

YOUNG PEOPLE'S SOCIETIES

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Prayer Meeting Topics.

April 19. What we should be doing to save the lost. Luke 15: 1-10.

(A temperance topic.)
26. Choose the good part. Luke 10: 38-42; Matt. 6: 31-34.

Self Denial Week.

The Executive of the Young People's League has decided to ask the societies to observe a week of self denial in the interests of the Orphanage fund. They have appointed the week from April 26th, to May 2nd, as self denial week. It is hoped that it will be duly observed.

J. B. DAGGETT,
Cor. Sec.

ORPHANAGE FUND.

A. L. Boyer, Denver, \$5 00
May McKay, 1 00

J. B. DAGGETT,
Cor. Sec. & Treasurer.
March 30th, 1896.

Glimpses of the Secretary's Mail.

"I enclose a mite for Mrs. Boyer's Orphanage fund. I would make the sum much larger if possible. The good work in your denomination in missions is always particularly interesting to me. As one who believes in the perseverance of the saints I send you a word of cheer" (an Ottawa lady).

Bro. A. L. Boyer, Denver, Colorado, who lost five dollars sent to me last summer, sends another five in its stead, but this time by P. O. order. Please send all remittances by register, check or P. O. order. Bro. Boyer says, "I have another five dollars of the Lord's money, and gladly donate it to the Orphanage Fund. Our brother Stiles struck the nail on the head when he says, the Lords money. Are there not many of our people who have some of the Lord's money? It is not your money we are after; that would be acceptable, but it is the Lord's money for the Lord's work we are asking. Send it along friends."

Here is what another has to say about self denial week:

"I am so glad a self-denial week has been appointed, that I cannot help telling you so. I earnestly pray that God's blessing may rest upon it. Let us bring all our tithes into the storehouse and prove Him and see if He will not pour out a blessing such as we have never known before."

Such warm tokens of sympathy and support cheers the secretary's heart. The Master's voice speaks, "Go forward," "Lo I am with you."

One Secretary's report; I have just come from meeting, and there were so few out that I am completely discouraged; I feel like having a good cry.

A good thing to do, sister. I wish there were scores of such workers, with the cause so much at heart that they would be moved to weeping. Hear the Psalmist, "Rivers of waters run down mine eyes, because they seek not thy law."

The "Committee of One."

A gentleman speaking in an Endeavor Convention let fall this word of wisdom: "You can always act as a committee of one upon the next duty. The committee of one is as important as any on the list."

A large committee, with efficient chairman and willing workers who are "workers together" is indispensable in many lines of labor. But think of the little wayside opportunities, the sudden calls for help, the emergencies that must be met, the little words that must be spoken and the unobtrusive deeds that should be done, while the days are going by, then imagine waiting to call a committee for such work! Why, the time would pass away and the chance would vanish while he notices was being given.

The committee of one is permanent.

eat, and there is never any embarrassment about a quorum. "Whatever thy hand findeth to do, do it with thy might," is its motto. It may win the shy confidence and encourage the effort of those who would resent being labored with by "a body" of persons, however friendly. Yes, it is an important committee, and though it make no stated "report" the book of remembrance will keep the record forever.

Christian Endeavor Work in Bhimpore, India.

For more than a year we have adopted a plan in this department of work which has given considerable satisfaction. We have what might be called graded Christian Endeavor classes. First is the senior class, which takes in several married men and our older boys and girls; then two junior classes, one for the boys and the other for the girls. Last, but not least by any means, are three classes for the smaller children. We have a membership in all the classes of 183. The weekly meetings of the seniors are usually conducted by one of their number. The boys' junior class, as well as one of the still lower classes, is in charge of two of our Christian teachers. One of our women assists in conducting the girls' junior class. It is our intention to have every child belonging to our Christian families, from three years old and upward, become a member of some one of these classes. Aside from these we constantly try to bring in the heathen children as well. We have already gathered some fruit from this work. During the past year thirteen have been received into the church. At the weekly meetings each member repeats a verse of scripture in answer to the roll call. The little ones even are becoming accustomed to offer a short prayer before others. Bible pictures are used very frequently, and the stories they represent are told over and over again until the children are able to stand up before the class and tell the stories in their own language. These meetings give us the opportunity to teach missions, temperance—rather, total abstinence—social purity, and every subject which touches our daily lives. Every member able to read is supplied with a copy of the daily readings arranged in three grades adapted to the understanding of the several classes, on which they are questioned at the meetings. For several months two, sometimes three, of these classes with a leader, have been out for a service in some village near by. The children sing and the leader talks to the people. The Bible pictures are used here as well in telling the good old story. Some Sabbaths as many as eight services have been held in as many villages. Thus far we fail to find much for the young people and children to do, with the exception of this Sunday work. The principle of doing all things, even the trifles of every day life, for Christ's sake, does not yet sink down into their heart. We look forward to the time when our people will do all in his name and for his glory. O that the Good Spirit would make these societies, in spirit and in truth, societies of Christian Endeavor!

