

# MEETING OF THE CHRISTIAN ENDEAVOR STATE CONVENTION

(From Thursday's Guard.)  
The Oregon Christian Endeavor Union will hold its first session at the First Christian church in Eugene this evening at 7:45, and continue until after Sunday. A large number of delegates arrived here on this afternoon's train from the north and were met by the local reception committee.

of the young people of the societies and its meetings are planned with this in view.  
The State Union is on the whole been very fortunate in its officers, and especially in its presidents. The presidents have been about evenly divided between the laymen and the younger pastors. In the last two years two especially stand out from the rest, H. S. Gile, of Salem, and Rev. A. J. Montgomery, pastor of the

## Women Worry

More than men, says Dr. McComb, and one reason is that their nervous organizations are more delicate. True, and Hood's Sarsaparilla is just the nerve-builder, appetite-giver, and blood-purifier they need.

**Indigestion 3 Years**—"I was troubled with indigestion for three years. I read of Hood's Sarsaparilla and tried it. After taking a number of bottles I was completely cured." Mrs. J. H. HALLEY, DeSoto, Mo.

**Nervous in Pain, No Appetite**—"I had poor health for years, pain in shoulders, back and hips, with constant headache, nervousness and no appetite. Took Hood's Sarsaparilla, gained strength and can work hard all day, eat heartily and sleep well." Mrs. E. GIBBELS, Moose Lake, Minn.

**Rheumatism**—"I had rheumatism in one of my ankles, but Hood's Sarsaparilla soon gave me permanent relief. I recommend Hood's Sarsaparilla." Mrs. ANN HUTCHINGS, Lafayette, Cal.

Hood's Sarsaparilla is sold everywhere. In the liquid, or in tablet form called Sarsataba. 100 Doses One Dollar. Prepared only by C. I. Hood Co., Lowell, Mass.

Professor Glenn sang a splendid solo.

**Dr. Dyott's Sermon**  
The convention sermon was delivered by Rev. L. R. Dyott, of the First Congregational church of Portland. He said in part:

"Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not vain in the Lord."—1 Cor. 15:58.

All the doctrines should find their best expression in triumphant deeds. The virtue and validity of any solid belief are found not so much in theory, as in practice. Work is to evidence worth. Since our great business with Christianity is to proceed upon it, we cannot have orthodoxy of belief with heresy of conduct, and the best evidence of the orthodoxy of our conduct is to do the thing that lies next to us, and to do it unto the Lord. Thus character comes to stamp conduct with that which is immortal.

This is why that great Apostle Paul, whose soul flamed with heaven's inextinguishable light, placed this as the very cope-stone in the arch of his unanswerable argument with reference to the resurrection. The chapter to which this verse belongs is one of the most profound productions that ever came from a mortal being.

Christian works, like Christian workers, are immortal. We come into this world, not as slaves driven to their task but as interested workers sent into a new and fascinating field of God. We toil a little while with life—conspire energy and enthusiasm.

We are to be "always abounding in the work of the Lord." The imagery, in the original Greek of our text, is taken from the constancy of the sea, in throwing waves after waves across the face of the unfathomable deep, and in sending with perfectly untiring persistency wave after wave upon the shores of the sea. It is the waves of the sea, and not the ripples of the lake. There is something big, majestic, constant, here. Large ridges of the liquid body, where the oscillatory force is of gravity, is ever active.

We should always abound because the greatness of God's work calls for such untiring activity. It is too great for any small conditions, conceptions and endeavors on our part. "Always abounding."

We should have such constancy because it is sure to bring the fullness of our individual lives into service. Nothing gives such depth and length and height and breadth and weight and worth to an individual life as to have some part in the great work of the Lord—always abounding.

We should have such constancy because it is sure to bring results. We must expect results in the service of God. We have a right to expect results, if we have complied with the conditions. "Let us not be weary in well doing, for in due season we shall reap, for as much as ye know that your labor is not vain in the Lord." Always abounding.

We should have such constancy because of the constancy of our God. "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

Rev. Dyott took the time, and as he said, without being asked, told of the conditions of the state University in the United States. He said that the referendum was merely the work of a bunch of ignoramuses who had nothing else to do, and that there would be no doubt as to the result of the election in June. In reference to this he told the following story, given in brief:

Two loafers were talking as to the meanest things each had done. One said that he had been out in the woods when a big thunder storm came up, in looking for a place of shelter he found a hollow log, which was none too large. He crawled in. When the log got wet it swelled and held him and he was unable to get out. After vainly trying to extricate himself he had time to think of what he had done lately, when he happened to think of the mischief that the referendum would do for the State University.

