

Brian Hull

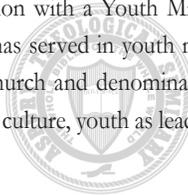
Sending Silent Missionaries: How One Man's Writing Helped Transform Youth and the Global Church

Abstract

Francis Clark started the Christian Endeavor Society in one small church in Portland, Maine. This article highlights Clark's writing as one of the main factors in the incredible growth of Christian Endeavor all over the world. Clark wrote because he could do it well and it was the only way for him to reach many of the people he wanted to communicate with. Clark wrote mostly about Christian Endeavor and his writings included pamphlets, articles, editorials, books, and Christian Endeavor reports. Clark wrote everywhere he could, including while he was traveling. Clark was effective, reaching people all over the world through his silent missionaries.

Keywords: Francis Clark, Christian Endeavor, missionary writing, young people, history of youth ministry

Brian Hull is an Associate Professor of Youth Ministry at Asbury University. He has his Ph.D. in Intercultural Studies from Asbury Theological Seminary and his M.A. in Christian Education with a Youth Ministry Diploma from Nazarene Theological Seminary. Brian has served in youth ministry for more than 20 years, including work at the local church and denominational levels. Brian continues to present and write about youth culture, youth as leaders, and the Christian Endeavor Society.



Introduction

On a cold and snowy February night in 1881, Francis Clark, a young pastor of a Congregationalist church in Portland, Maine, would start the first Christian Endeavor Society. The purpose of this group was to reach young people for Christ and empower them for serving and leading the church. From the seeds of this small group of young people, Clark would see a global movement grow and blossom into eighty thousand societies with over five million members. The spread of Christian Endeavor began with the pen of Francis Clark and Clark's writing would become a significant factor for growth throughout his life. Clark would use his gift of writing to inform the world about this new innovation, educate societies on best practices, inspire new innovations, and unite young people for Christ and the church. This article will examine why Clark wrote, what he wrote, where he wrote, and evaluate the effectiveness of his writing.

In the late 1800's Sunday school had moved into the church. Its shared curriculum was now aimed at mostly younger children. Young people often left Sunday school by the time they were in their early teens with no real place to serve in the church until they could become church members at 18 years of age. This left a significant gap in reaching and training young people in the church. Clark's innovation, the Christian Endeavor societies, trained young people to serve in the church by giving them opportunities to participate, to take action in their faith, and to lead. This interdenominational approach of empowering young people for service was widely successful because it was simple, adaptable, and reinforced the local church.

Christian Endeavor would grow organizationally as well. By the time of Clark's death, Christian Endeavor societies would be found all over the world; everywhere from local churches in the West to Floating Endeavors in the sea to new evangelistic movements in the Far East. Christian Endeavor would become organized into Christian Endeavor International and the World Christian Endeavor Union. Christian Endeavor conventions were held all over the world and would see hundreds of thousands of young people attend. Christian Endeavor would develop leaders for the church and for the world, boasting alumni as leaders of businesses, civic organizations, denominations, countries, and local churches.

Clark would remain the leader of Christian Endeavor throughout his lifetime and would send his writing as "silent missionaries" around the world to advance the cause of Christ and the church. Clark wrote because it was effective, cheap, and powerful and he was good at it. He wrote over 4,000 articles and over 50 books. These don't include the many pamphlets, convention reports, and sermons

that Clark wrote in over 40 years as the leader of Christian Endeavor. Clark would travel all over the world for the cause of Christian Endeavor and would write almost non-stop while traveling or not. His writing was effective as a source of inspiration, support, encouragement, and unity for Christian Endeavor. Francis Clark used his silent missionaries to reach around the world for Christ.

Reason for Writing

One of the reasons that Clark turned to writing was that it was not possible to reach people any other way. Clark had an awareness that other churches and pastors were trying to reach young people just as he was in his local church, so he shared his idea and the early results. Clark wrote an article about the Christian Endeavor Society entitled, “How One Church Looks After Its Young People,” which appeared in *The Congregationalist* newspaper. “This article, which was merely a brief description of the methods and plans of the Society of Christian Endeavor, now so well known, brought me an unexpected correspondence. I expected to hear no more from this than from any other newspaper article; and, as every writer knows, that is usually very little. But this article seemed to be on a subject which was exercising the minds of many” (F. Clark 1906: 53-54). Clark had stumbled upon two important ideas: how to involve young people in the church and how to share his ideas with others.