J. P. Burkholder.

The Midweek Prayer Meeting.

BY JOHN WILLIS BAER,

General Secretary of the United Society of Christian Endeavor.

The Christian Endeavor societies of the land have had a part in sustaining the midweek service. I know that to be a fact; but there is more to be done, and we are to have a part in that, too.

The young people have been exhorted and exhorted again and again to support and sustain the weekly prayer meeting. They have responded to a large degree, especially by attendance, and have thus shown their good intentions. But they very naturally desire something more than exhortation, and ask the questions, How, when, and to what extent can we aid the meeting? It is taken for granted that in all the churches the pastors and older members are desirous of additional help from the young people in this direction. The amount and kind of this help must, of course, be determined by consultation with the pastor and by the needs of the church. Some prayer meetings are very dependent upon the young people. But is not this a practical suggestion for every society? Find out from the pastor about how many participants from among the ranks of the young people he would like to have in each weekly meeting. Then detail that number for each meeting, and let them feel the same responsibility for this prayer meeting as for their Christian Endeavor meeting. Some churches would like to hear from at least ten of the young people each week; others, fifteen; others perhaps twenty or even more.

Many of these younger Christians will take part simply by repeating verses of Scripture or stanzas of religious songs. Others will bear

testimony or offer prayer. Their participation will be brief, and will in no way crowd out the testimonies and prayers of older Christians, but will add much vigor and life to the whole meeting, and all will go away saying, What a good meeting we have had! How pleasant it is to hear from these young disciples in our church prayer meeting!

If the matter is left at haphazard, as it has too often been in the past, few young people will feel it to their bounden duty to participate in the meeting, where there are so many of their older friends who are at least under equal obligation. But if it is made definite and specific, if they feel that the church expects it of them, and their society has appointed them to this service, they will very rarely fail in their duty.

The appointments should be made quietly by the prayer meeting committee each week. The persons detailed should not be known by the society or by the church. This would not interfere with the participation of any others who desired to take part, but I believe it would practically solve the serious problem of blending the younger voices with the older ones, and would make of vital reality the cause of the Christian Endeavor pledge which says that the members of the society shall support their own church, especially by attending all her regular Sunday and midweek services.

The above suggestions, while not new to many, have been made with the sole intention of aiding the anxious and wearied pastor in his midweek service, and will not be used, of course, unless the pastor approves and can commend them.

And then, if I may be pardoned another word, is there not some thing for the pastor himself to do in this matter of making the midweek service more and more a meeting of vital, spiritual power? The problem of the midweek church prayer meeting is not so easy of solution as that of the young people's meetings. For that the young people feel their responsibility. The obligation to support it is rolled upon their shoulders alone. They divide the burden, if a burden it is, with no one else. In the midweek prayer meeting, however, the case is different. Timidity, bashfulness and modesty (both of the false and real variety), often seal the mouths of the most consecrated young people. They say to themselves, "What part can I take in this meeting that would be of any profit, when so many older and wiser members are present? Would it not look rather presumptuous for me to let my voice be heard by these fathers and mothers in Israel? Is it not the part of modesty for me to keep still?" Not being able to answer these questions to their satisfaction, they remain silent.