# GOVERNOR CHARLES EVANS HUGHES SPEAKS ON CHARACTER OF WASHINGTON BEFORE UNION LEAGUE CLUB AT CHICAGO



CHARLES EVANS HUGHES.

In supreme test he vindicated manhood. The standard of duty we unsullied in his hands. We must all take to heart that lesson of his life if we are to realize the supremacy of duty. It is the lesson of honor—of fidelity to trust. It must be enforced in executive legislative chambers, in courts of justice, in newspaper offices, in banks, in trust and insurance companies, in professional and commercial life, in the marts of trade, in the counting room and in the shop, by employer and employee.

"There is no legislative road to character. If the spirit of Washington could permeate our public and private life, we should neither seek need governmental panacea, and it is only insofar as in fact that the government imbues administration that the government of a free people can perform its functions.

"The country is morally sound. Its standards of business are high. The business men of the country are for the most part honest men, representing fairly the moral standards of the people and never more than today have they taken as a whole, earnestly desired that abuses shall be stopped, that an end shall be put to corrupt dealings and unfair practices, that gambling shall not parade in business livery and that every encouragement be given commerce and industry for development and extension along the lines of honorable rivalry and with justice to stockholders, to employees and to the people at large.

"Pessimists and cynics cannot develop this country. We must have confidence in the stability of our institutions, in the sanity of the people and in their realization of what underlies prosperity.

"We have only begun to develop the commerce of this country. This is no time for discouragement or halting, but for appreciation of American opportunity and for that intelligence and united effort by which alone we can avail of it and deserve the blessings of prosperity.

"To support this confidence and to gain these ends we must have a settled governmental policy. And it must be a right policy. It must be a policy consistent with the genius of our institutions. The people of this country do not desire Socialism even as an experiment. They do not desire to pass through a dreaded 'quarter of an hour' of revolutionary changes to satisfy themselves of the imperfections of human nature of which they are already well apprised, and which make impossible the constitution of society in accordance with the socialist theory. We must make progress and it must be steady and consistent. We must guard the opportunities for honest effort. Otherwise gains will be offset by unnecessary losses and expert accountants may search in vain for a credit balance. We may accomplish needed reforms by making our institutions work as they were intended to work, and by effecting, in the light of the benefits thus secured, such changes as are needed to meet the exigencies of the future. My experience may commend and deliberate judgment may approve.

"It must be a policy consistent with our constitutional limitations and distribution of benefits by making our institutions work in the way in which they were intended to work. I mean that we should secure the maximum efficiency in both state and federal administration in the end that every matter of national concern and every matter of local concern shall receive by the appropriate exercise of the powers of each jurisdiction that full consideration and necessary remedial action by which wrongs, both national and local, may be completely redressed.

"Special interests must keep their hands off the government in city, state and nation. The common welfare must be the supreme law. The lobbies which have kept back the progress of the government, the efforts to prevent administration by securing the service for particular interests of people, the corruption of the souls means by which people can express their will, have been the



BENJ. IDE WHEELER, President of the University of California, author of books on educational topics.