In October 1881 North Church in Newburyport, Massachusetts formed the second society. Rev. Charles Perry Mills in his first year at North Church had seen his young people experience a revival with many conversions, much like had happened where Clark was pastor at Williston, and adopted Christian Endeavor as soon as he heard about it (F. Clark 1906: 57). Newburyport was the first to “second the motion” of Christian Endeavor, but the article Clark wrote reached even further. “... a pastor in Honolulu placed in his scrap-book an article by Dr. Clark, entitled ‘How One Church takes care of its Young People.’ This article led the pastor to think that a Christian Endeavor Society would be a good thing for his Church. It was started, and a scrap-book article had led to it. These Honolulu Endeavorers often had passing travellers of different nationalities visiting their meetings, and they in turn carried the seeds of Christian Endeavor to many other places” (Chaplin 1900:49).

The article was reprinted in *The Sunday-School Times*. The original article and its reprint grabbed the attention of many. “So many were the requests for information that I was soon found necessary to print with a gelatine pad some copies of the constitution which the Williston Society had adopted, to send to inquiring friends” (F. Clark 1906:54). The church wanted more information and

ideas, but Clark did not have the means to accommodate their demands. He shared what he could and it proved fruitful.

Clark was overwhelmed with requests for more information. A year after the formation of the first society, Clark recorded in his journal, “It does take a good deal of time to answer all the letters about the Young People’s Society but I think it pays. It seems to me I can do more good by working up this method of Christian nurture for the young than in any other way. I am almost ashamed to write so much for the papers about it but I feel the importance of the subject exceedingly” (E. Clark 1930:80). After the second society formed, “Demands upon the parent society and its pastor for information concerning the work became more and more numerous. A private bureau of information was practically established, whose expense was largely divided between Mr. W.H. Pennell, the first signer of the constitution, and the pastor. The constitution was printed, and one or two leaflets were prepared to save busy men the labor of an overburdening correspondence” (F. Clark 1906:58). These leaflets, copies of the constitution and a few other documents were copied and sent to those with interest. Within the first year three or four societies were added. In 1882, to add support to the ideas and sparse leaflets about Christian Endeavor, Clark wrote and published the book, *The Children and the Church: And the Young Person’s Society of Christian Endeavor As A Means of Bringing Them Together*. The effectiveness of written communication and the interest in Christian Endeavor were growing.

Clark may not have set out to use writing to expand a youth society, but he was also not a new comer to writing. While attending Dartmouth, Clark would learn and begin to show excellence in both oration and journalism. Journalism was something that Clark seemed to enjoy and was able to do well. His first serious attempts were in the summer of 1872 when he accompanied his father on a trip to New Brunswick, Nova Scotia, and Prince Edward’s Island and served as a correspondent for both the *Boston Globe* and the *Congregationalist* (E. Clark 1930:48). Clark earned some money doing this and began to excel at writing. Clark was one of the ten editors chosen from the senior class to write for *The Dartmouth*, the college paper (Chaplin 1900:13). Journalism became an important part of Clark’s life and became a serious career option, causing him to wrestle with his call to ministry. He did decide to attend seminary and go directly into ministry, but Clark clearly enjoyed and was skilled in writing.

Not only was writing Clark’s best option for sharing about Christian Endeavor, it was also inexpensive and reached a growing market. As the American economy began to grow, schooling became more prominent and technology eased the cost and difficulty of publishing. Reading began to take a significant place in

the lives of people. “Reading played a very prominent role in the lives of most Americans in the Gilded Age. ...reading material was the only mass medium and a vital leisure activity” (Shrock 2004:151). The volume of printed material increased as did the options for reading material.

The print industry underwent changes that revolutionized print culture through standardization of production, increased efficiency, and large bureaucratic structures, which produced a mass market. While the first half of the nineteenth century had been characterized by a scarcity of published reading material, the second half of the century witnessed a massive growth in printed material. The expansion of distribution networks such as railroads, postal subscriptions, and mail order catalogs vastly increase the ability of all Americans to receive printed material. Accompanying this was an increase in the amount of printed matter available to Americans in the Gilded Age; the new books published grew by 300 percent between 1880 and 1900. There was a corresponding growth in newspaper, which experienced a 700 percent increase in circulation between 1870 and 1900. (Shrock 2004:151)

Not only was a mass market being created, there were finally ways to print and deliver the supply to meet the demand.

