not deemed necessary to give the methods used in studying Christian stewardship and fastening the principles upon the lives of the young people, because almost exactly the same course is followed as when trying to impart the missionary ideal. The Board of Administration at Dayton, Ohio, is consulted, a study class is formed, and literature for distribution obtained, etc. In this connection is pointed out another important phase of his work.

How He Studies Benevolences.—The finance committee is charged with the grave responsibility of acquainting the entire society with important facts concerning the great interests of the Church. This committee finds out the part of the United Benevolence Budget going to each department, number of converts won, churches built, Sunday schools and Christian Endeavor societies organized, tracts distributed, and so on, until the society has a general understanding of the work done under the direction of the several boards at Dayton, Ohio. It is realized that Endeavorers not only need to be informed as to the needs, but they must be enlisted in actually helping the great causes.

The Board of Administration.—This board has general oversight of the benevolence work of the entire denomination. As the case with all the general boards its headquarters are at Dayton, Ohio. This board also correlates the work of all the other boards so cooperative work is done for the up-building of the Church.

The Board of Foreign Missions.—This board administers all our foreign mission work, appoints missionaries and secures money to pay their salaries, and gathers the money needed for building of churches and other equipment necessary. It also seeks to give the entire church at home the missionary vision.

The Board of Home Missions.—All our home mission work, not done by the annual conferences, is under the guidance of this board. Salaries of home missionaries are met. Our rural mission work, that in New Mexico, and other activities are directed. It also endeavors to imbue the Church with the missionary attitude.

The Church Erection Board.—The work of this board is closely akin to that of Home Missions. It aids in building new church-houses in cities and other places where the congregation is unable to do so without help. It has established churches in many a place where otherwise we would have gone out of business.

The Sunday-School Board.—This important board gives leadership to the work being done in United Brethren Sunday schools. Literature is provided. Good and helpful books are prepared. Institutes and rallies are held throughout the Church. Schools receive encouraging and suggestive correspondence.

The Board of Education.—This board is closely allied to the Young People's work because it is concerned about the up-building, endowing, and maintaining of our colleges and seminary where young people are encouraged to go. The entire Church is given by it a new conception of the importance of Christian education.

Bonebrake Theological Seminary.—This "School of the Prophets" located at Dayton, Ohio, is to prepare young men and women for the ministry, missionary, and deaconess work.

The Board of Evangelism.—Evangelistic work is promoted

by this board. Meetings are held, evangelists are authorized to work, and the Church placed on a higher evangelistic and spiritual plane by the work of this board.

The Young People's Work.—This board, with headquarters at Dayton, Ohio, is the clearing house for information, plans, and work done in behalf of the young people of the entire Church. It furnishes free helps to the Young People's societies.

The Pension Bureau.—This bureau manages the preachers' pension and annuity fund for our Church. The work of this board is under the management of the Board of Administration.

The Publishing House.—The denomination has only one publishing plant and that is known as The Otterbein Press, Dayton, Ohio. Here the Telescope, Watchword, Evangel, Sunday-school and Christian Endeavor literature, books, reports, and a mass of helpful booklets, leaflets, and circulars are printed. Without the Publishing House our Church would be well nigh helpless.

The Women's Missionary Association.—This organization of women has headquarters at Dayton, Ohio. It directs the work of the thirty Branches, as the Conference organizations are called. The W. M. A. raises money for missions, creates missionary interest, and in other ways promotes that great cause.

The Benevolent Homes.—The Church has three homes for orphans and aged persons. One is located at Quincy, Pennsylvania; another near Lebanon, Ohio; and still another near Los Angeles, California. They are all doing a magnificent work.

The General Secretaries.—Each board or department, as it is more properly called, because several may be under the same board, has a general or executive secretary, who gives all of his time to the work of his department. The publishing agent administers the work of the Otterbein Press and looks after our mammoth office building on Main and Fourth Streets, Dayton, Ohio.

The Editors.—Six editors prepare copy for our church literature, the Telescope, Watchword, Evangel, Sunday-school literature, and other publications.

The General Treasurer.—The general treasurer who handles all the funds of the general boards of the Church, it located at Dayton, Ohio. The annual conference treasurers send the money collected for general church work to him, and he holds it for the use of the boards, paying it out on their orders.

The Bishops.—These are a group of Christian leaders who constitute the general superintendents of the denomination. They superintend the work of the annual conferences in their districts and give general oversight to the work of the whole Church.

The Annual Conferences.—There are thirty-two annual conferences in the homeland and five in foreign lands. These conferences station the preachers and direct the work of the local churches in their areas.

The Conference Superintendents.—Each annual conference has one and a few have two or more superintendents, who manage the general work of the conference supplying churches with pastors when one resigns, giving encouragement by visiting the churches, helping raise their money, and in other ways assisting the work.

All of the above worthy and essential causes are supported by the benevolence contributions of our local churches, with the exception of the Publishing House.

The W. M. A. receives its money by special contributions. The Publishing House is supported by its publications. The benevolence homes receive their help through Christmas offerings and other special gifts.

Each of the above boards or departments publish annual reports giving in detail the work done. The Endeavorer charges the finance committee with the responsibility of securing these reports and making them a part of the library of the society. They are used in preparing programs, for individual investigation, and for tracing the development of the work from year to year. The United Brethren Year Book, published each year, is also placed in the library. It contains data on all these interests and is used to good advantage.

Enrolling the Tithers.—The Endeavorer keeps a list of all tithers in the society. These are furnished each year to the Conference Christian Endeavor Union superintendents of stewardship. The advantages of definite committal are urged

on each annual stewardship day when the decisions are secured. The young people are asked to give this great subject their prayerful consideration.

A Tither's League.—In some cases the plan of binding the tithers together in a league for mutual encouragement and to secure the benefit of united effort has been found helpful. A simple organization with president, secretary, and treasurer is formed. Meetings are held once a month or every two months. The League distributes literature, keeps a list of the tithers in the League, assists the pastor in cultivating a giving spirit in the Church and in other ways pushes the cause.

Financial Support of His Church.—This section on finances would not be complete without recording the whole-hearted support which the Endeavorer gives to the financial program of his local church, including the benevolences before mentioned. The tithe is the basis of his gifts, but the major portion of his tithe is paid not through Christian Endeavor but through church channels. Caution is taken to keep his society from undertaking a money goal which will monopolize the gifts of his fellow Endeavorers. The Endeavorer believes he has a right to administer some of his tithe through the Christian Endeavor society for the sake of his own and other Endeavorer's training, but never more than a minor part of it. The regular funds of the church, including current expenses and benevolence budget, are the recipients of the bulk of his gifts.

SERVING THE NEIGHBORHOOD

The Endeavorer is not happy and counts his work a failure unless he renders service in a practical way. He places the entire community under tribute to him for his manly and Christ-like work. Mention is here made of some of the lines of service found useful.

Systematic Visiting.—The community is districted and the Endeavorers sent out by twos. There are, roughly speaking, six classes of people whom he visits—the aged, the sick, the stranger, the shut ins, residents who are not connected with any church, and those who because of misfortune are in need of special help.

Hospital Work.—There are an increasing number of hospitals. The Endeavorer finds a beautiful Christian service in visiting patients under treatment. In some cases flowers are given the patients with a verse of Scripture. In other cases the Endeavorer holds a brief service in a ward. A cheery word of comfort is dropped here and there.

Homes for Children and Aged.—An annual offering for one of our Homes is encouraged. Occasionally a box of useful things such as soap, stockings, sugar, salt, sheets, comforters, books, slippers, pictures, and other similar articles are prepared. In addition to doing such things for our own Church Homes he renders help to the one nearest his community.

Work for the Needle.—Night shirts for hospitals, comfort bags, cushions, bookmarks, towels, handkerchiefs, napkins, sheets, pillows, etc., are supplied for hospitals, homes for children and the aged, and for the sick.

Care for the Sick.—The Endeavorer does such things as supply jellies, clam, mutton, chicken broth, sponge cake, oranges, etc., for the sick. He also waits on them, reads to and writes letters for them. When possible he takes them for a ride.

Fresh Air Work.—During the summer months the Endeavorer finds a way to demonstrate his Christianity by providing a vacation in the country somewhere for neglected children.

Community Recreation.—Great joy is experienced in maintaining a community play ground, with tennis court, croquet ground, swings, and other equipment when possible. Supervision is given so no playing occurs on Sunday and only proper, Christian conduct takes place.

Lecture Courses.—The plan to introduce into the year's program of activities a lecture course is endorsed. If a suitable auditorium is available the whole community gets the benefit. Speakers and entertainers are cautiously selected. Only those with a definite moral or religious message are used. He steers clear of clowns and buffoons. Some numbers are made up exclusively of home talent. Every effort is made to keep the price down where all can enjoy the course.

THE EFFICIENCY CHART

The United Brethren Efficiency Chart, which is supplied free to all United Brethren Christian Endeavor societies, is looked upon as essential to efficient work. Every society which desires to follow denominational plans and aims at effective work must have this chart. The following poem tells the story of its use:

“Hang your chart upon the wall,
Where it can be seen by all.
Name someone to guide the work
So the workers do not shirk.
Once a month your records make
And the rating carefully take.
Fill each space and do it right
So the facts are kept in sight.
When the year its tale has told
You no more your chart can hold,
Mark the totals, send it in,
Get your award, once more begin.”

Its Purpose.—The Chart is first of all a scheme for keeping an accurate and complete record, month by month, of the work of the society. It is the basis for the annual report to the convention and the convention award is given according to its showing. The comprehensive items covering all phases of Christian Endeavor work for which credit is given, encourage symmetrical and well rounded development. The society is also thus standardized. Weak points are strengthened. The Chart being the result of suggestions coming from all sections of the Church, by its use the Christian Endeavor work of the entire denomination is brought to a unity of action not otherwise possible.

It gives opportunity for competition between societies and also between conference Christian Endeavor Unions. This is worthwhile since matching wits and efforts with another is one of the characteristic propensities of youth. System and order are engendered by the Chart. Training is put on a scientific basis and the whole program of the society shifted to a new and more favorable position.

Sunset Week.—Sunset Week is designed to help old people. Sunday afternoon a vesper service is held, the Christian En-

deavor quartet and chorus rendering music. Many of the old folks are brought to the church in automobiles furnished by Endeavorers.

Monday and Wednesday evenings groups of Endeavorers in automobiles call on old folks in their homes. Hand-painted invitations to a sunset party on Thursday afternoon have already been mailed, and verbal invitations are given on these calls. To this party the Endeavorers bring the old people in automobiles. The guests bring their pictures of long ago, and the picture gallery is a center of interest.

A regular devotional meeting with a special program for old people is held about once a year.

HOW HE ADVERTISES

Ways of advertising his work have been found by the Endeavorer to be almost unlimited. A vast amount of dignified, clean, and attractive advertising is done to make Christian Endeavor known throughout the community.

In the Newspaper.—The Endeavorer becomes acquainted with the editors of the newspapers, finds out when they want news and then makes every effort to furnish good, snappy items a little ahead of time. If there is more than one paper in town he prepares separate "copy" for each, phrasing the matter a little differently each time. He supplies his "copy" type-written or in plain penmanship, nicely folded, and only on one side of the paper.

The Christian Endeavor Bulletin Board.—An Endeavorer handy with tools makes a bulletin board, hanging it in a conspicuous place. Here are put all the notices of the society.

The Church Papers.—The Endeavorer makes constant use of the Watchword. He also sends appropriate articles to the Religious Telescope. He does not forget that editors like short "breezy" news items, not long details of facts with no interest to the general public.

The Watchword is the one paper in the eyes of the United Brethren Endeavorer. He looks to this paper for the condensed news of the Young People's work of the entire denomination.

Pulpit Notices.—The Endeavorer does not fail to have ready for his pastor to read from the pulpit, the Christian Endeavor announcements written in a way to “stick out.”

Advertising His Meetings.—One of the schemes used to advertise the meetings is that of cutting from popular magazines picture advertisements that lend themselves to some Christian Endeavor idea or topic.

Poster Phrases. — He uses facts from Expert Endeavor, Christian Endeavor World, and Watchword, such as the following:

“Christian Endeavor is found in 88 denominations; in nearly every country on the globe; there are four million active Endeavorers.”

“Christian Endeavor stands for Christ and the Church.”

“C. E. trains the young people for Christian service.”

“C. E. strengthens the devotional life.”

“C. E. builds character.”

“C. E. wins the youth for Christ.”

He uses Bible verses, adding a Christian Endeavor monogram to the design to impress upon observers that it is Christian Endeavor. Excellent material is found in Psalms, Proverbs, and the whole New Testament, but especially the Sermon on the Mount, such as: “Thou shalt not—,” “Remember now thy Creator—,” “For God so loved the world—,” “Come unto me—,” “Inasmuch—,” “Go ye—,” “Present your bodies,” “Now abideth—,” and Malachi 3:10.

Window Hangers.—The Christian Endeavor monogram is sometimes displayed in his home. To prepare such monograms announcement is made in the society that on next Monday night at the business meeting he is going to “cut up something fierce,” and for everyone to bring scissors. Monograms are cut from red drawing paper, the paper being smeared with mucilage and used as windshield decorations.

