

which have come to me during these fifteen years of the value of this Magna Charta of Christian Endeavor.

It has developed the heroism of the young people connected with this society as nothing else has done. It has made the timid brave. It has conquered an unworthy timidity, and if it has made no martyrs, it has certainly developed a multitude of confessors, a multitude that is now numbered by millions rather than by thousands.

Singularly enough, too, singularly, that is, when we look at matters from the earthly rather than the divine standpoint, this strenuous quality of obligation has given the society its popularity with the young people themselves. Its appeal to the heroic has met with an immediate response, and I am very confident that this idea has given a staying power to the organization which it never could have had otherwise.

The consecration-meeting is but an expansion of the prayer-meeting idea. It provides for an hour every month, when every name is called and the allegiance of each young disciple is once more sealed. It also provides a way of distinguishing between the faithful and the unfaithful, and a way of weeding the society from its unworthy members, who are dropped after three consecutive and unexcused absences from this monthly service.

That this strenuous insistence on the religious idea has not turned the young people away from the society is illustrated by a remark which I remember hearing at one of our early conventions, and which in idea if not in form, I have heard repeated a thousand times since. "In former days," said this young rustic, who was reporting for his home society, in homely phrase, "you could not get a corporal out-guard to our young people's society, unless you gave them a great feed! But now, since the Christian Endeavor was started, when we have only a pie-and-cake affair," and his lip curled scornfully as he spoke of the pie and cake, "we hardly get out a hundred of our young folks. But when we have a good, rousing prayer-meeting, as we do every week, the vestry is filled with two or three hundred of us."

It need not be reaffirmed, that the fundamental aim of the society, also, was not only to develop the religious nature of the young disciple, but to make each one supremely loyal to his own church. Emphasis has always been laid upon this point, and supreme importance is given to this thought to-day, as it was in the first year of the society. The first society, as was said before, was formed to help one pastor and one church. So was the second and so was the third, and every one since has had this strain of utter and absolute loyalty running through it. A society which is not thus truly faithful to the interests of its own church has no claim to call itself a Christian Endeavor society. Its very constitution declares that it is "part of the church," provides for the approval or veto of its elections and all its actions by the church authorities, and, according to the polity of the church with which it is