Publishing magazines and papers specifically aimed at young people also became successful. “Particularly important leaders in respectable middle-class magazines were the *Youth’s Companion*, with its behemoth circulation of 500,000 in 1900...” (Shrock 2004:165). The effectiveness of these papers and of publishing in general was not lost on Clark.

Into this growing field of printed publications, a young pastor with experience in journalism leapt. Clark had a story to tell, a vision to share and the means to communicate. He was able to utilize this new tool to reach the world. Francis Clark always liked to write. During college, as mentioned above, he wrestled for a while with writing as an alternate vocation. He understood his own proclivity toward writing. “We read of people who are born with silver spoons in their mouths. It is equally apposite to speak of other people who were born with a pen between their fingers. Without intending to boast at all of literary achievements, I think I may claim to belong to the latter class, certainly not of the former. I cannot remember a time when I did not like to write if I had anything to write about” (F. Clark 1922:670). His first book, *The Life of William E. Harvard*, was written in 1879 while he was still at Andover (E. Clark 1930:85). It turns out that Clark had an enormous amount of things to write about, starting with the Christian Endeavor Society. “The journalistic urge was in constant evidence. Mr. Clark seems never to

have been happier than when he had a pen in hand. In 1884 arrangements were made to write regularly for *The Christian Work*, *Illustrated Christian Weekly Messenger*, *Homiletic Monthly*, *Pulpit Treasury*, and *Wellspring*” (E. Clark 1930:93). Clark, the writer, did what he had a desire and outlet to do: tell people about the success of the Christian Endeavor Society in his own church.

Content of Writing

Clark would write widely over his lifetime. His writings would cover pamphlets, articles, editorials, Christian Endeavor reports and books. While Clark wrote largely about Christian Endeavor and the church, he also wrote travel books and articles. His writings about Christian Endeavor would cover the spectrum of pastoral care to devotionals to sharing best practices.

As Christian Endeavor grew, Clark and the other leaders realized the need for a publication of their own. The effectiveness of the pamphlets was waning and Clark’s writing was sought after on a regular basis. The idea of starting a paper for the Society was formally presented in the President’s address at the fourth convention by then President Van Patten. Two years later the dream became a reality. Van Patten reported in his President’s report at the 6th convention,

For the past three years the importance of having some periodical that should adequately represent the Christian Endeavor movement, its aims, its methods, and its necessities, has been a subject discussed in all our meetings. Its establishment was longed for, but never accomplished because the United Society never had the funds necessary to do it. But those active promoters of our work, Mr. Clark, Mr. Dickinson, Mr. Hill, and other friends, decided that it would not do to wait longer, but what could not be done by the society must be done by private enterprise. And so, having opportunity to secure control of *The Golden Rule* which had already been to some extent identified with us, they bravely undertook the task of establishing a Christian Endeavor paper.” (*Sixth Annual Conference of the Young People’s Society of Christian Endeavor* 1887:43)

At that same convention Clark was elected President of Christian Endeavor and “Mr. Clark was named the first editor-in-chief of the paper. Its name was subsequently changed to *The Christian Endeavor World*, and it attained a circulation of nearly 100,000” (E. Clark 1930:99). The new paper grew a large audience that coincided with the growth of the movement. “An Editor-in-Chief of the *Christian Endeavor World*, formerly the *Golden Rule*, he had for many years the responsibility of conducting an important weekly organ. How ably he guided it may be gauged from

the fact that the official organ of Christian Endeavor became, in the course of years, one of the most popular and successful of the religious weeklies in America... It is not too much to say that Dr. Clark's literary and journalistic work was one of the prime factors in the progress of the movement" (Chaplin 1900:125). The paper became a vehicle for Clark to do what he seemed to care for most: help the church. It became a weekly source of encouragement and support, a gathering of best practices, and a reminder for Christian Endeavorers that they were not alone.

When Clark took over as editor-in-chief in 1892 *The Golden Rule* had a circulation of 70,000 in the United States with only three other religious weeklies with a larger circulation. By 1896 the circulation of the paper had grown to 106,000 and it remained in the top four Christian weekly papers in the United States (Batten 1897). The effectiveness of the paper of meeting a need in the church was without question. This growing circulation also led to further spread of Christian Endeavor Societies.