He Uses the Newspapers. — Occasionally the Endeavorer considers that he can afford to run a paid advertisement. If more than one society is in the town they club together, having the greater portion of the ad to tell the advantages of becoming an Endeavorer, and at the bottom simple cards of the societies, stating their name and time and place of meeting.

Prizes for Posters.—The best posters are preserved and taken

to the district convention. The best one from each district is taken to the Conference Union convention where Christian Endeavor pins are awarded for the two best posters. Decision is made upon the basis of the effectiveness with which the poster gets over its message.

SPECIAL WORK FOR BOYS

There is an increasing conviction felt that adolescent or Intermediate age boys should receive more attention. The Boy Scout Movement often has the wrong leadership and is not earnestly Christian. It is not sufficiently identified with the church. There are other plans for clubs, groups, and organizations for boys, but the Endeavorer believes that his society has proved its adaptability to all social conditions. He sees no reason why the Junior, or especially the Intermediate society, should not be extended to embrace boys' and girls' clubs, manual work, games, indoor and outdoor sports, nature study, and many other things that are both educational and interesting.

The Boy's Club.—The Endeavorer wants a simple organization. Perhaps he calls it "The King's Boys," "The Patriots," "The Pilgrims," or "The Searchlights." He guides them in adopting their rules and plans. He helps them fix their dues and times of meeting. If they need a football, baseball, bat, or games, he helps them raise the money. As a guide for this work he uses the book, "Successful Boy's Clubs," written by R. P. Anderson and published by the United Society of Christian Endeavor at Boston, Massachusetts.

Such games as dominoes, checkers, chess, rings, bean bags, the deer hunt, bow and arrow games, and duck on the rock are played.

Athletics.—Dumb-bells, Indian clubs, apparatus for weight lifting, ropes for climbing, and a horizontal bar and swinging rings are thought legitimate and proper. They should be provided the Intermediate by the Senior society if necessary.

Active Games.—Basketball teams have often been a source of real benefit to Endeavorers. The Endeavorer favors such a team, also the playing of volley ball, hand ball, and similar games.

Outdoor Games.—Tennis, croquet, and golf are favorites. Picnics, rowing, coasting, skating, swimming and such sports are enjoyed. For the smaller boys tag, cross tag, blindman's buff, drop the handkerchief, hare and hounds, I spy, and so on, are favorites.

Garden Clubs.—Boys have been enlisted to organize a community garden club. Often there are those in the community willing to offer prizes for the best vegetables grown in a garden.

Kodak Club.—Invariably a kodak club creates interest.

Boy Scouts.—If it seems advisable to organize a company or troop of Boy Scouts, the Endeavorer favors calling them Boy Scouts of Christian Endeavor, counting every member an Endeavorer. He sees to it that an older Endeavorer is the scout master. He thus keeps the Scouts within the circle of the church's influence.

QUESTIONS TO CONSIDER

1. What is the benefit of study classes?
2. Explain the Leadership Training Course.
3. Tell of the S. P. E. plan.
4. Give a few suggestions for making this plan a success.
5. State the how and why of the Quiet Hour.
6. What do you consider the importance of the Life Work Recruit appeal?
7. How can this work best be promoted?
8. Are campaigns of enlargement beneficial or detrimental?
9. Make a few suggestions for building up the membership of the society.
10. Name one kind of a contest for enlargement.
11. How does the Endeavorer finance his work?
12. Give a sample yearly budget of a local Christian Endeavor society.
13. Name the general boards of the Church.
14. Name some of our leading Church officials.

15. State some ways of serving the neighborhood.
16. What do you regard as the chief value of the Efficiency Chart?
17. Do you feel that more should be done for adolescent boys?
18. How would you go about this work?
19. What would you do for a society which does nothing except hold a devotional meeting once a week?
20. Name what you deem the most important "supplemental" or "service" work a Christian Endeavor society can do?

CHAPTER VIII

IMPORTANT EVENTS IN THE YEAR'S PROGRAM

THE Endeavorer's movements are like the swinging of a pendulum or the ebb and flow of the tide. He is never stationary. All of life's pictures are to him painted in lights and shadows. He prizes special occasions as they relieve the year's schedule of its treadmill nature. Like the mother who dates events by the time that Johnnie got his arm broke or Mary had the whooping cough, the happenings in the year are remembered as occurring one week before Anniversary Day or the week following Christian Endeavor Week or near some other important event. He values the special occasion as furnishing a splendid talking point for pressing his invitation upon a friend to attend it. In this way he is able to focus attention upon his society and get the concentrated effort of the church for its upbuilding. He sets the young folks thinking, and thinking stimulates effort, effort creates new interest, and soon the society is humming with greater life.

He recalls the boy's definition of salt, "The stuff that makes your potatoes taste bad, if there is none in them"; he also remembers the sad story of the patient who decided to quadruple the dose ordered by the doctor. The patient died. The Endeavorer understands that because a reasonable amount of the "special" makes the society more wholesome to the young people, an overdose may produce disastrous results.

When the Year Begins.—The Endeavorer begins his "report year" at the time he sends his annual report to the Con-

ference Christian Endeavor Union, just before the convention. Each Conference Union fixes the time when the society reports must be in, after which time additional items are to be counted on the next year's work. The time fixed is usually a week or two before the convention. In most Unions this fixes the closing of the "report year" about May 31, as most of the conventions are held in June. Therefore the Efficiency Chart starts with June.

However, the Anniversary Day, the first Sunday in May, is such a pivotal day that this calendar of events is made to begin at that time.

The Endeavorer is like the runner who starts at a given point to run for a prize. Starting on Anniversary Day he makes the run in 365 days, arriving once more at the starting place.

Anniversary Day.—The Endeavorer has never failed to observe his natal day. His reasons for making much of this occasion are the same today as when he first celebrated on the year following the founding of this movement.

Below is given a statement of the purpose of Anniversary Day as it was given with the announcement of the first anniversary in 1891.

"(1) Better to acquaint the young people of the societies with the history, purpose, and spirit of the Young People's movement in the Church; (2) to arouse thus a broader sympathy with the work of the young people, and to promote or beget more enthusiasm in the societies; (3) to give opportunity for the members of our Church in general to become better acquainted with the character and meaning of the Y. P. C. U.; (4) to afford an opportunity for the young people and their friends to make a public offering to any special church work which the Union might at the time have in hand."

Sample Program. — While the purpose for observing the event is the same as at the first, a variety of programs are used to accomplish that purpose, approaching it from different angles. The following is perhaps typical of the day's activities:

Sunrise.—A Young People's prayer meeting.

Sunday School.—Brief program emphasizing Christian Endeavor at close of session.

Morning Preaching Service. — Sermon on Young People's Work.

Sunday Afternoon.—Some kind of definite, practical work, such as holding a rally or organizing a society in some neighboring town or community.

Evening Services.—A combined program, closing with Christian Endeavor pageant.

Suggested Program.—The following items are suggested for a program: (1) Denominational Forward Song. (2) Scripture lesson. (3) Short service of prayer. (4) Statement of purpose of meeting by leader. (5) Talk, Glimpse of United Brethren Christian Endeavor History. (6) Presentation of special messages. (7) Recitation by a Junior. (8) Special music. (9) Series of short talks on: The Young People's Department; Our Conference Christian Endeavor Unions; Junior Work; Intermediate Work; The Quiet Hour; Tithing; Life Service. (10) Short talk by the president on the topic: How Christian Endeavor Helps Solve the Problems of Young People. (11) Short sermon by the pastor on the subject: The Church's Responsibility and Opportunity for Training the Youth. (12) Questions answered. (13) Special music. (14) A statement of the purpose of the offering. (15) Offering. (16) Junior demonstration. (17) Junior Forward Movement Song. (18) Close by repeating the pledge.

Churches without Christian Endeavor societies put on this program as well as churches having one or more of the societies. Boys and girls of the Junior and Intermediate age as well as older young people participate in the programs of the day. If any of the three societies, Senior, Intermediate, and Junior, are lacking, someone presents the importance of organizing them. Endeavorers attend the preaching service in a body.

The church is decorated with Christian Endeavor monograms, streamers of blue and white, Christian Endeavor Efficiency Charts, etc. In some visible place is an exhibit of the work of the societies, such as the record of attendance, Junior Birthday books, posters, and the like.

Other features sometimes introduced are: Prayer by an Alumnus, reminiscences by older Endeavorers, annual message

from president of society, and Life Work Recruit decision service in charge of pastor.

Purpose of Meeting.—The meeting has a four-fold purpose. One is to celebrate the history and work of the movement. Another is to awaken a deeper interest in the religious care of boys and girls and young people. A third aim is to quicken interest in Christian Endeavor work as an effective agency of the church. It is also hoped that substantial reinforcement be given the Life Recruit cause.

Anniversary Day Competition.—Each year the department of Young People's Work selects a theme suitable to the Anniversary Day to be held, and after arranging and printing a program, sends it either directly to the societies or to the Conference Union officials who send it to its destination.

An interesting feature of Anniversary Day is the competition among the Conference Unions as to which can secure the largest number of sermons preached, young people's programs conducted, and largest amount of money raised for the work on that day throughout the Conference. The conferences are grouped so as to place all on the same competitive basis. A banner is awarded the winning conference Unions.

Permanent Features.—What may be considered permanent features employed in making it a real "Young People's Day" are here given: An annual sermon by the pastor; sunrise prayer meeting; combined program given by Juniors, Intermediates, Seniors, and Alumni occupying a preaching hour, so the entire church may share the benefit; the year's finances whipped into shape; Juniors and Intermediates graduated; "home coming" day for the young people; offering taken for young people's work; Life Work Recruit appeal emphasized; and members received.

The Annual Convention.—The convention, which in most cases comes in June, is an event, because the Endeavorer anticipates receiving the banner, or at least a pennant, as an award for his good work of the year. He never misses being represented at the convention and the meeting in which the delegates report to the society the happenings of the convention is one of genuine interest. His obligation to the Conference Union is always met before the convention meets. His report is always in ahead of time.

Since it is a fixed custom of the Endeavorer to make a contribution to the support of the Conference Christian Endeavor Union, he sends the delegates to the convention instructed as to the amount to pledge for the ensuing year.

The Quiet Hour Month.—The time used, as a rule, for promoting the Quiet Hour is in September or October, preceding the fall and winter campaign. Since not only the Quiet Hour is explained in another place, but also suggestions given for promoting it, it is not considered further here.

The Annual Picnic.—The annual picnic is made to furnish social resources of the highest order. The Endeavorer does not undertake too much. He does not strain a point to secure a big crowd. He guards against young people dividing up into groups. Besides finding some new features to add, he does not overlook the old favorite races, the sack race, the potato race, the blind-fold race, and other races of athletic hilarity.

This annual affair is often made the occasion for a Christian Endeavor home-coming. Endeavorers who have once been members of the society or have moved away are invited to return for the gathering. A constructive program is prepared that will assist the society in looking forward to the real work it is to do.

Rally Day.—The Endeavorer holds his annual Rally Day exercises on the third Sunday in October. After the summer's inevitable slackening of effort, he finds it profitable to set a day to mark the resumption of the society's full activity.

At a special called meeting of the executive committee a week or so preceding this "fall opening," he asks each officer and committee chairman to outline his forward campaign. He himself has several new forms of work ready to propose. At this meeting the committee carefully studies the field and decides upon the proper program. Each officer and committee chairman is asked to announce in the Rally Day service his program for the months ahead. Mission study classes, the reading plan, and other activities start with renewed energy at this time.

A Rally Day Program.—The following suggests the main points in his Rally Day program. Everything is conducted

on a rally basis. The attendance has been rallied by lively advertising. The songs are full of jingle. The speakers have been prompted, so every talk is full to the brim with "pep." Some surprise is sprung to create new enthusiasm. The officers and committees have the prominent place on the program. Full information as to goals and plans have been received from the Conference Christian Endeavor Union president and the general secretary at Dayton, Ohio, so the service can be permeated with the spirit of "getting somewhere." Definite goals are announced and the entire machinery of the society put in full operation.

Home Mission Month.—November is the month for promoting Home Missions in our Church. The Endeavor does not overlook this fact, but organizes his work accordingly. Since the three principle methods used to promote this work are the Home Mission prayer meeting program, the study class, and the reading contest, and since their plans of work are discussed in other chapters, it is not necessary to go into further details here.

Thanksgiving Day.—Of course, the Endeavorer takes opportunity to express his gratitude to a loving heavenly Father in some special feature introduced into his prayer meeting, which occurs nearest this national holiday. He offers his services to his pastor to help make any meeting held an outstanding success.

Annual Stewardship Day.—Once a year the Endeavorer devotes an entire prayer meeting to the subject of Christian stewardship. At this meeting he invites testimonies as to the blessing received from giving the tithe. Literature on the subject is distributed and finally the "net is drawn." The gospel of Christian stewardship is explained elsewhere so the question is not elaborated further here.

Christmas.—Christmas does not pass without the memories of the young people being freshened as to the sacred significance of this holy season. They are warned against the tragic abuse of it so common.

If the Endeavorer indulges in gift-making he bestows his gifts in the form of well-filled baskets to poor families, or he may fill a box of useful clothing and ship it to some needy

home mission station. He contributes generously to Christmas offering for the Benevolent Homes.