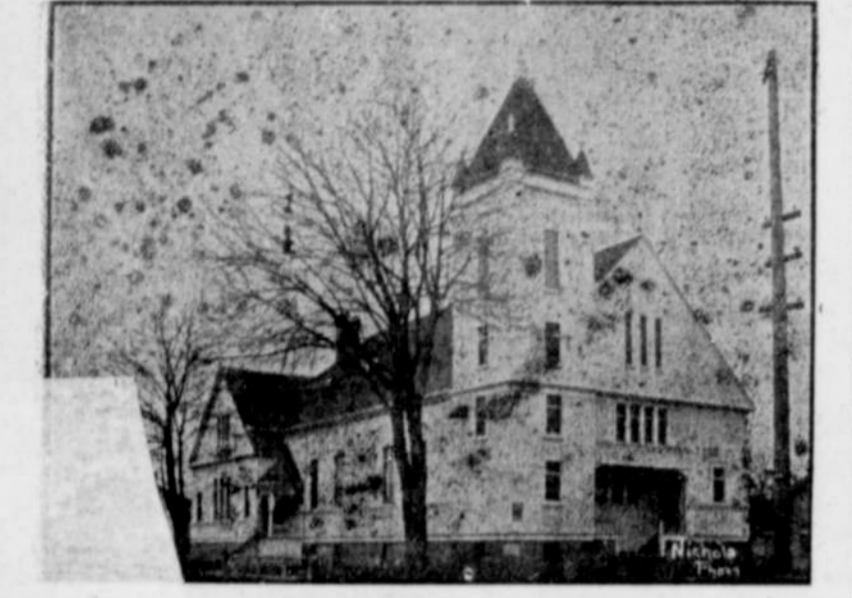
effective causes of distrust of government and furnish the most serious pretext for assaults upon our institutions. But while we insist upon pure administration and the unselfish fidelity of public officers, we must visit deserved contempt upon those who profit by indiscriminate detraction of men in public life. If the people would be served faithfully they must show their esteem of faithful service.

Wherever there are public rights in force, in lands, in mines, in water power, those must be safeguarded and protected from spoliation. Wherever the public grants a privilege it must be upon consideration of the common benefit and upon conditions which insures to the public a proper return for the grant. We must guard our ranges, our coal deposits, our public lands, our forest resources by suitable restrictions. No selfish interest must be permitted to seize with covetous hands, the public domain.

"It must also be taken to be a settled policy that there shall be complete, effective and just supervision of our railroads. I do not believe in the curtailment of the railroads, but important concerns either by congress or by state legislatures or by commissions. The railroads are not the enemies but the servants of the people. To secure public service, they must be subject to regulation. It must be taken as firmly established that the evils of rebating and of unjust discrimination will not be tolerated and that adequate and impartial service upon reasonable terms must be insisted upon. There must be machinery through which public obligations as defined by law may be enforced. This can best be obtained through an administration board such as the Interstate Commerce Commission. The question of rates must be determined after full consideration of all pertinent facts to the end that the requirements of impartiality and reasonableness may be complied with and at the same time a fair return to the owners may be assured. Nothing should be lacking in administrative powers for the attainment of these objects.

"It is also essential that there should be efficient supervision of the issue of securities to avoid the evils of inflation and of over-issuance. We wish to see American industry expand. We desire every advantage of economic organization, every just opportunity for the display of talent and inventive skill, every possible improvement in the processes of manufacture, everything in short which enhances the opportunity of labor and its fruitful employment at good wages and which develops and conserves our resources. And at the same time we desire to put an end to the unfair practices, unjustifiable preferences and oppressive proceedings by which, aside from economic advantages or superior skill in industry, rivals are barred from

(Continued on Page 4)



CHRISTIAN CHURCH, WHERE NIGHT SESSIONS OF CONVENTION ARE HELD

the members of which wore white caps, so that the visiting delegates might easily find them. The delegates as they arrived were taken to the Congregational church, where they registered and then prepared for the meeting tonight. President T. C. Hurd, of Corvallis, and other state officers arrived this afternoon and other officers and many more delegates will arrive on tonight's trains.

Entertainment for over 200 delegates has been provided for and the committee thinks it will be enough, the usual attendance at the conventions being from 150 to 250 delegates. The local societies have made extensive preparations for this convention and it promises to be one of the most successful in the history of the state union.

All the day meetings will be held in the United Brethren church at the corner of East Eleventh and Ferry streets and the night meetings at young people before, but this is the first one, as far as records can be found, to embrace the essentials of the young people's societies as suggested by Dr. Clark. In this month, February, 1908, may be said to be the 22d birthday of Christian Endeavor in Oregon.

The Christian Endeavor Society spread in Oregon very much the same way as it did in the rest of the country. The first period, that of the remarkable growth, extended for six or seven years after its first organization. During the first few years the movement was general in all the denominations, but after a time the societies in the Methodist church withdrew from the general organization and formed the denominational Epworth League. Likewise most of the Baptist societies became the denominational Baptist Young People's Union. The principal denominations in the state in which the Christian Endeavor Societies exist are the Presbyterian, Congregational, Christian, Evangelical, United Brethren and a few in the Baptist.

