CHRISTIAN ENDEAVOR.

WHY THE SOCIETY SO CALLED IS ADAPTED TO ALL CHRISTIAN WORK.

It Spurs the Lagging Members, Guides the Young and Gives Better Direction to the Energies of All—Utilizing the Enthusiasm of Youth.

What would be thought of a king's soldiers who, while swearing that they were loyal and true, were unwilling to do their master's bidding, if they should say, "Number us in your army; let us wear your uniform and be under your protection, but do not ask us to fight for you; do not ask us to do anything by which we shall be known as yours?" Is not this the attitude of many professing Christians today? If only they can be under their king's protection they are utterly indifferent about doing his bidding. If only Satan's power over them is broken they seem not to care for the multitudes who are still under his galling yoke.

The church of Christ is to them a sort of religious community where they may be entirely "at ease in Zion," where the "chief end" is rest and the enjoyment of special advantages belonging only to its members, from which outsiders are debarred. It is Satan's peculiar delight to mislead men by errors which are half truths. Just such a one is this. God certainly does give special privileges and blessings to his own people, but he calls them by those very privileges to spiritual duties. "Royal honors bring royal responsibilities." "Pure religion before God" is not only "to keep unspotted from the world," but "to visit the widow and fatherless in their affliction."

Here is shown the dual nature of Christianity, active as well as passive, both necessary to the symmetrical development of character as well as for the evangelization of the world. Can one be truly Christ's and ignore others? But not always should the blame rest entirely on individuals. Too often a part of it, at least, belongs to the church which fails to properly "shepherd" the flock. It seems to consider all duty done when a soul is brought to Christ and to the church.

Many a young Christian left to himself sins ignorantly, not knowing how or what to do. Said one such to my teaching, "When first converted I would have gone through fire to bring a soul to Christ, but left so long inactive I have grown indifferent." Said another, deploring his coldness of heart, "When first I knew the love of Christ I felt that I could stop people in the street to tell of him! I do not feel so now." And another, "I wanted to work for the Master, but I was so young and ignorant I did not know how, and no one told me what to do."

This failure to develop and train young disciples, together with the suppression of the voices of Christian women, has forced a vast power for good to lie dormant to the very midst of the church. Thank God that she now begins to realize these two errors, and that this age, characterized as it is by progress in every direction, is especially remarkable for the advance made by the church in these very lines—an advance which is already telling powerfully on her religious life.

Prominent in this movement—perhaps at its head—stands the Society for Christian Endeavor, which seems exactly fitted to meet these two needs in the church. The Sunday school has always been a power among the children, but from its very nature can do its own work only. If the young people begin to feel "too old" for Sabbath school, and no place is made for them in the church, they will surely drift away from both. Between the two stands the Christian Endeavor society—not to take the place of either, not to release from responsibility to either, but as a link binding the one to the other, and aiming to bring the young into touch with both Christ and his church.

To those who do not know Him it pays with winning voice, "Come then with us and we will do thee good." To those who have found him it calls at a time when they are most willing to listen, and "furnishes to all young people not only opportunity to work for the Master, but training as well. Through association with enthusiastic leaders, which of itself is an education, it gives to beginners in Christian life an impulse and inspiration which will fit them to be in their turn blessings to others. The society's motto, "For Christ and the Church," is the only battle cry which can rally to its standard Christians the world over, of whatever name. Well may it be described as "interdenominational," strengthening as it does the bond of union between different denominations, while it stimulates to increased loyalty to one's own.

It promotes activity in all branches of Christian work. It must, because its one aim is to bring the whole world to Christ, and none can enlist under its banner, live up to its pledge and remain a drone. This very pledge to do "whatever Christ would have us do" prompts us to search for more outlets for our love, and quickens our ability to see and seize the opportunities which lie at our doors. The enthusiasm of youthful by love to Christ and bold steadily by duty has a wonderful power in service. Add to it a constantly increasing knowledge of the needs of the world and how to meet them, and there is an influencing power which is absolutely limitless.

"A mighty force of consecrated righteousness is let loose in the church through this society," God grant that it may permeate every department, and that its underlying power, the love of Christ, may be kindled anew in every cold, dead heart, leaving up the dross and fitting Christians for the Master's use. "Only as we have touch of his conquering love can we win upon the world with something of the great conqueror's power."—Mary B. Poston in Christian at Work.

Thoughts for Mothers.

In a talk to the mothers' class at Pratt Institute Miss Wendock said that often it is known through his works, so man must cease in order to attain his true development. Froebel's gospel consists in developing the proper material to satisfy the child's instinctive need for representation at each stage of its existence. This instinct leads to drawing, and the child enjoys into picture making. The work is all along a process of what is in the mind. Each of the kindergarten occupations finds its outlet in some form of art, industrial or aesthetic. By the creation of forms which for the child's development are

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