

ple, I have found that the obligations of this meeting, when entered upon in the proper spirit, are a mighty power in deepening and quickening the spiritual life of the individual member. The religious convictions of the Endeavorer are greatly strengthened by the very profession he makes. The public profession required of an active member is such that he cannot live an inconsistent life without forfeiting the respect of all honest people. Every month he publicly re-commits himself to that Christian policy to which his life dare not give the lie. This may seem to many to be a point of but little importance. It has, nevertheless, very considerable weight in strengthening the characters of young men and women when they first make a profession of religion, and it gives to them more or less of moral support. Because of its requirements, its responsibilities, the profession which it demands, the character of its meetings, there is no organization within the Church with which I am acquainted, that is so conducive to the development of character, the deepening of devotion, and the ripening of spiritual life, as is the Society of Christian Endeavor. The devotional and spiritual element is undoubtedly one of the strongest features of this Society, and in this lies its greatest danger. If Christian Endeavor means anything, it means deep spirituality among its members. If, with all its pledges and organizations, this be wanting, the sooner the movement falls to the ground the better.

Judging from history, the devil's most subtle mode of attack upon any spiritual institution is along the line of outward development; focusing the attention of men upon show and organization, to the neglect of inward experience and the development of character. When Christ came to the world He found the Jewish Church to be a great organization devoid of spiritual life. The form was there but the power was gone. When Luther arose in the sixteenth century he found that the same calamity had overtaken the Christian Church. A great hierarchical organization was all that was left of that Church that once had been throbbing with spiritual power and with divine light. My opinion is that the same danger is assailing the Christian Endeavor Society. It is in danger of being overwhelmed with committees, sub-committees, rallies, conventions, unions, etc. It is in danger of being switched on to good citizenship lines and patriotism, in danger of developing outward show and pomp at the expense of deep devotion and abiding Christian life. Christian Endeavor stands for the deepening of spiritual life in the individual member. Everything must be made subservient to this end, and whatsoever is not in harmony with it had better be eliminated.

III. *Christian Endeavor aims at making young people more useful in the service of God and humanity.*

In the first place, it draws out and cultivates the latent talents of its members, thus fitting them for service. Article Number 2 of the Constitu-