The growth of the movement continued. Clark realized very quickly that this manner of "preaching" was effectively a missionary work. Speaking about his first year of Presidency and the issue of handling growth,

There was only one thing to do, and that was to thank God for Guttenberg and the printing-press, and make the most of the printer's ink. This has been done to the best of our ability; much thought and much time have been put into these publications, and, as a result, in part at least, of those labors, two thousand five hundred and seventy-three societies have been added to the previously long list, an increase in one year of over one hundred per cent. This method of preaching by the use of "white paper and black type" has the advantage of being accurate, swift, capable of reaching an universal audience, and being comparatively inexpensive. One of these missionaries can be equipped and sent, at a moment's notice, to California for two cents, to China for five cents, or to South Africa or Australia for another nickel. These silent missionaries have been nine in number and have been called THE GOLDEN RULE." (*Seventh Annual Conference of the Young People's Society of Christian Endeavor* 1888:51)

Clark was able to utilize this new method of mass media to inform and transform churches and their ministry to young people all over the world.

The writings of Clark became his "silent missionaries" that he could send at a moment's notice all over the world. The paper was very successful and "It was the pioneer of a host of Christian Endeavor publications, in all corners of the world" (Chaplin 1900:126). The writing did not stop for Clark.

Much of my time of late has been occupied with writing fortieth anniversary stories of Christian Endeavor, which *the Independent*, *the Continent*, *New Era*, *Christian Herald*, and the *Boston Transcript* have asked for. The latter, next Saturday, will give us a page, and when I had sent in one article, like *Oliver Twist*, asked for another. The story seems to be more in demand than ever before, and all the religious papers have carried it. Former Governor Glynn of New York, though a Roman Catholic, wrote for his Albany paper a very laudatory signed editorial. (E. Clark 1930:178-179)

Clark was an excellent writer and this helped the paper gain readership and Christian Endeavor to gain a following. “Partly because he was personally acquainted with so many of those for whom he wrote, and partly because of the intense earnestness and transparent sincerity of the writer, his books make the reader feel as if he had been admitted by special favour to the friendship of the author...” (Chaplin 1900:129). In the paper, Clark would often write several articles and in the beginning would write the editorial responses to letters. However, his pastoral tone seemed to win people over. “One of the ways in which Dr. Clark’s fluent pen was most serviceable was in the weekly inditing of a ‘Familiar Letter’ to the readers of the *Christian Endeavor World*. Sometimes a chatty account of some great Convention; sometimes an echo of work or experience; sometimes a stirring call to some one of the forward and upward steps which ‘Father Endeavor Clark’ from time to time advocated by tongue and pen; sometimes, and most frequently, a heart-to-heart talk about the deepest things” (Chaplin 1900:127). This kind of connection became important for Clark as he travelled and assisted with Christian Endeavor conventions.

Clark travelled all over the world in his lifetime for the purpose of supporting Christian Endeavor. The articles in *Christian Endeavor World* would go before and behind him, encouraging Christian Endeavorers. He would often arrive in countries he had never before visited to find Christian Endeavor societies started and thriving in large part because of the paper. As mentioned above, Clark’s articles would find their way to strategic locations, like Honolulu, where they would be shared and their principles adapted and adopted.

Clark’s books also covered a large range of styles and topics. He wrote training materials for Christian Endeavor detailing organization and history (F. Clark 1903, F. Clark 1887, and H. Clark 1904). He wrote collections of Christian Endeavor stories highlighting some of the “heroes” of the organization’s history (F. Clark, 1892). He also wrote devotional books to support Christian Endeavors

emphasis on Scripture reading and prayer (Clements and F. Clark 1904). He wrote an autobiography at the end of his life, *Memories of Many Men in Many Lands* (F. Clark 1922). In books such as *The Kingdom Within*, he wrote and compiled books that were “selections” from Christian exemplars to help expose young people to a wider range of Christian literature and thoughts (F. Clark 1898). In addition to these books, many of the themes and topics of chapters showed up as sermons, articles, and pamphlets.

