

fundamental Reality of all things, which is God, commends itself to men as true. That revelation, belief in whose truth produces the highest type of man must, according to all analogy of other parts of man's nature, be most true. Christianity has its place and its power in the world not because its history has fulfilled preceding prophecy, though that fulfilment is valuable as evidence; not because its introduction was marked by miracles—*semeia*, or signs of divine power—tho that evi-

dence is also valuable; but because it meets and satisfies the hunger and thirst of the human heart; because it introduces into the individual man a power which transforms the character; and because it gives to man a hope which lays hold on eternal life. No science can long claim to be universal and to explain the facts of human nature, experience, and history, which does not recognize and find a place for this Basis of Belief, and for that Reality, the living God, in whom men trust and in whom they live.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussion, but Experience and Suggestions.

How to Make an Ally of the Christian Endeavor Society.

In the August number of THE HOMILETIC REVIEW, "A Troubled Preacher" asks for the "secret" of managing a Christian Endeavor society so as to make it a help to the church. I am not in possession of any secret of success in such matters, but will offer a few suggestions, as the result of my experience with such a society, which I organized five years ago, and is a very important "ally" in the work of the church.

1. I think many societies are "managed" to death. Young people like to be entrusted with the management of their own society matters. The pastor's part in the control of the society is to "touch the electric button," that sets and keeps the whole machinery in motion, without the assumption of authority. We never collide, but the mutual rights of pastor, church, and society are recognized.

2. It should always be borne in mind that it is a "Young People's Society." It should contain a sufficient number of middle-aged people to serve as a "balance-wheel," but not so many elderly people as to destroy its character or monopolize all the time.

3. The pastor must be in perfect sympathy with his society. Ministerial dignity, like a maiden's blush, is decidedly pretty if not "put on," but in many cases it serves as a barrier between the pastor and the society. They should not only respect him as a pastor but must love him as a friend.

4. I suggest cooperation in the Sunday evening service. Our plan is to hold the young people's meeting the first hour, in which I am usually a listener simply, unless called upon. While standing to sing their closing hymn, I enter the pulpit and begin my sermon as soon as they sit down, without any further preliminaries, and the entire service does not occupy over one hour and a half, and it is a rare occurrence that any one leaves before its conclusion,—in fact it gives them little chance without appearing rude. If I am unwell, or for any cause do not wish to occupy the time, I ask them to arrange for a little longer program to fill up the time.

Sometimes they ask for the whole evening for a missionary service, which is always freely granted.

In this case I am not certain whether the pastor controls the society, or whether the society controls the pastor, but the rights of each are recognized