After the first wave of enthusiasm, which resulted in the formation of many societies, a reaction naturally set in, and many societies that did not have living qualities were given up. But soon they came to their permanent place, which is a department of the church. In the first enthusiasm its power was perhaps somewhat magnified, but now its place has become pretty well settled as being the department of the church for the training of the young people to prepare them for the duties of the church.

It was several years after the first societies were organized before a union of the Young People's Societies was suggested. In the autumn of 1889 the representatives of a few societies, mostly from Portland and vicinity, met together in Grace Methodist church in Portland and held the first annual convention. This meeting was the beginning of the state union. At first it was little more than a local union, but in a short time, with the rapid growth of the societies, it became a state union in fact.

Among the leaders of those early days were several well-known names. Rev. W. H. Landon, then pastor of Calvary Presbyterian church of Portland, but now a professor in the theological seminary in San Anselmo, Cal., was one of the movers. The first president was Dr. C. R. Templeton, now a prominent member of the First Presbyterian church of Portland. The first secretary was one of the most enthusiastic leaders of the early days, E. S. Miller, then a prominent member of Grace Methodist church. It was due to his enthusiasm and push that the union was put on a firm basis. He was president for several terms, and gave a great deal of his time and thought to the Christian Endeavor work, even to the neglect of his own private business.

Third Presbyterian church of Portland. They were both rare leaders and their influence was marked.

State conventions are now held once in two years. In the alternate years when there is no state meeting there are district meetings in the different districts of the state, of which there are ten. In that way the problem of "magnificent distance" is partially solved, and nearly every society at least once in each year, is enabled to get in touch with other societies. The present president of the State Union, C. T. Hard, is the general secretary of the Young Men's Christian Association at the Oregon Agricultural College at Corvallis. He is a natural born leader of young men, and he can be depended upon to inspire all the young people with whom he comes in contact.

(From Friday's Guard.)

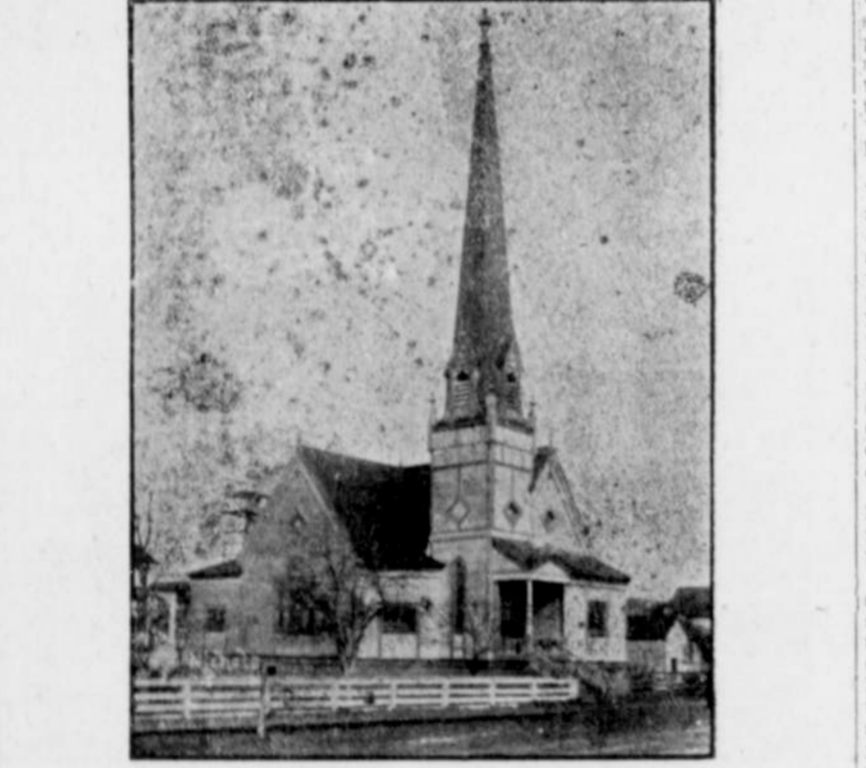
Last evening the sessions of the State Y. P. S. C. E. convention began at the Christian church. President P. L. Campbell, of the University of Oregon, delivered the address of welcome. He opened by stating that Eugene was a business city, and showed how it was a commercial center. He spoke of all her improvements, how she was leading all Oregon in her strides of progress. President Campbell then described Eugene as an educational city, how, with the exception of Portland, in the public schools, the enrollment was the largest and that the grade school system is as complete and efficient as any city in the West. The University, however, is being held back by the referendum and making a name all over the United States as being the most poorly supported in the country. He then welcomed the delegates, telling them the city was theirs while here.