New Year.—The Endeavorer makes few New Year resolutions. He holds a simple prayer-meeting service and solemnly dedicates himself to the New Year's opportunities and responsibilities.

On Christmas or New Year's eve he may organize a serenading party going to the homes of the sick or shut-ins early in the evening. On the front porch a few verses of a song are sung and on he goes to the next place.

He cooperates with the pastor in holding a watch night service. Whatever form of uplifting social entertainment may mark the evening's program time is spent in prayer acknowledging God's providential care, imploring divine guidance during another year.

Christian Endeavor Week.—This week generally occurs the first week in February. He not only observes the week to be in line with a world-wide use of it, but he has found it of immense help in furthering his work. The following illustrates the kind of activity performed: The entire week is devoted to efforts for the extension of Christian Endeavor. New societies are organized wherever possible. Alumni Councils are formed. Societies make an organized canvass of church, Sunday school, and community for new members.

Work is started many weeks in advance. By proper planning and working, the campaign is made to culminate in a gratifying increase during the week.

The United Brethren program is a little different from the interdenominational plan on account of Education Day coming the first Sunday in February in our Church.

Frequently the Endeavorer turns completely aside from the commonly accepted use of the week and devotes all his efforts to a week of evangelistic effort in behalf of young people.

Whatever turn he may give the week, he never fails to so bear upon the young people as to lead them to prayerful decision along lines of Christian service. New Comrades of the Quiet Hour, new tithers, and new Life Work Recruits are secured at this time.

Foreign Mission Month.—February or March is usually given to promoting foreign mission study, the reading of foreign mission books, and carrying out the suggestions sent out by the Foreign Board of the Church. The time is not always the same, but generally comes at this period. The promotion of missions is considered elsewhere and is not taken up here.

Stewardship Month.—Some month in the fall or early spring is given to special effort to create the attitude of Biblical benevolence. This subject is also considered at another place in this book and need not be further discussed here.

Lincoln's and Washington's Birthdays.—February is a busy month, but recognition is given to our great immortals, Abraham Lincoln and George Washington, whose birthdays occur on the 12th and 22d.

Plans used upon these occasions are here given: The songs sung are "America," "Star Spangled Banner," "A Mighty Fortress is our God." The following is a typical program used: (1) Song service. (2) Prayer, by leader or pastor. (3) Scripture lesson. (4) The leader speaks, "The Christian Citizen." (5) Hymn. (6) A member speaks: "Lincoln, the Man." Lincoln stories illustrating his kindness are told. Or the topic, "George Washington's Influence on the National Life of Today," is used if the latter's birthday is being celebrated. (7) Another member speaks, "What Can We Do for the Cause of Christian Citizenship in our own Community?" (8) Testimonies: "How My Religion and My Patriotism Help Each Other"; "My Idea of Christian Duty in Public Affairs"; "What Can I Do to Help Make This a Christian Nation?" (9) Brief prayers. (10) Closes with this benediction: "Render, therefore, to all their dues; tribute to whom tribute is due; honor to whom honor." "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." (Rom. 8:7-8.)

The prayer service at the close of the testimonies is made earnest and searching. All are asked to take part. Prayers of thanksgiving, of confession, and of petition are called for, the prayers being directed largely to the needs of our national and community life.

A Win-a-Soul Period.—The Endeavorer with a strong evangelistic passion insists that a period, preferably preceding Easter, be given to emphasizing the winning of souls.

It is not deemed necessary to elaborate further this campaign because the matter has been quite fully considered in the chapter on "Activities."

Easter.—Easter and the period before means much. On Easter Sunday probably more of his friends will be received into Church fellowship than on any other Sunday of the year. He desires to make his contribution to this blessed result. If the church has a pre-Easter evangelistic campaign the Endeavorer is at the front to help. He has in mind constantly the associate members of the society. These he seeks to lead into fellowship with Jesus Christ and into the church.

The day may start with a sunrise prayer meeting. At any event he enters heartily into the church activities and renders a suitable program in his prayer meeting.

The Annual Election.—The Endeavorer has about completed his circle. He has now come to the annual business meeting and election. At this meeting the officers are elected, the nominating committee having carefully prepared in advance a list of two names for each office.

The Endeavorer does not hold this annual meeting on Sunday night, chucking it in between items in a regular prayer meeting. Instead, he takes an entire week night when he does the work unhurried and thoughtfully. Sometimes he holds the meeting at the parsonage, at other times if the attendance is large he goes to the church.

Each officer and chairman of a committee renders his annual report. These reports are longer and more elaborate than the monthly ones. The Efficiency Chart is studied and put into shape.

The following points the Endeavorer does not neglect in conducting the yearly business meeting:

Reports full of wise, forward looking, and practical suggestions, each being discussed, and a homelike and informal meeting conducted.

If the members are slow in making the motions desired, the president asks them individually to do this.

The president reminds the secretary that this meeting is an event of great importance and that the minutes must be written up with special care.

The pastor is on hand to give encouragement.

Sometimes this annual meeting undertakes a complete re-organization of the society, making some drastic changes. To do this he never disbands, but builds on the material on hand.

Always the yearly meeting is the occasion for analyzing the failure and success of the society and trying to apply whatever remedies are needed.

QUESTIONS TO CONSIDER

1. Can special occasions be overdone?
2. Outline a year's schedule for a Christian Endeavor society.
3. When should the year start?
4. Tell how you would conduct Anniversary Day.
5. What do you regard as the strongest argument for Anniversary Day?
6. Explain the Anniversary contest plan.
7. Why should every society be represented at the annual convention?
8. What instruction is given delegates before they go to the convention?
9. What month is usually given to Quiet Hour promotion?
10. Do you favor an annual picnic?
11. When does Rally Day come?
12. What is Home Mission month?
13. Give a suggestive program for either Thanksgiving Day, annual stewardship day, Christmas, or New Year.
14. Outline a Christian Endeavor Week program.
15. When is educational day in our Church?
16. When do we stress foreign missions?
17. When do we stress Christian stewardship?
18. What do you consider the value of such special occasions as Washington's or Lincoln's birthday?
19. What opportunity comes at Easter?
20. How would you hold an annual election?

CHAPTER IX

HELPING THE JUNIORS AND INTERMEDIATES

THE Endeavorer does not evade his responsibility to his younger brothers and sisters. Realizing that children should be led to accept Christ at an early age and unite with the church, it is thought to be not only woefully neglectful, but perilous to the children and the church when these child church members are not given the right training and direction. Experience has proven that Christian Endeavor aids greatly in meeting this situation and provides helpful spiritual leadership. The Endeavorer is not blind to the work the Sunday school is doing, but understands that this helpful agency is doing entirely too little. He also knows that the program must not only be enlarged, but changed to include more expression.

One of the crowning virtues of Christian Endeavor is that it fits the needs and capabilities of all ages of youth. It adjusts to the conditions of youth like an elastic rubber band, grading itself to the powers of those whom it seeks to serve. Age, knowledge, nor any other qualification, except an earnest spirit, is reckoned as requisite. Being young, weak, and inefficient is counted the best recommendation for Christian Endeavor membership. The motto is, "They that be whole, need no physician."

The fact that some Sunday schools have adopted the Junior Christian Endeavor system of memory work and Bible drills and are getting good results, indicates how others look upon the value of such work. How-

ever, the Endeavorer deploras the fact that while the program of the Sunday school has been enlarged to include, in some cases, features commonly used in Junior and Intermediate Christian Endeavor work, the time in which to do the work has not been lengthened sufficiently to meet the situation. In broadening its program, he believes the Sunday school often decreases its efficiency in the main work it has to do, unless more time be given.

Christian Endeavor is the manual training school of the church, preparing its members for service by practice, rather than by teaching and instruction. This principle applies equally to Junior, Intermediate, and Senior societies.

Graded Christian Endeavor.—Organizing Junior and Intermediate societies is a part of the plan for “graded” Christian Endeavor. In some churches the grading scheme has been enlarged until the entire younger element has been organized into Christian Endeavor societies according to age, ranging from the Junior Jewels to the Seniors. The Endeavorer has watched with keen interest this plan successfully used in the United Brethren Church at Middletown, Ohio, where Junior, Intermediate, Young People’s and Senior societies are maintained. Other churches have five or six flourishing societies. Westerville, Ohio, has two Young People’s societies known as sections “A” and “B,” with separate and distinct organizations.

The Unity of These Societies.—One point on which there is strong insistence is that the work be organized practically the same whether it be a Junior, Intermediate, or some other society. The Endeavorer is anxious that the transition from one society to the next one higher up be easy and natural. He wishes the Senior society to be the model for all other societies, with such modifications as conditions require. The only difference in the societies is one of age and maturity of members.

GRADED CHRISTIAN ENDEAVOR CLASSIFICATION

The general organization known as the Young People's Society of Christian Endeavor, according to recommendation of the United Society of Christian Endeavor, should be graded as follows wherever practicable:

For Children

(Ages 7 to 14)

Junior C. E.—	Activities—
Recruiting Age, 7 to 12.	Taking flowers to sick in
Graduation Age, 13, 14.	homes and hospitals.
	Errands for Pastor.
Organization—	Gardening.
Superintendent.	Deeds of Kindness.
One or more assistants.	Distributing good literature.
Usual Junior Officers.	
Committees—	Education—
Lookout.	Junior C. E. Lessons.
Prayer Meeting.	Junior Mission Study.
Social.	Junior Expert Work.
Missionary.	Leading Meetings.
Others as per Junior efficiency chart.	Testimony.
	Public Prayer.
Membership—	Memory Work—
Active.	Bible Verses,
Preparatory.	Poems, etc.

For Young People

(Ages 13 to 19)

Intermediate C. E.—	Usual C. E. Officers.
Recruiting Age, 13 to 17.	Committees—
Graduation Age, 18, 19.	Lookout.
	Prayer Meeting.
Organization—	Social.
Superintendent or advisor.	Missionary.
An assistant.	Others as per Junior efficiency chart.

Membership—	Church Music.
Active.	Choir, Orchestra, etc.
Associate.	
Affiliated.	Education—
Activities—	Regular C. E. Lessons, or
Community Service.	Supplemental Topics.
Socials.	Mission Study.
Recreation.	Bible Study.
Athletics.	Leading Meetings.
Debating Club, etc.	Testimony.
Church Ushering.	Public Prayer.
	Business Meetings.

For Young People

(Ages 18 and up)

Senior C. E.—	Membership—
Recruiting Age, 18 to 30.	Active.
Graduation Age, dependent	Associate.
on local conditions.	Affiliated.
Organization—	Honorary. (These with ex-
Pastor or advisor.	members, should form a
	C. E. Alumni Council.)
Usual C. E. Officers.	Activities—
Committees—	As per efficiency chart.
Lookout.	Community Census.
Prayer Meeting.	Community Recreation.
Social and Recreation.	Neglected Groups.
Intermediate.	Public Institutions.
Junior.	Evangelism.
Social Service.	C. E. Union Work.
Evangelistic.	
Help our Church.	Education—
Sunday School.	Same as Intermediate So-
Organized Missionary De-	ciety, adding Church His-
partment, Home, Foreign.	tory study, C. E. Expert
Stewardship, Finance.	Work, Christian Funda-
Local Activities.	mentals.
Hospital.	

NOTE the overlapping ages between the three societies—

Junior	Intermediate	Senior
7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, etc.		

Occasionally a twelve-year-old should be admitted to the Intermediate Society, and a seventeen-year-old to the Senior.

Observe, that Intermediate committees are fewer and simpler and the activities more generally confined to the local church, while the Senior society has an organized Missionary Department, several service committees, and specializes on community activities, Christian Endeavor union work, etc.

THE SUPERINTENDENT

The organization and pledge for Juniors and Intermediates are made simpler and adapted to the outlook of boys and girls. Especially in the Junior society is introduced the method of instruction, but it is kept from becoming a primary Sunday-school class. Some teaching is regarded necessary, but is not given as by a teacher, but as by a big brother or sister. The society is not managed like a class. The Juniors and Intermediates are led in practice and in forming ideals by a superintendent.

A Superintendent Necessary.—The younger boys and girls must participate in directing their own work, but they cannot accept full responsibility of this character. It is evident that the same degree of mature leadership cannot be exhibited by boys and girls as by young people. Therefore the plan of providing superintendents for those under eighteen years of age is used.

The Aim of the Younger Organization.—These organizations for the younger Endeavorers are to increase their knowledge of the Bible; teach them to use the Book of books; cultivate right habits; create worthy ideals; arouse and educate their consciences; lead them to accept Christ as Savior and Lord; and cause them to learn to serve him by definite acts of service.

The Children do the Work.—While the superintendent has control over the society, the boys and girls themselves direct the work under her guidance. They have their own officers

and committees. These are given large responsibility and recognized fully in all the activities of the society. The officers and committees are practically the same as in the Senior society.

Who Selects the Superintendent?—The Endeavorer has no fixed rule for selecting a Junior or Intermediate superintendent. In theory the person is appointed by the Senior society and is an officer of that organization. In practice, however, the pastor usually appoints. This is as it should be, because the pastor's judgment is usually best.