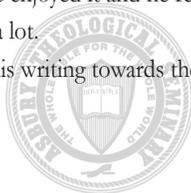
Clark also wrote and delivered an annual report at the Christian Endeavor conventions every year. These “state of the society” addresses were inspirational, challenging and pastoral. These worked to unify the message of Christian Endeavor across the world and drive Christian Endeavor societies to join in the annual goals and agendas of Christian Endeavor. Many innovations were shared this way including: the Junior Christian Endeavor society (1884); the Intermediate Society (1885); the Alumni Fellowship Association (1921); the use of local, state, and district unions (1886); an emphasis on tithing (called the Tenth Legion) (1896); an emphasis on sending and funding missionaries (called the Macedonian Phalanx) (1894); a focus on Scripture reading and prayer (called the “Quiet Hour”)(1897); the Family Endeavor (1898); and the implementation of “Christian Endeavor Experts” (1906) who knew the history and values of the society.

Clark wrote largely about and for Christian Endeavor, but not exclusively. From his travels he recorded travel logs, which were widely popular in the United States including *Our Journey Around the World*, which went through five editions (F. Clark and H. Clark 1895). He also used the insights gained from travelling to celebrate the culture of recent immigrants to America (F. Clark 1913 and F. Clark 1919). Clark was able to make money off of these travel writings which helped fund his commitment to Christian Endeavor.

Location of Writing

Clark started to realize his effectiveness as a writer in college, paying for some of his schooling through journalism. Clark financed his summer travels during seminary through his writing, serving as a newspaper correspondent, receiving payment from newspapers as well as a transportation pass for journalists (E. Clark 1930:62). Because he enjoyed it and he realized it was an effective way to communicate, Clark wrote... a lot.

In looking back at his writing towards the end of his life, Clark notes,



For more than thirty-five years I have contributed one or more articles and editorials to the Christian Endeavor weekly before mentioned, at least an average of two a week. In the early days of the paper, when I was more responsible for its contents than now, I used to contribute five or six articles, longer or shorter to each issue. When I count up the appalling total of two articles a week for thirty-five years, and fifty-two weeks in the year, I find that the number of contributions amounts to more than 3,600. At least a third as many more must have appeared in other publications of which I can recall at least a score, like *The Christian Herald*, *The Youth's Companion*, and most of the leading denominational papers of American Protestantism (F. Clark 1922:673).

Clark, busy with the work of organizing, communicating, and inspiring people for Christian Endeavor, wrote everywhere, including and especially during his travels. "I have been more favored than most busy men in having opportunities for such literary work, because much of it has been done in what would otherwise have been largely wasted time, on steamers or railway trains. The work has beguiled the tedium of many long journeys" (F. Clark 1922:673). Clark wrote extensively himself, but had help in transcribing his many works. "Many of the articles have been toilsomely written with one of my many fountain pens that have been worn out in the service. Quite as many perhaps have been dictated to my secretary, or to my good wife, who on many journeys together has carried her useful little Blickensderfer, otherwise known as her "Kezia," in her trunk. I have never learned to use a typewriter myself, but why should I when I have such efficient and willing helpers in my office and my home? Moral: Young man, marry your stenographer, or get her to learn the art of typewriting after you are married as I did" (F. Clark 1922:674). Clark tried to use all his down time to write. On his trip to South Africa from India, "In fifteen minutes I am on deck again with some solid reading and my lap tablet, for the last four hours of the morning. I have already written one little devotional book on Jeremiah, and am at work on another, called "The Great Secret," I hope they will do some good; at any rate they have done me good" (E. Clark 1930:135).

In addition to writing while traveling, Clark would set aside time away from his Boston office to write. "Although France, like most Catholic countries, has never been a field for extensive work in Christian Endeavor, Dr. Clark occasionally spent vacations from the busy periods of travel in the south of France and along the Riviera. Much of his voluminous writing was done here and on similar holidays snatched from travel" (E. Clark 1930:119). Clark continued to value and utilize writing throughout his life.

Effectiveness of Writing

Clark's writings were effective in ways anticipated and not. His writings did go to places where Christian Endeavor representatives could not reach, they reached places before Clark could arrive, and they kept the momentum going for Christian Endeavor long after Clark had left. They operated as instrumental to the cause of Christian Endeavor in the global church. While Clark realized the effectiveness of his writing in promoting Christian Endeavor around the world, he also realized that its effectiveness in reaching people was out of his own control.

If there ever was a psychological moment for the cause I had at heart, it was the moment when these articles and this book appeared in print. Rather let me say, it was God's moment, for throughout my whole life I have been impressed a hundred times over with the Divine leading in these matters. The right time, the right occasion, the right man, without any knowledge or planning on my part, seem to have been found; - the time, the occasion, the man that of all others could promote this organized effort of Christian nurture. (F. Clark 1922:671)

Clark seemed to realize that his unique set of skills in writing and networking were for such a time as this.