Rev. A. A. Winter responded in the interests of the state C. E. He told how Eugene's growth and improvements were being talked of all over Oregon. He then spoke of the growth of the Society of Christian Endeavor. How, but twenty-six years ago, in Portland, Maine, with a membership of about a dozen, it is now international, with a membership of two and one-half million. He then showed how the Endeavor Society is the training school for the church.

Committees Appointed.  
The next on the program were the First Christian church at the corner of William and Eleventh streets. The registration of delegates will be done at the Congregational church at the corner of West Seventh and Charnelton streets. The program of the convention is found on another page in this issue.

History of C. E. Work in Oregon.  
John A. Rockwood, state president of the state union from 1902 to 1906, gives a history of the C. E. movement in Oregon as follows:

It was in the year 1886 that the first Young People's Society of Christian Endeavor in Oregon was organized, five years after the famous first society in Dr. Clark's church in Portland, Me. About the fifth anniversary of the founding of the Williston society in February, 1891, the pastor of the Hassalo street Congregational church of Portland, Or., Rev. Daniel Staver, seeing the need of training the young people in his church, called them together and helped them to organize the first society in Oregon. There had been other societies of encouragement for the convention. The committees appointed were: Nominating—Rev. D. A. Thompson, Alta Wright, Lottie Hampton, J. McComb, Carl Laibron. Resolutions—Rev. A. A. Winter, Harry Miller, Ethel P. Stratton, Dr. Dyott, C. A. Steele. Auditing—J. C. Morse, Miss Campbell (Dallas), Miss B. Conover, M. A. Croll. It was announced that the new official C. E. pins would be on sale before and after the different societies. Dr. Rader, who was to have spoken will not be so absent, but his place will be filled by Dr. Dyott.



UNITED BRETHREN CHURCH, WHERE DAY SESSIONS OF CONVENTION ARE HELD

am. We praise; we tremble; we die are buried. But that which we have done does not with us, is not interred with our bones. The evil that men do lives after them." True! But the good is not always interred with their bones. The poet of "myriad-shouldered mind" to the contrary notwithstanding. And even when the good seems to be interred, the resurrection of that good soon takes place, and good deeds come forth clothed in light, immortality and power. Assiduity of effort, with unselfishness of altruistic aim, always assures a rich reward, while the relations of one member of the human family to all others, of time to eternity, of the passing to the permanent, our possibilities infinite, our privileges divine—divine enough to make the angels of heaven long to come to earth that they may do the will of God on earth as it is done in heaven.

In view of these things it is of unspeakable importance that first of all, we should determine to have some part in that which Paul calls "the work of the Lord." What is the work of the Lord? It is any work which has its origin, its expression and its consummation in the Lord. It is all work done in His spirit and to His glory. It is all work which is for the good of man. Anything of benefit to man is God's work. Does it benefit man's body, soul or spirit—any of these, all of these? Then it is the work of the Lord. So, broadly speaking, the work of the Lord covers the whole wide range of human need, and it is the "work of God that such work should be held in divine communion and partnership by God and man. So that, as Paul says, "we are laboring together with God" or more literally, "we are God's fellow workers." Unspeaking privilege containing the unconditional assurance of success. But, at the same time, let it be remembered that it is really God's work, so far as we are concerned, then it must be done in God's spirit. There is such a thing as spilling the form and the deed by not having the spirit in keeping with the same.

## TODAY'S SESSIONS

Meetings Held at United Brethren Church—Delegates Visit the University.

At the U. B. church this morning, after the quiet hour, the program was as follows: At 9:45, "The Cost of Leadership," Rev. D. A. Thompson, of Portland; 10:15, "The Need of the Day—Trained Christians," Dr. Dyott, of Portland; 10:45, Rev. F. E. Walker on "China." Mr. Walker spent the greater part of his time telling incidents of his missionary work among the Chinese.

11:15, special music; 11:25, Rev. J. J. Evans, "The Ideal Society." The program was rearranged this way in order that Dr. Dyott might catch the morning train to Portland. This afternoon the delegates visited the University of Oregon grounds and buildings from 2 until 4, and a reception was held at the Christian church from 4 until 7.