Since there is little or no competition for honors in this field, the pastor, Christian Endeavor president, or president of the Women's Missionary Association, who is burdened for a Junior or Intermediate society, looks about to find one who can do this work and who has the willingness and consecration. It is desirable to have the Christian Endeavor society and the official board approve the appointment. In some cases someone deeply interested approaches the pastor or Senior president and volunteers for this commendable service. Of course, such person is authorized to begin the work if qualified and there seems to be a field for it.

A Superintendent's Qualifications.—The Endeavorer will not appoint as superintendent one who is no lover of children. There must be a heart and a burden for this kind of service. Consecration, tact, and patience are her greatest assets. Yet it is remembered that if one truly loves God and boys and girls, all other qualifications will likely appear as needed. Efficiency in this line of work is not always a gift, but comes from practice. Good superintendents are made, not born. No one should shrink from this adventure, because of supposed lack of adaptability to this important, interesting, and fruitful undertaking.

How to Secure a Superintendent.—The one great lament the Endeavorer hears everywhere is, "We have no superintendent and none seems available." There are about five things he does in a circumstance of this kind. He prays. God commands to pray that laborers be thrust forth into his harvest. Prayer helps lodge a burden of responsibility on some heart and enables the searcher to discover God's will. The Master knows just who will make the best superintendent.

The chances are that it is someone who has not yet been thought of as suitable. He prospects. The most precious treasures are hidden from view and require searching to find them. Many workers follow the lines of least resistance and make no effort to discover persons with undeveloped powers. Unusual talent is frequently found in very unlikely places. He plans. A little wise planning often leads the one who should undertake this work to a willingness to do so. A good book on Junior or Intermediate work tactfully presented, carfare to a convention, an earnest interview, or a telling article from the *Watchword* will often carry conviction and get the results. He also finds it necessary to persuade. One of the God-imposed duties of Christians is to "reprove, rebuke, exhort, with all long-suffering and doctrine." Some persons, because of timidity or other deterring causes, do not respond to responsibility, except under the pressure of loving council. As a fifth essential, he prepares. He considers it incumbent upon himself to find material and give information on best methods of work. To leave a new, untried superintendent to her own devices is often to invite discouragement and failure. Defeat usually comes from a lack of knowing how to do the work necessary.

A Superintendent in Sections.—If the qualities that count are not found combined in any one person, they may easily be found separately in four or five Endeavorers. Therefore it has been found that a committee of assistants is desirable in a successful Junior or Intermediate society. There are a number of reasons why one or more assistants are regarded as necessary: (a) Junior Jewels should have the special care of an assistant. (b) Another should be in training to take charge in case of the sickness or other disability of the superintendent. (c) An assistant should always be in training to assume full charge if necessary. (d) In many cases one superintendent cannot keep order alone. (e) Often no Junior or Intermediate is prepared to play the piano or lead the singing. An assistant can do this. (f) The blackboard work is enough to consume all the thought and energy of one person. (g) The supplemental reading, Bible drills, and story telling is each one person's job.

From the above it is apparent that the duties of a superintendent are so many and so heavy that one person should not be asked to carry them alone. The Christian Endeavor society or Women's Missionary Association, should see to it that assistants are furnished. If absolutely necessary persons can take turns helping in this work.

Hints to Superintendents.—Boys and girls respond to love, to the extent that their religious lives do not best unfold except when they are in the loving frame of mind. They are hero worshipers and imitate a good as readily as a bad example. They are teachable, but do not easily understand abstract ideas. Concrete illustrations of truth carry greatest force. Stories, object lessons, and blackboard talks are indispensable.

The child's religion is personal. He is attached to the Savior, but doctrine does not appeal to him. He willingly and rejoicingly yields to Christ as Savior, Guide, Master and Friend. Boys and girls are impulsive. They need help to overcome this with other controllable wrong tendencies. The superintendent is a character maker, a builder of souls.

STARTING A NEW JUNIOR SOCIETY

The Endeavorer starting a new Junior society gets the children together in some private home, possibly the parsonage, and presents the matter of a Junior society to them. She impresses upon them the importance of such work. In canvassing the community for children she talks with their parents. She will need their cooperation. She has persons who understand Junior work to tell of the good to be derived from it. A model constitution is secured by writing to the Department of Young People's Work, U. B. Bldg., Dayton, Ohio. This is thoroughly explained.

The First Meeting.—Her first meeting at the church is of a general character. Often the first meeting determines the success or failure of a society. She plans for it thoroughly, arranging an interesting program.

The Pledge.—She secures sufficient pledge cards for all the Juniors. It is thought a good plan to have the children sign their names in a book in which the constitution and pledge are

written. She explains the pledge fully before asking them to sign it.

The Officers.—Likely she will not be ready to elect officers until her second or third regular meeting. Indeed, as a rule, this is done at a business meeting held on a week day. She teaches the children to do things in a business-like way. They are shown how to make and put a motion. A nominating committee presents two names for each office and the voting is done by ballot. A president, vice-president, secretary, treasurer, and organist is probably sufficient officers.

The Committees.—She wants at least the devotional, the lookout, the missionary, and the social committees. She puts all the children on some committee, regulating the number and size of committees by the membership.

When to Meet.—Many Junior societies meet on Sunday afternoon. Some meet at the same time as the Senior society. Others meet on a week-day afternoon. A few meet during the preaching hour, and a few before Sunday school on Sunday morning. The superintendent lets local conditions determine when to meet.

Junior and Intermediate Ages.—A more clearly marked line of cleavage is seen between Juniors and Intermediates than between Intermediates and Seniors. Juniors are in the pre-adolescent period, not having yet arrived at the critical age. The Intermediates are in the early adolescent age when the body is undergoing rapid and radical changes. The Juniors therefore are boys and girls between the ages of 7 and 13, while the Intermediates range from 13 up to 17 or 18.

Junior Jewels.—Junior Jewels are boys and girls not old enough to read and who cannot therefore enter fully into the work of the Junior society. They are not members of the Crade Roll, but little folk from three or four up to six or seven. In many cases they are formed into a separate group, meeting under an assistant at the same time that the older Juniors meet.

Junior Jewels receive an enrollment pledge to be signed by their parents. Their names are placed in the membership roll of the Junior society, under a separate heading entitled, "Junior Jewel Members."

A Junior Jewel Superintendent.—The Junior Jewel Superintendent is appointed by the Junior Superintendent and pastor. This superintendent keeps a roll of all Junior Jewels; visits them frequently, carrying them missionary and other stories for their parents to read to them; arranges special recognition meetings in the Junior society occasionally, to which meetings the parents are invited; superintends the parent's work of training as a preparation for Junior work; takes charge of their meeting where a regular meeting is held for them each week; reports to the Junior society and the Women's Missionary Association; and performs such other duties as may be decided upon. Junior Jewels receive a Glad Chest box and make the self-denial offerings twice a year.

A Junior Kindergarten.—This Junior Jewel plan is something like a Junior kindergarten. Little songs, plays, and marches are taught. Memory work is offered, to be taught by the parents and then given in the meetings which they attend. Many superintendents find it a good plan to have the Jewels meet once a week as before stated.

As soon as the child can read he is promoted to the Junior society proper or his name is dropped from the roll if he does not wish to be promoted.

Facts remembered by a Good Superintendent.—A little money spent in helps proves of immense profit. Good order increases efficiency. Children's songs are best. Juniors should be led to Christ. It is wise to secure the cooperation of the pastor. Watchword notes and helps are best. It is good to have the children pray their own definite prayers. A missionary atmosphere is essential. The children should be taught to tithe. The boys and girls should bring their own Bibles. Much should be made of the reception of new members. Graduation of the Juniors is proper. It is helpful to use a catechism. The blackboard is indispensable. To learn to tell good stories is a superintendent's duty. Christ is intensely interested in her work, even if some of his followers are not. A crown awaits faithful service.

WHY AN INTERMEDIATE SOCIETY

The Endeavorer has a deep and growing conviction that an Intermediate Christian Endeavor society is just as essential

as the Intermediate department of the Sunday school or the intermediate grades of the public schools. As long as more than one-half of the boys and girls enrolled in our Sunday schools drop out, certainly the cry of "over-organization" cannot apply to the activities of the church in behalf of the adolescent boy or girl. From twelve to sixteen is the great harvest time of youth, more than one-half of conversions occurring during this period, and yet this is the most neglected time of all.

Boys and girls of fifteen cannot best be trained in a Junior society or in any society with children who have not yet reached adolescence.

How He Organizes Them.—A personal canvass of all between the ages of thirteen and seventeen is made. There is no stickling on ages; other conditions are more fundamental. The preliminary meeting is well advertised. Possibly the best place to have the first meeting is in a private home or in the parsonage. A literary or social feature is added to help get the boys and girls together. The meeting is closed with light refreshments. Short addresses are given by experienced workers or friends who know the advantage of Intermediate work. The object of the society is explained. Before departing some earnest prayers are offered and a general impression made that the society is to be religious, before literary or social. The pledge is explained and the names of all who will join secured.

Connecting With the Seniors.—The Endeavorer is solicitous for harmonious cooperation between the Endeavor societies in a local church. Union meetings or socials now and then are held at which time the Juniors and Intermediates are brought into the fellowship of the Seniors. The older Endeavorers regard the boys and girls as younger brothers and sisters.

Special Concern for the Intermediates.—When his younger brothers and sisters reach the time of stress and strain incident to the early adolescent period, the Endeavorer experiences a fresh degree of concern for them. He is awake to the tremendous opportunity he has to fasten spiritual ideals at this time. While the soul is budding forth and unfolding new possibilities every day at this age of special susceptibility to divine impressions as well as evil, extra pains are taken to

be helpful. Talk of "fool hill" or "giggle hollow" is ignored and all peculiarities of these growing Endeavorers treated with respect and due deference. Since the Intermediate society so admirably fits a need, it is regarded as the noblest development of the century, a God-sent agency to steady and direct brothers and sisters of less experience.

Graduating Them.—Since some children mature earlier than others, there is no inflexible rule as to age for graduating Juniors or Intermediate. Generally speaking, Juniors graduate at from 12 to 14, the average being 13. The Intermediates graduate at 17 or 18. The superintendent sets the requirements for graduation. Robert P. Anderson in the "New Junior Manual" suggests the following standard for Juniors:

1. Must have memorized at least ten "Practical Passages."
2. Must have a good record of attendance (the superintendent to decide).
3. Must have studied at least four of the Junior Efficiency leaflets.
4. Must have led a meeting.
5. Must have served in all at least six months as an officer.
6. Must have served on two committees.
7. Must have memorized at least six hymns.
8. Must have read a missionary book selected by superintendent.
9. Must have done some handwork, made a scrap-book, a poster, or sunshine article to be given to poor children.

Old Testament Practical Passages.—(1) Creation. Gen. 1:1-5. (2) The Ten Commandments. Exod. 20:3-7. (3) Benediction. Num. 6:24-26. (4) Memories. Deut. 8:2-5. (5) Two Men. Ps. 1:1-6. (6) The King. Ps. 2:1-12. (7) God's Greatness. Ps. 8:1-9. (8) God's Law. Ps. 19:7-14. (9) The Shepherd. Ps. 23:1-6. (10) Trust in God. Ps. 91:1-16. (11) Thanksgiving. Ps. 103:1-13. (12) Song of the Traveler. Ps. 121:1-8. (13) The House of God. Ps. 84:1-4, 10-12.

New Testament Practical Passages.—(1) The Beatitudes. Matt. 5:3-12. (2) Sincerity. Matt. 5:38-48. (3) Christian Love. Matt. 5:33-37. (4) The Lord's Prayer. Matt. 6:9-13. (5) Anxiety. Matt. 6:25-34. (6) Unkind Words. Matt. 7:1-5. (7) Two Houses. Matt. 7:24-27. (8) Rest. Matt. 11:28-30. (9)

Angels' Song. Luke 2:8-14. (10) The Lost Son. Luke 15:11-24. (11) Forgiveness. Luke 17:3, 4. (12) The True Light. John 1:1-14. (13) God's Love. John 3:14-17. (14) Life and Service. Rom. 12:1-21. (15) Paul's Hymn to Love. I Cor. 13:1-3. (16) Things to Think Over. Phil. 4:8. (17) Risen with Christ. Col. 3:1-4. (18) Sin and Pardon. I John 1:8-10; 2:1, 2. (19) The Father's Love. I John 3:1-3. (20) How to Love. I John 3:16-18. (21) The Song of Mary. Luke 1:46-55. (22) A Vision of the Redeemed. Rev. 7:13-17. (23) A Vision of Heaven. Rev. 22:1-5. (24) Diligent in Goodness. II Peter 1:5-11.

Graduating Exercises.—As indicated before Anniversary Day is an appropriate time for the graduating exercises, but they may occur at any time when the boys and girls are ready. Both Juniors and Intermediates are graduated in groups rather than by individuals. A special service is prepared for the occasion. A suitable ceremony for the service is found in this book in the chapter on ceremonies.

Model Meetings.—The prayer meeting for both Juniors and Intermediates is divided into three parts. Part one consists a regular service of worship, fellowship, prayer, and testimony. Part two consists of Bible drills. Part three is for the supplemental efficiency work of story telling.

