

church prayer meeting, and his name shall be put upon the affiliated list of the C. E. Society." My experience invariably has been that those attending the mid-week prayer-meeting come largely from the ranks of the Young People's Society. Who are those upon whom the minister can depend to take part in that meeting, or lead it in his absence? They are, with but few exceptions, those who are or who have been Christian Endeavorers.

The same writer says "that as a semi-independent organization, the Society has served its day. What is needed now is the closest possible relationship to the churches." This is but a rehash of the statements already refuted, and is but a gratuitous assumption unwarranted by the principles or practices of the C. E. Society. As has already been shown, it is entirely subordinate to the Church. It is in the very heart and core of the Church's life. How, then, can it be brought closer unless we endeavor to do so by putting a sectarian stamp upon it, giving it a denominational name, as some of the other churches have done? I claim that there can be no closer union than already exists. The Society is doing the church's work. It is subject to her rules and discipline, it is guided by her counsels, it is imbued with her spirit, it is saving souls within her precincts, it is doing her missionary work. Christian Endeavor is simply the Church working along certain organized lines, and all such misconceptions as have here been alluded to, arise from failing to grasp this principle, that the C. E. Society is part of the Church.

II. *Christian Endeavor has for its aim the development of spiritual life among its members.*

Article No. 2 of the Constitution reads: "The object of this Society shall be to promote an earnest Christian life among its members."

Each active member shall believe himself to be a Christian. The pledge that is signed demands a complete consecration to the service of God, systematic Bible study, and loyalty to the Church. If this pledge be faithfully carried out, who can doubt but that it will deepen the spiritual life. Theoretically these things are required by the Church of those who are admitted to her membership, but they are not expressed in the same definite way as we find them in the C. E. pledge. The very entrance conditions laid down by the Society demand a high order of spiritual life, and throws the individual entirely upon divine strength in the fulfilment of these obligations. This spirituality is fostered and strengthened by the devotional character of the meetings. The weekly meeting is almost entirely in the hands of the Endeavorers. They, and they alone, are responsible for its success. Every active member at that meeting bears personal testimony either in his own words, or the words of Scripture, to his spiritual experiences in the past, and as to his resolutions for the future. In my experience of young peo-