

daisy, the golden buttercup, the meadow lark, the tiny, tumbling brook—these are all Divine messengers opening the door of the child-mind for reception of revealed truth. Perhaps this paper will go into some country homes whose occupants will be glad to entertain the Lord Jesus this summer in the person of one of His little ones. Let the "inasmuch" of His long ago injunction find a place in your hearts as you plan for the summer. The Rev. H. C. Dixon, who has charge of the Fresh Air Fund in Toronto, will be glad to hear from any who are interested in this truly Christlike service.



How many societies have we in Canada?

In all, 3 482. Of these 534 are Junior, 14 Intermediate, and 3 Mothers'.

Is there still room for growth?

A Brief Catechism.

Yes, indeed. There are hundreds of churches in which Christian Endeavor has never been tried; and in many churches where the society is organized, scores of young people are not included in its membership.

Are there any churches that object to the formation of a Christian Endeavor society?

Yes; there are objections raised by some pastors and officers, most of them originating from a misapprehension of the spirit and purpose of the society. Christian Endeavor has never wanted critics. That is what should be expected.

What is the best way in which to disarm criticism?

Be true to the pledge. Be unquestionably loyal to the pastor, and show your consecration to Christ by your earnestness in supporting the various departments of work in your own church.

Why do some societies fail?

There are many things that interfere with the successful working of societies. Here are a few: Want of sympathy between the society and the church; selecting indifferent members as officers in order to interest them in the work; cessation or languor in committee work; no business meetings; lack of variety in methods of work; want of earnest Bible study and prayer.



THE fact that Christian Endeavor is a part of the church, in the same sense as the Sabbath-school or the Missionary society, is one that needs to be continually emphasized.

Christian Endeavor At Home.

It exists for the church, and the sole test of its usefulness is the measure of its service to the church in training up young people for the various departments of its work. If it fails here, it fails to fulfil the main purpose of its organization. One of the best friends of Christian Endeavor has recently uttered a wise word that is deserving of repetition in every society in the land. He says:

The essential and important thing in Christian Endeavor is not that it is a movement. Indeed, it is not so, fundamentally, and the interests of the young people and the church will be better served if we may have a little less talk of Christian Endeavor in the ends of the earth, and a little more of Christian Endeavor in the individual home church; less of peace memorials, national expansion, Tenth Legion, Quiet Hour, and great conventions, and more of the obligations of the individual Endeavorer to his own society as a department of church work.

It was not for these general purposes, however desirable they may be, that Christian Endeavor came into the world and was admitted into the churches. The original mission of the organization—and it can have no other to-day, if it be true to itself—was to be an agency to the local church in training young people to discipleship, confession, and service. Its avowed purpose was to prepare for the church a generation of skilled and consecrated workers. By no means would we say that it has failed in this mission. Thousands of pastors and churches bear willing testimony to the contrary.

Nevertheless, the hour has struck for renewed emphasis upon this fundamental principle. Christian Endeavor is for the church, and not for Christian Endeavor. Its business is not to build up a great society, nor to appear before the world as a mighty movement, but to pour all its vigor and ability into the local church. The purpose of the society is not to make Endeavorers, but better church members. The young people ask for no special consideration as a distinct class, for such they do not claim to be. They are simply young Christians in training.

Christian Endeavor is not a big society dwelling in our midst. It is a part of us; it belongs to us. It is an integral part of our local church organization, and nothing more. The pastor and the church are supreme over it; from no other source will it accept direction.

We have had a good-citizenship year in Christian Endeavor, and a missionary year, and a patriotic year, and a Quiet-Hour year. Now let us have a year of church loyalty, in which all the influence of the United Society and of Christian Endeavor workers will be exercised to awaken and promote a spirit of definite and practical loyalty in the young people. We ask for a year of the apotheosis of the church. Let us elucidate the truth that because a person is once an Endeavorer he is not, therefore, to be always an Endeavorer, but that his trained energies are to be given to the work of the church through which God elects to lead the world to Himself. Christian Endeavor cannot be "for Christ," except it be "for the church."



"GOD never would send you the darkness,
If He felt you could bear the light;
But you would not cling to His guiding hand,
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight."