

as possible. The W. C. T. U. and all other undenominational societies should also be speedily suppressed. These societies have a "federal union, altogether apart from any or all of the churches." They have their "independent undenominational press, conventions and officers," therefore they come into the same category. If this argument be made to do service against the Christian Endeavor movement, it will press with equal force against the organizations mentioned, all of which have become recognized as powerful agencies for good, not only to humanity at large, but to the individual churches as well. Again, does it follow because an Endeavorer takes an interest in a convention which is not directly controlled by his own church, if he takes a religious periodical which is not strictly denominational, will he therefore take less interest in the welfare of his own church? It seems to me to savour of narrowness and bigotry.

At all these conventions there are denominational rallies, and if anyone be desirous of hearing the trumpet of Presbyterianism sounded loudly and clearly, if he wants to hear of the "grand historic past," the superiority of the government and membership of the Presbyterian Church, he had better be there. I am sure the sentiments there expressed would satisfy the Westminster Assembly of Divines, or even the writer of the aforementioned article. After meeting in such rallies thousands of young Presbyterians from all parts of the world, and listening to such fervent addresses upon the grandeur and superiority of OUR denomination, who would not return more loyal than ever to the Church of his intelligent choice?

If these Federal Unions complained of had any legislative authority, if they had in any way come into conflict with the denominational Church, there might be some ground for advancing this argument; but, as it neither claims such authority, nor has transgressed church law in any way, we can pronounce such arguments nothing more or less than simply setting up a man of straw for the peculiar privilege of battering him down.

Again, we are told "that most unfortunate seems the distinction now in vogue in so many congregations, of the Congregational Prayer Meeting, and totally separate from it, the Young People's meeting. It savours of difference where there should be oneness of spiritual interest." If there be any difference here, it is entirely contrary to the spirit of the C. E. pledge, which pronounces upon this point as follows: "Trusting in the Lord Jesus Christ for strength, I promise Him * * * * * that I will support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason that I can conscientiously give to my Saviour." In an amendment made some time ago, it was resolved "That when it becomes impossible for the member to attend the two meetings in the week, that member shall be expected to attend the