The Regular Prayer Meeting.—Here is a service used:

Topic: My New Year's Resolutions

Scripture: Luke 15:11-24

Notes and Helps by Myrtle M. Lefever

Advertising the Meeting.—Cut from magazines or post cards the pictures of bells. Paste these in a pleasing design on a sheet of cardboard. Below this write:

“Ring out the Old,
Ring in the New.”

Also write “Junior Christian Endeavor Meeting,” with the time and the place of the meeting. Make invitations for delinquent members from red cardboard cut in the shape of small bells. Write on these the wording given for the poster.

Suggested Program.—(1) The Lord's Prayer, (pray in unison.) (2) Songs. (3) Scripture lesson. (4) Prayer, (by leader). (5) Superintendent's talk. (6) Blackboard work. (7) Song. (8) Daily Readings, (six Juniors). (9) Readings of

resolutions. (10) Sentence prayers. (11) Recitation. (12) Special music. (13) Bible drill. (14) Stories told from "The Magic Box," a Home Mission book. (15) The pledge, (repeat in unison).

WORTH-WHILE ENDEAVORS FOR JUNIORS AND INTERMEDIATES

Observing the Quiet Hour.—It has not been found difficult to enlist boys and girls in observing the Quiet Hour. They are ready not only to undertake it, but actually keep it. They are asked to spend only five minutes a day in Bible reading and prayer. Here is the covenant used for them.

Covenant Card of the

Comrades of the Quiet Hour (Junior) Intermediate

Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least (five) ten minutes every day, if possible in the early morning, for prayer and Bible Reading.

Signed -----

Date -----

Intermediates and the Quiet Hour.—The Intermediates are asked to make the same covenant except that they undertake to spend ten minutes a day in this way rather than five. Since the Seniors spend fifteen minutes, a position half way between the Junior covenant and that of the Senior seems reasonable.

Through the Bible in a Year.—The following passages of Scripture are suggested as suitable for Intermediates and Juniors to read:

Old Testament

January.—Beginnings: Genesis 1:35.

February.—Out of Bondage: Genesis 35-50, Exodus 1.20.

March.—An Early Hero: Joshua.

April.—A Boy Called to Service: I Samuel.

May.—A Boy Becomes God's Prophet: II Samuel.

June.—Obedient and Disobedient Rulers: I Kings.

July.—God's Disobedient Children: II Kings.

New Testament

August.—Matthew's Story of Jesus: Matthew.

September.—Mark's Story of Jesus: Mark.

October.—Luke's Story of Jesus: Luke.

November.—John's Story of Jesus: John.

December.—The Story of the First Christians: Acts.

How to Read.—One chapter a day will finish the Bible reading outlined for the boys and girls in a year. However most of the boys and girls will enjoy best reading a book at a sitting some Sunday or evening.

How to Secure Credit.—Supplementary Personal Efficiency credit is given as follows: One credit for each month's reading, or one credit for every twenty-five chapters read. A special Bible certificate is awarded for the seals by the Young People's Department.

Earning and Giving Money.—The Endeavorer, being an ardent tither himself, assiduously strives to lead his younger brothers and sisters to follow the same plan. He knows that correct habits of benevolence are usually formed in youth. The habit of giving, so essential to Christian growth and joy, is considered one of the first habits a Christian should form. Both Junior and Intermediate societies therefore have vigorous programs for starting the Endeavorer on the road to the Bible plan of tithing. That this be done it is considered necessary to secure the assistance of parents. Parents are urged to make an allowance to the boys and girls, or make it possible for them to earn money to administer under the parent's direction. Out of the allowance or earned money the tithe is set aside.

Society Equipment.—The Endeavorer must have tools in order to do his work in a commendable way. Topic cards, pledge cards, the Watchword, Quiet Hour cards, tithing covenant cards, a book of Bible drills, and many other helps are regarded as essential.

The Business End of the Societies.—It is not considered necessary to take up the business side of Junior or Intermediate work because plans for monthly business meetings, committee work, and other methods of work as outlined for the Seniors in other parts of this book apply.

Cooperating with the W. M. A.—The Endeavorer is in full accord with the plan of cooperation with the Women's Missionary Association. Here are given the salient facts of the plan:

"1. There shall be a General Junior Missionary Committee of five. This committee shall consist of the General Junior Superintendent of the denomination, the General Secretary of the Women's Missionary Association, a person appointed by the Women's Missionary Association, the General Secretary of the Department of Young People's work and a fifth person appointed by this department. This committee shall devise plans for promoting missionary instruction and training in the Junior Christian Endeavor societies of the Church.

"2. It is recommended that each local church have a Junior missionary committee. This committee shall consist of the Junior superintendent, a person appointed by the Women's Missionary Association, and a third party selected by these two. This committee shall be called into service only by the request of the Junior superintendent.

"3. It is recommended that the Christian Endeavor Junior superintendent of the Conference Christian Endeavor Union be requested to make an annual report to the Branch Women's Missionary Association convention, this report to consist in records of missionary instruction and training. (The Conference Christian Endeavor Union Junior superintendent is already an ex-officio member of the Branch Women's Missionary Association executive committee.)"

Junior Missionary Money.—"It is recommended that two of the regular missionary meetings be designated as special days, and that the third Junior meeting in April be a special day when the needs of the children in our foreign mission fields be presented and an offering taken for children's work in these fields; and that the third Junior meeting in September shall be a special day when the needs of children in our home mission fields be presented and an offering taken for children's work in these fields. These programs will take the place of the regular missionary program nearest these dates. This money shall be sent to the Conference Union Christian Endeavor Treasurer, who shall forward it to the Branch Women's Missionary Association treasurer.

"This plan is not to interfere with the Junior societies cooperating in any Conference Christian Endeavor Union missionary enterprise which may be undertaken."

The Glad Chests.—In order to make the above provision effective under the plan of cooperation with the Women's Missionary Association, little pasteboard boxes with the inscription, "I am glad, therefore I give," are provided for the Juniors and Junior Jewels. The two special missionary offerings received in September and April for work among boys and girls in our mission fields are the voluntary self-denial gifts of the boys and girls. These Glad Chests are kept at home to receive the pennies, nickels, and dimes which represent self-denial. Also in order to cultivate missionary giving, monthly missionary offerings are taken at the monthly missionary meetings. These offerings are given by the Junior society to the place they think best. At the special missionary meetings in September and April the total offering given by each Junior or Junior Jewel is applied to the Glad Chest fund and sent to the Conference Christian Endeavor Union treasurer to be forwarded to the Branch Women's Missionary Association.

Bible Drill Work.—Christian Endeavor being designed to train for service, the Endeavorer in season and out pursues the task of teaching the Juniors and Intermediates how to use the Bible. The Bible is the principle tool the religious worker must use, hence the desire to use it effectively. It is not thought necessary to go into details in suggesting drills to use because a special booklet has been prepared by Rev. O. T. Deever for this purpose. The booklet costs only ten cents, and can be secured from the Otterbein Press, Dayton, Ohio.

Work a Society May Do.—

Start a fund to buy a complete Junior Christian Endeavor library for the use of the society.

If a country society, invite a certain number of Juniors from some poor section of the city for a day in the country. Feed them well and give them a good time.

Help the Gideons place Bibles in the hotels of your town.

Try to organize new societies, visiting churches where there are no societies, and holding model meetings to interest the Juniors there.

Visit orphans' homes, old people's homes, and other institutions.

Give Thanksgiving baskets to the poor.

Be Santa Claus to several poor children.

Occasionally give a demonstration of Junior work, especially memory work, in the Sunday-evening church service, if the pastor desires it.

Put in the guest boxes at hotels invitations to attend the church services on Sunday.

Support a native worker in a mission land.

Once in a while attend in a body the church's mid-week service. The pastor will probably permit the Juniors to take some part in the service.

Have a Christmas tree for the children of your district.

Conduct an every-member canvass to secure pledges to mission work.

Prepare scrap-books and postal cards for missionaries.

Secure and send to missionaries (write the missionary board for addresses), pictures that have been used in the Sunday school.

Hold a potato meeting, the members each bringing several potatoes, which are given to the poor after the meeting. One society planted the potatoes and gave the crop to the poor.

A Sunshine Banner.—For Supplementary Personal Efficiency deeds of service cut a large banner out of thick white cardboard. In the center paste a large Christian Endeavor monogram in letters of gold. At the top of the banner, which will be hung on the wall of the room, print a sunshine motto. Choose such a motto and try to live up to it. A good one would be, "Somebody did a golden deed." And at the bottom put the words, "Was that somebody you?" No banner is complete without fringes; but in this case the fringes must be earned. Each fringe, made of gold colored paper, should represent one piece of sunshine work. When a boy or girl can report such work done, one fringe, with the name of the work written on it, should be attached to the banner, and the whole society should sing, "Somebody did a golden deed." This will give the boy or girl recognition, will interest the society in such work, and let the members know what is doing.

Special Suggestions.—

1. A good Junior or Intermediate superintendent should not be asked or allowed to give up this Christian Endeavor work for some other task someone wishes her to assume.

2. The superintendent should occasionally visit some other society, thus getting new plans and inspiration.

3. The superintendent should not lay herself liable to the criticism made by a disgusted Junior: "She does all the work and all we have to do is to say, 'Amen,' to it."

4. While it is not best, as a rule, for the pastor to be the superintendent, rather than let the work go undone he should assume the responsibility, if at all possible, until one can be trained to take it up.

5. The president and other members of the Senior society should once in a while attend the Junior or Intermediate meetings.

6. In order to help secure the cooperation of parents it is a good plan for the president of the Junior or Intermediate society to occasionally attend the business meetings of the Senior society, thus keeping the two organizations in touch with each other. The Senior president should also attend the Junior and Intermediate business meetings.

INTERMEDIATE AMUSEMENTS

Bushels of Fun.—This is the title of an excellent booklet written by Harry W. Githens. It contains programs for twenty-two socials. It is secured for fifty cents from the Otterbein Press, Dayton, Ohio.

While the suggestions are designed for Senior Endeavorers, some of them are splendidly suited to Intermediates. A few of the suggestions are found below:

An Automobile Puzzle.—The questions are to be answered by the names of well known makes of automobiles. What make is it?

Not young, the plural sign, and a city.—Oldsmobile.

Boiled gently and one who makes bread.—Studebaker.

To penetrate, and a weapon.—Pierce-Arrow.

A boy in livery.—Paige.

In an aeroplane.—Overland.

One who hunts a trail.—Pathfinder.

A celestial body.—Moon.

To elude.—Dodge.

A boy's name and a state of health.—Maxwell.

A ruler.—King.

Head office in British cabinet.—Premier.

Beyond reproach.—Peerless.

A golfer's need and to be without.—Cadillac.

To triumph, and a weight.—Winton.

Something necessary in winter.—Cole.

An ancient race.—Saxon.

A navigator of the past.—Hudson.

A battlefield of the Revolution.—Lexington.

Pertaining to the government.—National.

A former Secretary of War.—Daniels.

A wanderer.—Roamer.

A letter and a kind of tree.—Nash.

A boy's name and a city in Massachusetts.—Franklin.

A letter that denotes plural, and a Roman numeral.—Essex
(S. X.)

A general of the Civil War.—Grant.

To cling, and earth.—Cleveland.

A city in California.—Oakland.

A citizen of the United States.—American.

One of Scott's novels.—Waverly.

Part of a chain, and a letter.—Lincoln.

This is my Nose.—This will prove a jolly game. If the company is large, it should be divided into circle groups of about twelve or fifteen. The leader says, "This is my nose," but points to his foot. The one in the circle to whom he has pointed must point to his nose and say, "This is my foot," before the leader counts ten, or must go down on his knees until a correct answer, later on, reinstates him. The leader continues in this fashion, pointing to various parts of the body and calling each by the name of some other part.

A Bible Game.—The leader announces a Bible name, such as "Abraham," and the second player must give a word beginning with the final letter, such as "Moses," continuing thus around the circle. It must be remembered that there are no names with W or Y.

Stunts to Give.—Require each Intermediate to perform some stunt. Give each one a slip of paper containing suggestions as follows: (1) Kiss your shadow on the wall three times. (2) Imitate certain barnyard animals, (give this to several.) (3) Run around the room backwards. (4) Shake hands with five persons in five different ways. (5) Make love to yourself as you would wish someone to make love to you. (6) Get on your knees and propose to the girl next to you. (7) Imitate Adelina Patti singing, "Mary Had a Little Lamb." (8) Two blindfolded persons feed broken crackers with spoons. (9) Sneeze in five different ways. (10) Sing a lullaby to a sofa-pillow. (11) Whistle, "Yankee Doodle," (give to several.) (12) Spell "Chicago" backwards. (13) Recite three nursery rhymes. (14) Laugh in five different ways, (give to several.) (15) Impersonate a book agent. (16) Recite the alphabet backwards. (17) Sing the notes of the scale, up and down. (18) Recite a verse of some poem, (give to several).

A Hog Race.—A hog race will be very amusing, the boys being participants and the girls spectators. An apple is provided for each boy and is placed on a newspaper on the floor. With hands tied behind him, each boy tries to eat his apple first, in hog fashion.

