

ples to our lives, the daily living of them, is then the aim.

Apparently both the C. E. S. and the A. of Y. F. are working for one common object — nobler, broader, better living.

It has been said that the "purpose of all religion is the perfection of the life."

Well organized effort in any direction is the surest means of attaining the desired end. By virtue of its organized strength each society should be a power for good.

The mottoes of the C. E. S. are :— "For Christ and the Church" and "One is your Master even Christ, and all ye are brethren"

Active membership is limited to church members who, upon entering the Society, take the following pledge :

#### I PROMISE.

"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 to 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 Saviour, 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."

Young people not connected with the church, but who will conform to the requirements of the Constitution, may become associate members. These, in turn, after uniting with the

church, become active members, and the society has this idea of church membership constantly in view.

All active members are expected to take part in the meetings, which, with the exception of the business and social meetings, are purely religious.

A brief mention of the committees of the organization may throw some light upon the line of work pursued. The three indispensable committees, those recommended by the Constitution, are the "Look-out," the "Prayer-meeting" and the "Social" Committees. The last two explain themselves. The first is composed of members who look out for new members, and look after all in the society. This committee corresponds in some respects to our membership committee.

There are, among the different branches of the organization, the following committees : "Sunday School," "Missionary," "Calling," "Music," "Good Literature," "Temperance," "Relief," "Flower and Fruit," and "Proportionate Giving" Committees. These are the usual committees, and others may be added if desired.

Each individual branch has generally some particular work in which it is engaged. One may support a missionary at home or abroad, another visit and contribute toward a hospital, and another hold meetings in factories during noon hour.

There are usually no fixed dues. The custom of systematic giving however obtains in most societies. Two or three cents a week may be as much as a member agrees to give, but the money coming in regularly keeps the treasury supplied.

When we consider that this vast association has branches all over the globe, with an aggregate membership of more than two million young people, its possibilities for good seem almost inconceivable.

As we know, all young people are eligible to active working membership in the Young Friends' Association.

Believing as Friends that creeds are