Additional Delegates.  
In addition to the list of delegates given in yesterday's Guard, the following were registered with the secretary up to noon today: Miss Marster, Brownsville. Miss S. Hayes, Brownsville. Miss Lydia Davidson, Brownsville. Miss Putnam, Brownsville. Miss Basile Mulkey, Brownsville. Miss Ina White, Brownsville. Miss Edna Swearingen, Brownsville. Miss Erickson, Roseburg. Miss Florence Updegraff, McMinnville. Miss Ethel Hollister, Corvallis. Miss Hollister, Corvallis. Miss Hannah McLeod, Portland. Miss Florence Williamson, Portland. Harvey Mikler, Portland. Rev. O. A. Thompson, Portland. H. R. Rix, Portland. Miss Mary Kalinx, Portland. Miss Eileen Dill, Portland. Miss Margaret Lowell, Corvallis.

John Lyons, Brownsville. Rev. J. J. Evans, Albany. Leah Perkins, Cottage Grove. Miss Belle Burkholder, Cottage Grove.

Miss Brand, Cottage Grove. John Coater, Cottage Grove. Melvin Jordan, Cottage Grove.

(From Saturday's Guard.)

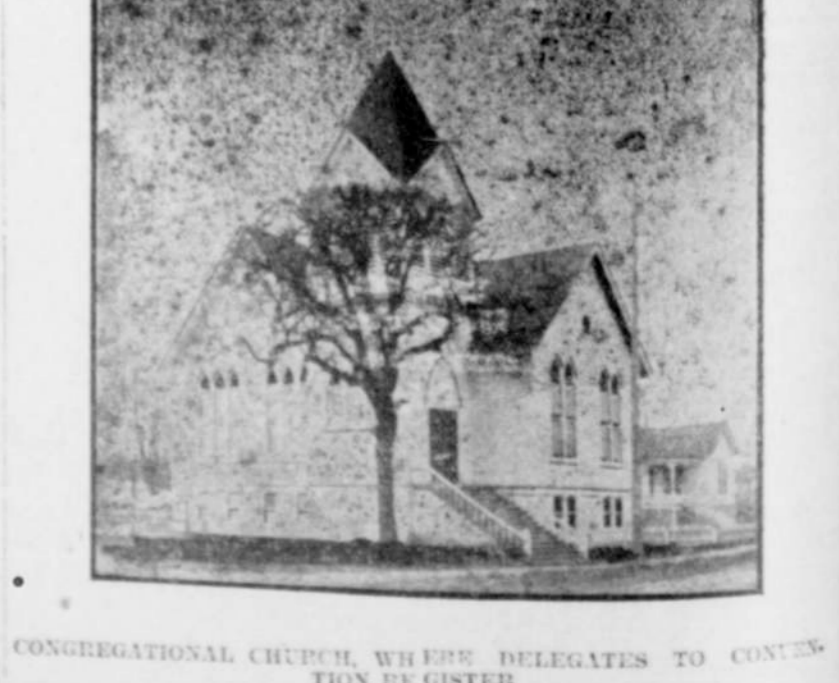
Election of officers of the convention took place this afternoon with the following result:

C. T. Hard, of Corvallis, president; D. A. Thompson, of Portland, first vice president; Rev. Bass, of Roseburg, second vice president; Homer Black of Milton, third vice president; Miss Viola Charlson, of Portland, secretary; Miss Margaret Lowell, of Corvallis, assistant secretary; F. A. Tripp, of Eugene, treasurer; Junior and Intermediate superintendents: Miss Luella Knapp, of Portland; departmental superintendents, Rev. A. A. Winter, of Portland; missionary and literary superintendents, Miss T. C. Gault, of Oregon City; temperance and good literature superintendents, Rev. C. A. Shaffer, of Portland; press superintendents, W. A. Dill, of Eugene.

Resolutions Adopted.  
Whereas, Our beloved founder, fellow worker and father of C. E., Dr. Francis E. Clark, has by his letter to our president expressed so heartily his congratulations and good wishes to the Endeavorers of this state, and

has held out before us a vision of the opportunities and possibilities which lie before us; therefore be it

(Continued on Page Four)



CONGREGATIONAL CHURCH, WHERE DELEGATES TO CONVENTION REGISTER