Clark could send these articles and books at a very cheap cost, very quickly all over the world. Missionaries and Christian Endeavor alumni would bring them along as they traveled the world. Key articles and information would be distributed at key geographical points in the world as well, like Hawaii, where they would be taken to places which before were not reached. Often these missionaries and alumni would utilize these writings to support and substantiate their efforts in starting Christian Endeavor in these new locations. These operated as encouragement, as well as a place to learn best practices from those implementing Christian Endeavor all over the world. Clark commented in his journals how he would often arrive somewhere only to find Christian Endeavor already in place and growing. The *Christian Endeavor World* and other Christian Endeavor books already finding their way as "silent missionaries" to begin the work.

Conclusion

The power of the pen proved mighty in the hands of Francis Clark. From his first article describing the success of his new innovation, Christian Endeavor Societies, to his last editorial describing the need to embrace all cultures, Clark used writing as a tool to spread the news of Christian Endeavor. Francis Clark's silent

missionaries reached all over the world and worked to encourage, empower, and unify the Christian Endeavor societies and their work with young people and the church. Through these simple, cheap, and effective tools, Clark learned to grow an organization that would reach all over the world for Christ and the church.

Works Cited

- Batten, George
1892 *Directory of the Religious Press of the United States: a List of All Religious Periodicals with Their Denomination; Frequency of Issue; Number of Pages; Size of Pages; Whether Illus.; Subscription Price; Circulation; Distribution; Editor and Publisher.* New York: George Batten.
- Chaplin, W. Knight
1900 *Francis E. Clark : Founder of the Christian Endeavor Society.* London: British Christian Endeavor Union.
- Clark, Eugene Francis, and Sydney Clark
1930 *A Son's Portrait of Dr. Francis E. Clark.* Boston: Williston Press.
- Clark, Francis E.
1887 *Young People's Prayer-Meetings in Theory and Practice: With Fifteen Hundred Topics.* New York: Funk & Wagnalls.
1892 *Some Christian Endeavor Saints.* Boston: Congregational Sunday-school and Pub. Soc.
1898 *The Kingdom Within; Selections From the Imitation of Christ.* Boston: United Society of Christian Endeavor.
1903 *The Christian Endeavor Manual : a Text-book on the History, Theory, Principles, and Practice of the Society, with Complete Bibliography and Several Appendixes.* Boston: United Society of Christian Endeavor.
1906 *Christian Endeavor in All Lands.* Philadelphia: n.p.
1913 *Old Homes of New Americans the Country and the People of the Austro-Hungarian Monarchy and Their Contribution to the New World.* Boston: Houghton Mifflin Co.
1919 *Our Italian Fellow Citizens in Their Old Homes and Their New.* New York: Arno Press.
1922 *Memories of Many Men in Many Lands : an Autobiography.* Boston: United Society of Christian Endeavor.

- Clark, Francis E., and Harriet E. Clark
 1895 *Our Journey Around the World : an Illustrated Record of a Year's Travel : or Forty Thousand Miles through India, China, Japan, Australia, New Zealand, Egypt, Palestine, Greece, Turkey, Italy, France, Spain, Etc.* Hartford, Conn.: A.D. Worthington & Co.
- Clark, Harriet Elizabeth Abbott
 1904 *Junior Endeavor in Theory and Practice.* Andrew Melrose: London.
- Clements, John R, and Francis E Clark
 1904 *Francis E. Clark Year-book: a Collection of Living Paragraphs from Addresses, Books, and Magazine Articles by the Founder of the Young People's Society of Christian Endeavor.* Boston: United Society of Christian Endeavor.
- Shrock, Joel
 2004 *The Gilded Age.* Westport, Conn.: Greenwood Press.
- United Society of Christian Endeavor
 1887 *Sixth Annual Conference of the Young People's Society of Christian Endeavor: Held at Saratoga Springs, N.Y., July 5,6, and 7, 1887, with Papers at the Conference.* Boston, MA: The United Society of Christian Endeavor.
- 1888 *Seventh Annual Conference of the Young People's Society of Christian Endeavor: Held in Battery D Armory, Chicago, Ill., Thursday, Friday, Saturday, and Sunday, July 5,6,7 and 8, 1888, with Papers Read at the Conference.* Boston, MA: The United Society of Christian Endeavor.