A Snowball Race.—The company should be divided into two groups and arranged in columns. Five snowballs made of cotton are given to the leader of each column. He also should be given two clothespins, with which he is to carry the balls, one at a time, to a box at the opposite side of the room. When he has finished he will give the clothespins to the second person in line, who will return the balls, etc.

For a snowball relay, the company remains in two groups, this time standing at attention, one group facing the other. The leader of each line is given a dozen cotton snowballs, which are passed down the line and back, with hands held behind their backs.

Magic Writing.—The leader should state that he can read any sign made with a stick on the floor and will leave the room while the others choose a word for him to guess. Beforehand it has been agreed upon between the leader and his assistant that one tap of the stick on the floor will represent "a"; two taps "e"; three taps "i"; four taps "o"; five taps "u."

Thus all the vowels are indicated. The leader is called in and his assistant, who knows the word, begins making signs and taps on the floor. Suppose the word is "Piano." The assistant will begin making scrolls on the floor and then says: "Please be quiet," (Initial letter "p"); then three taps, "i"; one tap "a"; "Notice the design" (Initial letter "n"); four taps "o"; then a few more marks so as not to end too abruptly and the leader says "Piano" to the amazement of the company.

JUNIOR FROLICS

Under this title an interesting little book of monthly parties for children has been written by Harry W. Githens. It can be secured from the Otterbein Press for 25 cents. A few suggestions from it are offered:

Mulberry Bush.—The children form a circle and skip around singing the following verses:

Here we go 'round the Mulberry Bush,
The Mulberry Bush, the Mulberry Bush,
Here we go 'round the Mulberry Bush,
So early in the morning.

They act out the following verses:

This is the way we wash our clothes, etc.,
So early Monday morning.

This is the way we iron our clothes, etc.,
So early Tuesday morning.

This is the way we scrub the floor, etc.,
So early Wednesday morning.

This is the way we mend our clothes, etc.,
So early Thursday morning.

This is the way we sweep the house, etc.,
So early Friday morning.

Thus we play when our work is done, etc.,
So early Saturday morning.

This is the way we go to church, etc.,
So early Sunday morning.

On the Train.—Arrange the chairs like seats in a train, with an aisle down the center. A good story-teller may entertain

the children for a few minutes while they are "on the train." If the party is held in a church, arrangements might be made for a stereopticon or motion picture travel talk.

Going to Europe.—The children are arranged in groups of about ten each. Each one, in turn, says, "I am going to Europe and am going to take a (names some article) with me." Then the first person says what she will do with her article and everyone must do the same thing with the article she takes. For example: Ruth takes a fried chicken; John, a pillow; Mary, a book; Alice, a hat, etc. Then Ruth says she will eat her chicken; John must eat his pillow; Mary must eat her book; Alice must eat her hat, etc. Then John says he will sit on his pillow; Mary will sit on her book, etc.

Poor Little Pussy Cat.—The children sit around the room. One represents Poor Pussy and must kneel before some person and meow three times. The child must pat Pussy on the head after each "meow" and say gravely, "Poor little pussy cat." If the player is able to do this without smiling or laughing, Poor Pussy must try his luck with another. When he makes someone smile or laugh, that person must change places with him.

Feeding the Pumpkin Head.—Make a pumpkin head from heavy cardboard with a large cut-out mouth. Tack it on a frame so that it will stand erect. Each player in turn is given three rubber balls, which he attempts to throw through the pumpkin's mouth. Score is kept for each player, the game being played in rotation.

Peanut Scramble.—Announce that there are hidden about the room a quantity of beans or peanuts and they are to be collected for a prize. Of course, all will try to find as many as possible, and at the finish, the one who has found the most will expect to be the fortunate prize winner; but here he will be mistaken, as the leader will announce that it is extremely greedy to get the most of everything and will award the prize to the one who has found the least.

A Thousand Point Contest.—(For Juniors.) This contest includes Junior Christian Endeavor Work, Sunday-school work, church attendance, hygiene, and day-school work.

For the purpose of keeping a record of each member's activities, the prayer meeting, lookout, missionary, and social com-

mittees each have charge of a group of activities which naturally fall under their jurisdiction, and one member of each committee keeps the record. Thus in the case of each member the prayer-meeting committee records attendance at the Christian Endeavor meeting (2 points each Sunday), participation (2 points), bringing Bibles (1 point), reading the Bible daily (1 point), sentence prayers (1 point each Sunday), leading a meeting (5 points), learning the "String of Pearls" (10 points when completed), while three points are deducted each time one is absent from the Christian Endeavor meeting.

The lookout committee records each member's work as follows: Attending morning church service (3 points each Sunday), Sunday school (2 points each Sunday), bringing a visitor to the Junior Society (2 points for each visitor), securing a new member (3 points for each), making an offering in the Junior Society or Sunday school (3 points).

The missionary committee records: Taking part in the missionary meeting (5 points), reading missionary books (3 points for large books, 1 point for small ones), making scrap books for gifts (3 points for each book), memorizing a hymn (2 points for each hymn), taking part in an entertainment (5 points for each).

The social committee records: Attending a social (3 points for each), making a list of games (2 points for first fifteen games on list, one point for each additional five), playing team games (2 points for each game played), individual games (1 point for each), making up games (2 points for each demonstration), belonging to a young men's or young women's team (5 points for each team).

A member keeps the health record of each Junior thus: Sleeping eight hours each night (10 points a month), home work, helping mother and father, (5 points a month—less if the record is broken), a hike at least twice a month (5 points a month).

The points for day school work are: For passing in all studies (10 points a month, one point to be deducted for each failure.)

THE CONFERENCE UNION SUPERINTENDENT

It is not thought necessary to name the duties assigned to both the Conference Christian Endeavor Union Junior superintendent and the Intermediate superintendent, as their duties are similar. What is said of one applies equally to the other. These superintendents, of course, are elected at the annual convention and are members of the executive committee of the Conference Christian Endeavor Union. They direct the work of Christian Endeavor among the boys and girls of the annual conference. An outline of work is here suggested:

1. To keep a complete and up-to-date roll of the superintendents of all local societies in the annual conference. These are to be secured from the pastor's annual reports and through correspondence.

2. To correspond regularly with all these superintendents.

3. To offer suggestive programs, plans, and helps to these superintendents in the correspondence sent them.

4. To write pastors occasionally offering help in getting societies organized.

5. To write articles for the Watchword and through news items and special messages in this paper seek to stimulate the work.

6. To collect the money pledged to the Conference Union by these societies.

7. To obtain annual reports from all societies.

8. To secure such other reports as may be considered necessary.

9. To encourage the use of the Glad Chests and in other ways promote the missionary training of the boy and girl Endeavorers.

10. To push the work outlined by the General Junior and Intermediate superintendent such as the S. P. E. reading plan, including the books recommended from time to time, the Bible drill work, the Junior Jewel plan and any other plans suggested.

11. To see that the Junior and Intermediate work is adequately presented in the annual convention and in district rallies.

12. To take charge of the Junior and Intermediate program at the annual convention.

A MODEL CONSTITUTION

The size of this book does not justify printing both the Junior and Intermediate model constitutions in it, nor is this considered necessary. As before stated, these organizations are so essentially alike that it is thought a suggested constitution containing features of the models commonly recommended for both organizations will serve the purpose.

MODEL CONSTITUTION FOR A JUNIOR OR AN INTERMEDIATE CHRISTIAN ENDEAVOR SOCIETY

Article I—Name

This organization shall be known as the Junior (or Intermediate) Christian Endeavor Society of -----(insert name of church)----- United Brethren Church of----- (insert name of place)-----.

Article II—Object

The object of this society shall be to promote in its members a pure and worthy character, to aid in the study of the Bible, and to cultivate the principles of loyal service to Christ.

Article III—Membership

1. The members shall be boys and girls who shall have been approved by a majority of the members present at any regular meeting.

2. All those who become members shall pledge themselves to attend regularly the meetings of the society and to observe good order in them.

Article IV—Junior or Intermediate Society Pledge

Trusting in Jesus Christ to help me, I promise that I will strive to do whatever he would like to have me do; that I will pray and read the Bible, and keep the Sabbath day holy; and that just as far as I know how, I will try to lead a good life; that I will be present at every meeting when not hindered by sickness or some other just cause; and that I will take some

part in the meetings, especially the monthly recognition meetings.

Parent's Answer

I have carefully read the accompanying pledge and cheerfully give my consent for-----to sign it, and will do what I can to help-----to keep it faithfully.

Parent's name-----

Address-----

Article V—Officers

1. The officers of this society shall be a superintendent and such assistant superintendents as may be needed, a president, vice-president, secretary, and treasurer.

2. The superintendents may be appointed by the pastor, or elected by the Young People's society of the church, with the approval of the pastor and official board.

Article VI—Duties of Officers

1. The superintendent shall have general charge of the society and its work. A report is to be made to each quarterly conference.

2. The assistant superintendents shall aid the superintendent in promoting the work of the society. The first assistant may care for all the funds received from the treasurer.

3. The president shall preside at all business meetings, under the advice of the superintendent.

4. The vice-president shall preside at all business meetings, in absence of the president.

5. The secretary shall keep a record of the names and attendance of members, and all of the proceedings of all business meetings.

6. The treasurer shall take the collections, enter the amount in a book provided for that purpose, and turn over the money to the assistant superintendent for safe-keeping. A record shall also be kept of all expenditures as directed by the superintendent and society.

Article VII—Committees

There may be such committees as the superintendent deems necessary. The members of the committees may be nominated by the superintendent and elected by the society.

1. Lookout or Membership Committee.—This committee shall secure the names of those who should join the society and seek to induce them to become members. It shall also aid in keeping the members faithful in attendance and taking part.

2. Prayer Meeting or Devotional.—This committee shall help the superintendent to arrange programs, provide music, distribute Bibles, singing books, tracts, etc., and aid in every way which the superintendents may direct to promote the interests of the meetings.

3. Social.—This committee shall welcome the members to the meetings and help the superintendent in holding socials.

4. Missionary.—Care for the missionary books, Glad Chests, and other missionary material under the direction of the superintendents, and to help in any other way to promote missionary work among boys and girls.

5. Executive Committee.—The pastor, superintendents, and the officers shall compose the executive committee, which shall have full control of the affairs of the society.

Article VIII—Meetings

1. A devotional meeting shall be held every week, the exercises of which shall consist of prayers, Scripture reading and study, singing and testimony.

2. Once a month the meeting shall be known as the recognition meeting. At some time during the exercises the pledge shall be recited in concert, and the roll called. The responses shall be considered a renewal of the pledge of the society.

3. Monthly missionary meetings shall be held at which time missionary offerings may be taken.

4. All meetings shall be in charge of the superintendent, employing the members as leaders in the best manner to train them.

5. The superintendent or assistant shall use a part of the hour of the weekly meeting, when deemed best, for special instruction in Bible truth, missions, church life and stewardship under the plan known as the Supplemental Personal Efficiency Course outlined by the Department of Young People's Work.

Article IX—Relationship

This society shall be considered a department of the church with which it is connected. It shall also sustain a close and intimate relation to the Young People's society of the church, with which the members of the Junior or Intermediate society are expected to connect themselves when they have reached the proper age.

The Junior Christian Endeavor society in its missionary activities is asked to cooperate with the Women's Missionary Association, which in turn may assist the Junior superintendent in cultivating a missionary interest among the Juniors by suggesting missionary literature and information.

Article X—By-Laws

1. The regular meetings of this society shall be held ----- The last meeting of each month shall be a recognition meeting. The business meeting shall be-----

2. The superintendent, in consultation with the pastor, shall at each election propose names of available members for the several offices, who shall be elected by a majority of the members present. The officers shall be elected and the committees appointed for a term of six months.

3. The funds for the expenses of the society and other purposes may be raised by regular dues or by offerings taken at the monthly recognition meetings, or at other meetings as the superintendent may arrange.

4. Special meetings of the society may be called at any time by the pastor or superintendent.

5. The committees should hold a meeting with the superintendent once a month for consultation about their work.

6. This constitution and these by-laws may be amended at any regular meeting upon the recommendation of the executive committee.

QUESTIONS TO CONSIDER

1. How does Junior and Intermediate Christian Endeavor differ from Sunday-school work?
2. Do you consider it practicable to grade Christian Endeavor work?
3. Why is a superintendent needed at these ages?

4. Why should the children do the work?
5. How is a superintendent secured?
6. What are a superintendent's qualifications?
7. Give some hints to superintendents.
8. How would you start a new Junior society?
9. Explain the meaning of "Junior Jewels."
10. Why is an Intermediate society important?
11. Name the officers and principle committees of a Junior and Intermediate society.
12. Why should Juniors and Intermediates be graduated?
13. What do you regard as essentials of a model Junior or Intermediate meeting?
14. Name some worth-while Endeavors for Juniors and Intermediates.
15. Name a few Junior helps. (For supplemental inquiry.)
16. Name a few Intermediate helps. (For supplemental inquiry.)
17. Explain the plan of cooperation with the W. M. A.
18. Give a few kinds of work a Junior or Intermediate society may do.
19. What is the work of the Conference Union superintendent?
20. Name one social suggestion for Intermediates and one for Juniors.

