

will in a measure form his own judgment as to whether the candidate does intelligently perceive and receive the truths he seeks to impress upon him, but that should be only a side issue—however valuable—and not his main purpose. His main purpose should be, for the sake of the candidate himself, to secure his enlightenment as to what constitutes true discipleship, and having done that, the candidate will then be able intelligently to avow his faith in the Lord Jesus, and claim of right admission to fellowship, and the church will gladly acknowledge his claim. If on the other hand he discovers that the claims of the Lord Jesus are more far reaching than he supposed, or could for the time being comply with, he would naturally of his own accord withdraw his candidature without taking offence; while the church officers could frankly and earnestly invite him to renew it as soon as he felt willing to take upon himself the vows of Christ's service.

Such a mode of dealing with applications for membership in our churches would help largely to preserve the apostolic practice, by guarding it where now it is weakest, and in proportion as it guards the door of entrance, it would make possible, what otherwise, I suspect, would be impossible, the faithful exercise of discipline afterward.

Is my thought on the subject wise or practical, or will the writer or others of your readers show a more excellent way? Yours sincerely, W.

*December 13, 1886.*

MR. EDITOR,—Incited by the marvellous progress throughout the United States of the Young People's Society of Christian Endeavour, I enclose you a copy of the constitution and by-laws, in the hope that through the advocacy of THE CANADIAN INDEPENDENT our churches may learn the wisdom of organizing similar societies.

Two years ago a mere handful of societies was organized; to-day the number in the United States alone exceeds 800, and societies have been formed in India, China and Ceylon, and doubtless the movement is destined to be a potent factor in the evangelization of Christian and heathen countries.

Take the record of our own society in Calvary church, Montreal, formed only about two years ago, one-half its members have come into church fellowship, and among the number a young man who—in- vited to its meetings almost on his arrival in this country—was won by its warm Christian character and led to express his love of Christ in the second or third meeting afterward; then sought an entrance to the ministry, and this past summer, as a theological student of our Congregational College, has been honoured of God in the conversion of some twenty persons.

At the roll call of Calvary Church members last Wednesday evening, out of seventy or eighty precious testimonials for Christ, a large percentage came from the ranks of the young people trained in the society.

Of the societies in the United States, more than one-half are in Congregational churches; in Canada I know of but three societies, one Congregational, one Presbyterian and one Baptist.

All honour to the Young People's Society of Christian Endeavour, and may the churches of our order, ever foremost in good movements, not postpone action in this one until its prevalence elsewhere compels us to acknowledge its value and necessity.

*Montreal, October 19, 1886.*

C. CUSHING.

[The object of this society is thus expressed, "to promote an earnest Christian life among its members; to increase their mutual acquaintance, and to make them more useful in the service of God." As in the Y. M. C. A., two classes of members are found: Active, i.e., those who believe themselves to be Christians, and Associate members, including all young persons of worthy character, not willing at present to be considered decided Christians. The other articles of the constitution and by-laws are in the usual line of associations, designating officers, meetings, etc. This letter has been pressed out hitherto; we cheerfully insert it now. There is something in a name, and especially in a new one; otherwise this society has no other claims than those of every true church, or of every association in connection therewith. We are sometimes tempted to inquire, Why all these agencies apparently apart from the church proper? We confess to a love for that old-fashioned word, Church, in the New Testament sense of the term, and would desire a genuine revival of church work. We are confessing the decay of our church life by the numberless props used to keep it standing. We say this in no unsympathizing spirit with the societies such as the one above mentioned. Far from it, but that we may awaken to the true Congregational ideal of the Church as the unit of associate Christian work. We like the word Church, and would write it in letters of gold, the Church of the faithful, the Church of Christian Endeavour, the Church, the Bride, the Lamb's wife.—ED.]

"DEAR EDITOR,—I am one of the little girls that like to read THE INDEPENDENT, and am very much disappointed when the 'Family Circle,' or 'Words to the Little Ones' are left out. Yours truly,

"ONE OF THE LITTLE ONES."

*Toronto, Dec. 18, 1886.*

[We do not insert letters that come without a name, but as the above is plainly from a "little one" who knows nothing of editorial rules, we print the note, and promise to do our best to retain a corner for the