The pastor may exhort our young friends to his heart's content, but they will hardly be able to overcome these feelings, unwarranted though they may be, by mere exhortation. But in ninety nine cases out of one hundred they will obey the first definite suggestion from their pastor to come to his relief, if they really understand how he wants their aid. Let him ask the society to provide five, ten, fifteen or twenty participants for each prayer meeting, whose duty it shall be to take hold of the "cold end" of the meeting, to fill up the exhorting pauses with verses of Scripture, quotations from religious authors, or brief prayers or remarks of their own—a certain number whose duty it shall be to take part in some way before the prayer meeting hour has closed. If such a definite, specific request is made, it will very seldom be disregarded. I think I know enough of the Christian Endeavor societies throughout the country to know that they would welcome such a request. The prayer meeting committee, without putting any additional burden upon the pastor, would find each week those who were thus ready to support the meeting by their participation as well as by their presence. Different voices would be heard, and the benefit that would come to the young people themselves, as well as to the older members of the church can hardly be calculated.

Conversion of a Chinaman.

An old, white-haired Chinaman sat beside his stand in the busy street of Peking reading a book. Our missionaries in passing noticed him frequently, and one day one of them stopped and asked him, "Venerable old gentleman, what book do you read?"

"It is the sacred book of the foreigners," said he.

Of course the missionary was pleased to find him reading the Bible. Upon further conversation it proved that he was interested in the Jesus doctrine.

Step by step he was helped and led to Jesus. When he was told that if he was going to be a "Jesus man" he must shut up his shop one day in seven and go to worship, he exclaimed in surprise, "What, close my store one day in seven? Why,

I can't do that; it would ruin my business, and my family would starve. Many of my customers come from Tungehow fifteen miles away; they are just as likely to come that day as any other; and they will think I have given up the business, and go elsewhere. I will lose trade, and my family will starve. No, I cannot do that."

As the days passed by he came to understand and love the will of God, and at last he shut up his store on Sunday, and lived a consistent Christian life.

One day the Master said, "It is enough; come up higher."

The white-haired man was seen no more in the street or the chapel. We missed his voice in the prayer-meeting.

He went home and said, "The King is coming for me. I want to be clothed in white when he comes. Go, my son, buy the whitest cloth you can, and make my burial robes." They made the white garments with sad hearts they bathed his body, brushed out his white cue, and robed him in white, and thus he lay on the brick bed in his mud house, "waiting for the King."

He was very fond of the "Jesus songs." As long as he could he held his singing-book and sung hymns. At last he sung his last song on earth. He closed the book and laid it down, but he exclaimed many times, "Thanks be to God! Thanks be to God!" When he could no longer speak aloud, as they read the motion of his lips he was still saying, "Thanks be to God."

After he died his wife came up to me and said, "I want you to come down to see my old gentleman; he looks so happy, I could not have the cover pegged down until you had seen him."

I went with her to her home, and stood out in the yard under the mat shed and gazed down into the great coffin. It was made in a heathen shop, of course,—there are no others in Peking—and painted black inside. Away down in the bottom lay the white-robed saint, with heaven's peace on his old face; heaven seemed not very far away as I looked upon him.

His wife put away her own sorrow, and hastened from house to house to tell her heathen neighbors of the wonderful grace that had been given her husband. "Why, he lay dying and was not afraid! He sung songs and was happy and glad!" said she.

He was the first Christian who had died in that neighborhood. They had never heard or dreamed of dying grace, and it was a wonderful revelation to all.

"Sun Nai, Nai," I said to the widow some days after, "do you miss your old gentleman?"

"Miss Cushman," was her reply, "If a knife were to go through you and cut away one half of your body, would you miss it?"

"I think I should."

"Well, that is how I feel. So do I miss him." Oh, how many hearts the knife has gone through during the late war! I wonder how many Christian hearts have said, "God pity the widows in China and Japan."

I wonder, too, who will find when "the books are opened" that it was their pennies that put that Bible in the hand of the old white-haired man in Peking?—Gospel in All Lands.

AT THE RECENT Northfield Convention, Mr. D. L. Moody told how a big saloon and billiard-room in the section of Chicago where he was preaching, opened while he was there, and that an invitation was sent him. He went round, he said, during the day and asked if the invitation was genuine. The proprietors told him that it was, and Mr. Moody told them that he was coming round then to see the opening but if he saw anything wrong he should certainly speak about it. The proprietors said they didn't want him round there preaching and would not let him in, but he said that he had an invitation and they couldn't keep him out. Finally I agreed to compromise with them, said Mr. Moody, and told them that if they would get down on their knees and pray with me I wouldn't come around. They consented, and I prayed that God would ruin their business and save their souls.—Sel.

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