CHAPTER X

FORMS AND CEREMONIES THE UNITED BRETHREN ENDEAVORER USES

THE United Brethren Endeavorer approaches the matter of forms and ceremonies with some hesitation. His church training has led him to fear formality and stiffness, but his Christian Endeavor experience has taught him to value simple and impressive services for special occasions. He believes that officers are apt to have a more serious conception of their duties when their importance is indicated in an impressive installation service. New members raise their appraisal of membership in the society, he finds, when a dignified and thoughtful form of reception is used.

The Endeavorer does not always use the same form. Often he improvises a form for a service to suit the occasion. At other times he uses some form in general use. A ceremony for each occasion on which such is considered appropriate is given in this chapter. Forms proven helpful and rules of order are also added.

THE RECEPTION OF NEW MEMBERS

(This service with a little modification can be used in the Junior or Intermediate society.)

Member or members stand as received, the names having been announced by the lookout committee or the secretary.

The President.—(Addressing those who have been voted into membership). In welcoming you into the fellowship, of this Christian Endeavor society, we wish to state its object and to remind you that you will be expected to work in accord with the constitution and keep the requirements of the pledge. The object of this society, as stated in our con-

stitution, is, "To promote an earnest Christian life among its members, to increase their mutual acquaintance, to make them more useful in the service of God, to promote loyalty to the Church of the United Brethren in Christ, to study its life and interest, and to seek in every proper way to assist in the growth of both the local church and the denomination at large, as our particular part of God's Zion." Will you strive to help realize this object?

Answer.—I will.

The President.—Believing you are sincere in your purpose we gladly receive you into membership.

The President.—Let all the members of the society stand while we repeat together the Christian Endeavor pledge.

The President.—While we remain standing let us testify our joy at receiving these new members by singing one stanza of, "Stand up, stand up for Jesus."

The President.—Our pastor will lead us in a prayer of consecration.

It is a nice plan to present each new member with a Christian Endeavor pin or emblem. The plan is sometimes used of having them publicly sign the constitution at a table in front of the society.

THE INSTALLATION OF SOCIETY OFFICERS

The following service has been adapted from the one prepared by Amos R. Wells, as found in the "Officers' Hand Book."

One of the retiring officers, selected by the president, reads the Christian Endeavor worker's chapter, Romans 12. Prayer by the president, or someone chosen by him. The retiring president, addressing the pastor, then speaks to the following effect, although he may prefer to use his own words.

The President.—At the close of the term of office we, the officers of the past term, now lay down our commissions. Doubtless we have made mistakes and have fallen short of our possible success. We pray God to forgive us for our sins of omission and commission.

Pastor.—(Varying the words, as all the words of this exercise may be varied to suit his pleasure or changed circumstances.) Will the retiring officers and committee chair-

man please rise? (They rise, remaining standing, each where he is.) I praise God for your faithful service, and this Endeavor society appreciates your work. Whatever you have done for Christ has brought with it reward. By every act of fidelity to duty, by every unselfish yielding of your will, by every effort you have made during your term of office to increase the efficiency of this society, you have yourselves become strengthened and ennobled. As you lay down your official responsibilities we give you our hearty God speed. In token of our appreciation of your work I now call upon the entire society to rise and sing one stanza of our Christian Endeavor harvest hymn, "Bringing in the Sheaves." (Some other hymn may be used.)

(This being done all the retiring officers, except the president leaves the platform.)

Pastor.—Mr. President, will you please present the officers elected?

(The president reads the list, stating with each name the office to be filled. As the several persons are named they come forward and stand in a semi-circle in front of the pulpit. The retiring president then takes his seat in the audience, unless he is elected to an office.)

Pastor.—Endeavorers, by vote of this society you have been elected to office. You have been given a great privilege. As you lead these members faithfully along the highways of Christian Endeavor, both you and they will be strengthened. Do not trust in your own wisdom, but seek divine guidance. Do not be satisfied with the present attainments of the society. This society has chosen you to serve them in their highest interests, and I urge you to undertake the task in the spirit of Him whose you are and whom you serve. In token that you will do this, will you repeat after me his own words, "The Son of man came not to be ministered unto, but to minister."

(The officers repeat this in concert.)

The Pastor.—And now, Mr. President, will you please present the chairmen of committees?

(The president reads the list, and each chairman, as his name is called, rises and remains standing. If the chairmen

have not as yet been provided for, this feature of the service will be omitted.)

The Pastor.—There is no branch of our society work, Endeavorers, that will not receive the impulse of your zeal if you are faithful, or the hindrance of your sloth if you are faithless. It is our glad expectation that under your wise and vigorous guidance our society is to take many advance steps this term. Seek out the best methods. Read the most practical books, consult the most skillful workers, take your tasks constantly to God in prayer. Remember Paul and like him, resolve to be all things to all men that by all means you may save someone's soul. In token of your determination in Christ's strength to do your best, I call upon you to repeat with me one of Paul's great sayings, "I can do all things through Christ, who strengtheneth me."

(The chairmen repeat this in concert. The pastor then takes his seat in the audience, together with all the others, except the new president.)

The President.—And now as an indication of our desire as a united society to reach these high ideals of service and reward, let us all rise and sing together one stanza of, "To the Work."

(This is done, then the new president speaks again.)

The President.—Now at the outset of this new term's work it is appropriate to emphasize our allegiance to the fundamental principles of this society. Let us all remain standing and repeat in concert the Christian Endeavor pledge.

(After this the president again speaks.)

The President.—Let us all bow our heads and in silence a few moments ask our unseen Leader for his blessing upon the work we are about to undertake together. Following the silent prayer I will lead in a series of sentence prayers, in which many will voice our petitions for all our society activities, and then our pastor will close this service with a prayer of consecration.

(At the regular prayer meeting the leader for the evening takes his place at the desk.)

BRIEF INSTALLATION SERVICE

A shorter installation service is suggested by Editor H. F. Shupe.

The pastor or someone deputed by him in charge. The retiring president reads Matthew 25:14-31, or Ephesians 4:12, 13, or Romans 12. Prayer by someone designated.

The Pastor.—(Charge to the officers.) The retiring president (or secretary) will call the names of the new officers, (officers take their place in front of the platform.) You have been elected by the Christian Endeavorers to the various offices of the society. Upon you will depend much of the success of this organization during the coming term. You will need wisdom and grace. Prepare yourselves for the best possible service by reading the books and periodicals which will inform you about your duties. Pray much, that you may have the spirit of Christ, which is the spirit of service and of power. Be faithful. In token of your purpose will you repeat with me, "The Son of man came not to be ministered unto, but to minister."

(Charge to members.) The members of the society will please stand. (All stand.) You have chosen these persons as your officers to lead in the work of this society. In so doing you have shown your confidence in them, but you cannot place upon them the responsibilities which belong to you. This society will succeed only through their faithfulness and your consecrated cooperation. You must be willing to say, "Yes" to every reasonable request of these officers. You must do your duty as members of the society, fulfilling the promises made when you joined the society. In token of your purpose to do your duty, will you repeat with me, "I can do all things through Christ, who strengtheneth me."

Let us pray. (The pastor will lead in a prayer of consecration. This part of the service may be made more impressive by all kneeling in prayer. After the prayer all should stand.)

In token of your purpose to exemplify the spirit of Christian Endeavor, let us all repeat with sincerity of heart the Christian Endeavor pledge:

"Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would have me do. I will make it the rule of my life to pray and read the Bible, to

support the work and worship of my church, and to take my part in the meetings and other activities of this society. These things I will do unless hindered by conscientious reasons; and in them all I will seek the Savior's guidance."

Let us sing:

"Take my life and let it be
Consecrated, Lord, to thee."

(If this service is held at the opening of the regular Christian Endeavor meeting, the leader will now come forward and take charge.)

GRADUATING THE JUNIORS OR INTERMEDIATES

The service given below can be used for graduating Juniors into the Intermediate or Senior society or for graduating Intermediates into the Senior society. If Juniors are graduated directly into the Senior society they are held in the Junior society a year or two longer if possible.

The Juniors, Intermediates, Seniors, and Alumni should all be present, each organization sitting together in a body.

The graduating class, preceded by the superintendent, march in singing, "Onward Christian Soldiers," and take their places on the platform, the superintendent presiding.

Song. (All standing.)

Prayer by pastor.

Special song by the society whose members are graduating.

Demonstration of Christian Endeavor work done in the society by the graduates.

Song, "There's a Dear and Precious Book."

Demonstration of Bible drill work by graduates.

Appropriate recitation.

Demonstration of supplemental story work by graduates.

An outline of the work done by the graduates in the society and presentation of the class by the superintendent.

Presentation of diplomas by pastor.

Reception of the class by the Intermediate or Senior president, using the reception service given in this book. However, preceding this regular reception service the following prelude is suggested:

(If the graduates have not already been voted into membership this is done at this time.)

The President.—(To the Juniors or Intermediates.) I am glad to welcome you as representatives of our comrade branch of Christian Endeavor, our younger brothers and sisters. We count ourselves fortunate in adding to our number those who have already had Christian Endeavor training. Doubtless you are sorry to part from the many pleasant associations of the Junior (or Intermediate) society, but we trust that all such losses will be more than made good by your joy in your new fellowship.

(From this point use the same form as in the reception service before given.)

THE INSTALLATION OF CONFERENCE CHRISTIAN ENDEAVOR UNION OFFICERS

The annual conference Christian Endeavor convention does not adjourn until the new officers are publicly installed. In all but special cases the conference superintendent is invited to conduct the installation service.

As the conference superintendent calls the names of the new officers they come forward, beginning with the president to the last officer called, forming in line before the altar.

The Conference Superintendent.—You have been highly honored in being elected to official position in this Conference Christian Endeavor Union. You have before you large opportunities for service. We wish to remind you first of all of the purpose for which this conference union has been organized. It is as follows: "To unite the Young People's Christian societies of the conference for mutual helpfulness, for stimulating church loyalty and an intelligent interest in the various Church enterprises, and for the organization and extension of Young People's Christian societies within the conference."

The Conference Superintendent.—We earnestly inquire if you will strive to lead this union in realizing this worthy goal?

The Officers.—(In unison.) We will.

The Conference Superintendent.—We rely upon you to superintend the work of the young people in this conference; visit the societies as much as possible; organize new societies; encourage all by letters; inspire by your example; urge the ob-

servance of Anniversary Day; enroll the Life Work Recruits; secure the use of the Efficiency Chart and the reading plan; promote the Quiet Hour and tithing; help the Juniors and Intermediates; increase loyalty to the Church and cooperate with the pastors in building up the work of the societies.

Since it is not possible for us in this service to outline in detail your several duties, we urge you one and all to immediately inform yourselves as to your complete duty in your office.

The Conference Superintendent.—Will you faithfully perform all known duties to the best of your ability?

The Officers.—(In unison.) We will.

The Conference Superintendent.—Let us thoughtfully sing, "Where He Leads Me I will Follow."

The Conference Superintendent.—The officers will please face about. It is my honor to present to this convention the new officers of the Conference Christian Endeavor Union, elected to direct your work during the next twelve months. We shall be glad for a word from each one telling of his hope and purpose. (If they desire each officer may say a few words, beginning with the president.)

The Conference Superintendent.—Let us sing, "Take My Life and Let It Be."

THE SO-CALLED IRON-CLAD PLEDGE

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Savior; and that just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.

As an Active Member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society I will, if possible, send at

least a verse of Scripture to be read in response to my name at the roll call.

Signed.....

ASSOCIATE MEMBER'S PLEDGE

As an Associate member I promise to attend the prayer meetings of the society habitually, and declare my willingness to do what I may be called upon to do as an Associate member to advance the interests of the society.

INTERMEDIATE MEMBER'S PLEDGE

Intermediate societies may use the pledge given in the model constitution for Juniors and Intermediates or either of the Senior's pledges. The Associate pledge is also the same as the Senior's.

JUNIOR MEMBER'S PLEDGE

Either the suggested pledge in the model constitution for Juniors and Intermediates or the following one may be used for Junior societies.

Trusting in the Lord Jesus Christ for strength I promise Him that I will strive to do whatever He would like to have me do; that I will pray and read the Bible every day; and that just so far as I know how, I will try to lead a Christian life. I will be present at every meeting of the society when I can, and will take some part in every meeting.

Signed.....

A LETTER OF INTRODUCTION

Place..... Date.....

This letter will introduce to you our fellow Christian Endeavorer,, who is a regular member of our Christian Endeavor society at this place. In behalf of the society, as corresponding secretary, I commend him to your care and consideration.

Signed.....

Corresponding Secretary.

Christian Endeavor Society.

(This letter is only to introduce the Endeavorer. He must be elected a member of the society to which he goes.)

A RECEIPT FOR MONEY

Received of _____ 19____
 _____ Dollars
 For _____
 \$ _____

ORDER ON TREASURER

No. _____ 19____
 _____ Treasurer
 Pay to _____ Dollars
 For _____
 \$ _____ Signed _____

FORM OF MAKING A PLEDGE OF MONEY

Name _____ No. _____
 Address _____ Date _____

MY PLEDGE FOR CHRISTIAN ENDEAVOR FINANCES

_____ Church

To help meet its financial program, I agree to contribute the monthly amount under which I mark X in the space below.

\$5.00 \$2.00 \$1.00 \$0.75 \$0.50 \$0.35 \$0.25 \$0.10 \$0.05

A FINANCIAL STATEMENT

Quarterly Statement of the Christian Endeavor Account of
 M _____
 for the Quarter ending _____ 19____
 Dollars Cents

Balance due from last Quarter _____
 Amount pledged for Quarter _____
 Amount due at end of this Quarter _____
 Amount paid during Quarter _____
 Total amount now due _____
 Total amount overpaid _____

Note—If your subscription is in arrears, it is hoped you will make a special effort to balance your account this quarter.

This society cannot meet its obligations unless the members meet their obligations to the society.

“When thou vowest a vow unto God, defer not to pay it.”

ORGANIZATION COVENANT

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to help organize at least one new Senior, Intermediate, or Junior society this year.

Name -----
Address -----

FORMS FOR COMMITTEE REPORTS

Lookout Committee Report

For the month of ----- 19----

Monthly committee meeting held on-----

Number of new members invited to join society-----

Number of New Members uniting with society, Act.-----

Asso.----- Hon.-----

Names of new members—

Average attendance at Christian Endeavor prayer meetings -----

Average attendance of Endeavorers at midweek prayer meeting -----

Special plans used this month-----

Special plans made for the coming month-----

How many members were absent from the consecration meeting?-----

What has been done to follow them up?-----

Chairman.

Prayer Meeting Committee Report

For the month of..... 19....
 Monthly committee meeting held on.....
 Leaders appointed for.....Christian Endeavor
 prayer meetings.
 Meeting held with leaders for the month of.....,
 -----present.
 Pre-prayer service held.....evenings. Attendance.....
 Help given members in participation.....

Blackboard with topic, etc., prepared for.....meetings.
 Unusual meetings planned during month.....

Unusual meetings planned for the coming month.....

What special plans were used to make the consecration meet-
 ings interesting and helpful?.....

 Chairman.

Missionary Committee Report

For the month of..... 19....
 Monthly committee meeting held on.....
 Special plans used in the missionary meeting.....

 Special plans made for next month's missionary meeting.....

 Pages of missionary literature given out.....
 Is there a mission-study class being conducted or planned?....
 What book is to be used in class?.....
 Have you had a missionary debate?....What topic?.....

 Have you planned a missionary social or demonstration?.....

How many members have made personal pledges for Missions? -----
 How much money was paid for missions this month?-----
 What work does that money go to?-----
 How much has the society given for missions this year?-----

Chairman.

Social Committee Report

For the month of----- 19----

Monthly committee meeting held on-----
 Number of members of the committee welcoming at the door
 for Christian Endeavor meeting?-----
 What kind of a social was held this month?-----
 -----What was the attendance?-----
 What kind of a social is planned for next month?-----

 On what date will it be?-----
 What special plans are being laid to get prospective members
 out to this social?-----

 How are you planning to invite those at the socials to
 attend the regular Christian Endeavor prayer meetings?-----

Chairman.

PARLIAMENTARY LAW FOR ENDEAVORERS

(Adapted from "The Officer's Handbook," by Amos R. Wells.)

"The Chair."—The president should always refer to himself as "the chair." He should not use the first person.

"The Floor."—To obtain the floor, that is, to get the right of addressing the society, a member should always rise and say, "Mr. President" (or "Miss President" or "Madam President," according as an unmarried or married lady is in the chair.)

He should not speak until he is recognized, the president announcing his name. If more than one claim the floor at the same time, the president should recognize the one first to

speak, unless he has already spoken on the question and the other person has not.

Seconding Motions.—The president may require every motion to be seconded; but if the matter is one of little importance, he may assume a second, to save time. If anyone objects, however, he must require a second. The seconder, strictly speaking, should arise and address the chair, waiting to be recognized. Practically, however, neither is required, but "I second the motion," from the seat is sufficient.

Changing a Motion.—After a motion has been seconded and stated, the consent of the seconder is required, and afterwards the consent of the society, before the mover can change it in any way.

Motions in Writing.—When a motion is long and hard to carry in mind, the president always has the right to require the mover to submit it in writing. This, however, is a clog on the meeting, and should be done only when necessary.

Stating the Question.—Before he permits any debate, the president should state the question, saying, "It is moved and seconded that-----," and following this statement with the call, "Are there any remarks?"

Rise.—Good form requires the presiding officer to rise when stating a question or putting it to vote, unless the membership is very small.

Putting the Question.—There are several common modes of putting a question to vote. The president may say, "You have heard the question. All in favor will please say, 'Aye'; all opposed, 'No.'" Or, "It has been moved and seconded that----- As many as are in favor of the motion will manifest it by raising the hand. Opposed by the same sign." After the result has been announced: "The motion is carried," or, "The no's have it." Any member may rise and demand a "division." In that case the voters must rise and be counted, and the president may appoint two tellers to count for him. The chairman may vote, in case of a tie. If his vote would make a tie, he may vote, and so defeat the motion.

How Long Debatable.—A question is open to debate even after the affirmative is put, but not after the negative is put.

Casting the Vote of the Society.—When a constitution requires a vote by ballot, and for any reason the society does not

wish to take time for this, some member may move that the secretary cast the vote of the society. If the vote is carried, the secretary writes his vote upon a piece of paper, and announces it.

If There is no Objection.—The president may often permit procedures that are not strictly parliamentary, after giving the society an opportunity to object. For instance, after a motion has once been stated by the chair, it is unparliamentary to change its wording; but if the society does not object, the motion may be changed by the consent of the maker and seconder, and thus much time may be saved. In the same way, the president may settle many points without the formality of a motion, saying, for instance, "Owing to the lateness of the hour, if there is no objection, we will defer to next week's meeting the reading of the remaining reports." The president will take care not to do this so often as to seem to be "bossing" the society, and he may well confine such suggestions to points upon which the society is evidently unanimous, and to occasions when the meeting is pressed for time.

The President's Informal Suggestions.—It is allowable also for the president of a Christian Endeavor society to propose items of business, or suggest courses of action, while in the chair, though in bodies more strictly parliamentary, he would need to call his vice-president to the chair and speak from the floor in order to do this.

Presidential Modesty.—Whenever a motion is made that has reference to the president in any way, the maker of the motion should put it to vote; and if he does not do so, the president may ask him to.

Points of Order.—If any member observes, or thinks he observes, any infraction of a rule, he may rise and say, without waiting to be recognized, "Mr. President, I rise to a point of order"; upon which he immediately takes his seat. The president says, "State your point of order"; whereupon he rises, states it, and assumes his seat. The president decides the point and his decision stands unless an appeal is taken. If the president does not choose to decide the point, he may at once call for a vote, putting the question, "Is the member in order? Those that so judge will say, 'Aye.' Contrary minded, 'No.'"

An Appeal.—If any member objects to a ruling of the president he rises and says, "I appeal from the decision of the chair." If this appeal is seconded, the president must at once put the question, "Is the decision of the chair sustained?" A tie vote is counted favorable to the chair. Before putting the question, the president may if he pleases, state the grounds for this decision; but if the appeal refers to a matter of parliamentary practice, it is not debatable otherwise.

The Previous Question.—"I move the previous question," is the proper way to seek a close of debate and an immediate vote on the point at issue. So far as our simple Christian Endeavor practice is concerned, it takes precedence of every motion but to lay on the table. Generally a two-thirds vote is necessary to close the debate in this preemptory way. Practically, in our business meetings, when it is evident to a member that the society is ready for a vote, he calls out, "Question." If others repeat the call, or even if he himself thinks that the society is ready for a vote, the president puts the question at once. If, however, there is any objection, the stricter rule must be enforced. "The previous question" (a very misleading term) is put thus: "Shall the main question be now put?"

Laying on the Table.—If a member wishes to postpone a subject so that it may be taken up at a later time, he moves that it be laid on the table, and this motion is undebatable. When it is desired to consider the matter, the motion is made "to take the question from the table." And this motion also may not be debated.

Postponement.—If it is desired to defer the matter with less freedom, a motion may be made to postpone to a certain time, in which case only a two-thirds vote can take up the question before that time; or to postpone the subject indefinitely, which, if carried makes it impossible to take up the matter again during the session.

Amendments.—If it is desired to change a motion in any particular, to make additions to it or subtract from it, or even to substitute another motion on the same subject, it is done by a motion to amend, the mover saying, "Mr. President, I move to amend the motion before the society by adding-----" or "by striking out the words

-----" or "by inserting the words-----"
"before-----," or "by substituting for it the
following motion,-----." The amendment
may exactly reverse the first motion, or change it only slight-
ly. The mover of the motion, with the consent of his second,
may, if no one objects, accept the amendment without a vote.
An amendment may be amended, but not the amendment of an
amendment. In voting, the president will first put the amend-
ment to the amendment; then, if that is lost, he will put
the first amendment; and if it is carried, he will put the first
amendment as amended. If that is lost, he will put the
original motion; but if it is carried he will put the original
motion as amended by one or both of the amendments. No
amendment is allowed in case of a motion to adjourn, to lay
on the table, to postpone indefinitely, to reconsider, or to call
for the previous question.

Reconsidering a Subject.—If any person who voted with the
prevailing side desires, he may move the reconsideration of
a subject upon which the society has voted, provided the mot-
ion to reconsider it was made at the meeting when the
vote was taken. The motion cannot be amended, and may be
debated only when the motion to be reconsidered was debat-
able. If carried, it puts the subject back where it was before
the vote upon it was taken. A motion to reconsider, therefore,
if carried, makes possible more debate on the original motion,
and requires a new vote upon it. No question can be recon-
sidered more than once.

A Motion to Adjourn.—A motion to adjourn must be put at
once, no matter what subject is under discussion; and it can-
not be debated nor can the vote be reconsidered.

Committees.—A very common and useful way of disposing
of a matter upon which further light should be thrown be-
fore the society can judge wisely concerning it, is to vote
"that the subject be referred to a committee." The mover of
the motion may state of how many the committee is to con-
sist, and how they are to be appointed, whether by the nomina-
tion and election of the society, or as is more customary, by
the chair. If the president is to appoint, he may at once state
who are to form the committee, or he may take time to con-
sider, if it is an important committee, and give its member-

ship later in the meeting, or even at another meeting, unless the society direct otherwise. The first person named upon a committee is its chairman, and must call the committee together and see that it is organized.

The Call of a Committee Meeting.—If the chairman of a committee is absent, or will not call a meeting, any two members of the committee may call it together.

Committee Reports.—When a committee is ready to report, the chairman so states, and a motion that the report be received may be made, or the president may call for it without such a motion. The formal methods of beginning the reports, such as, "The Committee on-----beg leave to submit the following report," and the formal mode of closing a report, "All of which is respectfully submitted," may often be profitably varied, in our Christian Endeavor reports, in the interest of sprightliness. After the report is read, the committee is discharged thereby, unless it is presented as a partial report. It is not customary to vote upon accepting (or adopting—the two terms have the same force), the report of a standing committee, standing or special, should be adopted or rejected if it contains a recommendation for the society's action. The better way, in the case of a standing committee, usually is to receive the report and place it on file, and then by a separate motion to vote upon the recommendation it contains. If the society pleases, it may refuse to act upon the recommendation, and "recommit" the subject, in which case the committee just discharged by the reception of its report is restored to life again.

Standing and Special Committees.—A standing committee is one appointed for some definite time; a "special committee" is one appointed for a particular purpose. It would add to the interest of our Christian Endeavor business if more occasions were found for the appointment of special committees.

TELLING TESTIMONIALS

I am thoroughly convinced of the importance of the Young People's work in the denomination. I believe it to be one of the strong arms of the Church.—Hon. A. S. Krieder, Business Man and Statesman.

Christian Endeavor is the best organization in the church for the young people. The organization has been proven worth while by the number of preachers and missionaries it sends out each year.—C. L. Raymond, Publisher.

I have helped for many years in the development of a local church and am convinced that our most efficient workers come from those who have been trained in a Christian Endeavor Society.—Albert Kiester, Business Man.

The most vital element demanded by the business and professional world today, from those who serve it is character. The Bible is the textbook of character. The Young People's Work in our Church furnishes the opportunity to study this text and to practice the virtues therein taught.—A. A. May-silles, County Superintendent of Public Schools.

My life is filled with grateful recollections of the Christian Endeavor Society and the influence for good it exercised on me. I owe to the organization endless happy associations, a constant call to Christian duty, and an everlasting inspiration to service.—James J. Davis, Secretary of Labor.

All that I am and all that I owe, I owe to a little Christian Endeavor society in Gloucester, Mass., of which I was once a member. I owe more to that society than I do to any college or any banking institution or any business organization with which I have ever been connected.—Roger W. Babson, World Statistician.

I had the privilege of being one of the charter members of the first Christian Endeavor Society in South Dakota, and had the privilege of serving as the president of that first Endeavor society in South Dakota. I think it is almost an accurate memory which tells me the first time I stood to my feet to give my personal testimony to Jesus Christ, I believe it was given in a Christian Endeavor society. I owe all in Christian training to those early years in Christian Endeavor.—Fred B. Smith, Business Man and Leader in Men's Religious Movements.

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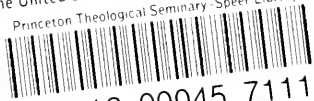
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