

YOUNG PEOPLE'S PAGE

"Let no man despise thy youth"—Titus 2-15

METHODS IN YOUNG PEOPLE'S WORK

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(Read at the Y. P. Rally at Fredericton.)

Let us consider possible methods, or ways, for conducting the regular services of Young People's Meetings—also, methods for conducting other meetings Young People might sponsor.

Some presidents of societies select the leaders for some time in advance. One president, whom I know, posted a typewritten list where the members could see it. If an appointed leader found it impossible to take charge of his service, it was his responsibility to see that someone else filled his place—for, indeed, what is more disconcerting than to go to a service and have an appointed leader fail to appear?

Some societies, instead of having the leader choose his own topic and Bible reading, have topics to assign them even as our Sunday School lessons are assignments. When the whole group is informed of the topic ahead of time, the services can be devoted to a more intelligent discussion and consideration of the topic at hand.

To have an older member of the church come in and speak occasionally is stimulating and shows the older folk what the young people are doing.

Sometimes, a service can be surprising in nature. I was told of one where the president handed out several slips of paper, one asking the bearer to take the chair, another, for the bearer to act as pianist, still another for the bearer to speak, etc. It required some initiative on the part of those taking part, but such a service would certainly breed interest and develop talent.

Another way I saw a president deviate from the regular style of services was to hand out a number of poems and inspirational reading matter pertaining to a given subject, to be read when called for by the president. In this way a number could participate.

For periods of time, societies might take up the study of some particular portion of the Bible, such as the Gospels, or Paul's writings.

A service given over to Bible readings, all members bringing their Bibles with them, is interesting. Very likely it will show some their need of becoming better acquainted with their Bibles. Christian young people should be shown the need of faithfully reading their Bibles. One society started picking out a book of the Bible for its members to read during the month, and a number responded who had not made it a habit before to read each day out of the Bible.

Still another type of service is that where an illustrated talk is given. If a society has a member who can give chart talks, that society is fortunate. Perhaps the pastor has accumulated some illustrated talks. If so, the young people can be greatly helped by having him give them.

Whatever method may be used, let us not get far from the trend of evangelism. There are those in our meetings whom we might reach if we would concentrate our efforts. One way is to have a prayer list and pray definitely for the unsaved and for things we would like to see come to pass.

As to music, meaningful and spirited choruses are to be prized by a Young People's Society. We aim to not only help the Christians, but also to win the unsaved; and aside from the blessing we receive from music, it attracts the

world. Would it not be a good idea to have a special number planned for each service besides the other singing?

We realize there must be a great deal of adapting the work of a society to its community. The methods used for conducting the regular services depend, a great deal, on the type of its members—their educational advantages, their age, their response to leadership, whether or not the majority of those attending are Christians. Likewise, the opportunities of the society to do outside aggressive work is largely determined as to whether its community is in the country, village, or city. Let me suggest some opportunities of which, if in their reach, Christian young people should take advantage:—Visiting hospital wards, holding services of good cheer in old people's homes and in alms houses, holding jail services, and conducting outdoor meetings.

Another opportunity which is ours is to distribute tracts. If we live in the country where we cannot place tracts in public places, we can at least distribute them among our neighbors. Our pastors would be glad to help us get in touch with a Tract Society.

A group, of which I was a member at one time, became interested in getting Bibles into the rooms of the hotels in their city—and the expense was too great for us to bear alone. We got in touch with the Gideonites, an organization interested in this work, and they presented this project to the preachers' association of the city. The outcome was that a very prominent hotel was supplied with Bibles—one to each room.

Wherever the society is, opportunities are not lacking. Perhaps a devout group of young people can supply the pulpit of their absent pastor.

Let us each ask ourselves, "What is that in thine hand?"—and whatever we find to do, let us do it heartily as unto the Lord.

FOR SUCH A TIME AS THIS

In his book, *Elijah the Man of God*, Mark Guy Pearse says, "Every age must have its own proof." The church cannot inherit the evidences, she must create them." He is speaking of the need of the church producing a present day proof of the religion of Jesus Christ. We may tell of the triumphs of the Apostles, and the fame of early Methodism, but "If the gospel cannot do to-day what it did aforetime it is a failure." We may gain inspiration by recalling what our forefathers have done, but they cannot serve our day. Could they be raised from the dead, they would fail at the task confronting us. They were great in and for their day, but they and their works have forever passed on. They gave the world proof of Salvation, but that proof can never be resurrected. To-day must produce its own proof.

Every age and every crisis has had its call, "Whom shall I send, and who will go for us?", and every age has had its Isaiahs who have answered, "Here am I; send me." To-day's call in behalf of a lost world is the same, and the world is waiting for the proof of the power of our gospel. No half way proof will do, for the world sets a standard of righteousness that can only be met by a sanctified experience. The

world demands perfection and brands as unchristian anything less. But it can be shown that God is still able to save the sinner, sanctify the consecrated soul, and keep the heart free from sin. It can be demonstrated that young people can live a life unspotted from the world. The world can have practical proof of the religion of Jesus Christ.

The burden of that proof rests upon us. We will not know the full reason for our young people's organization until we have demonstrated to the limit of our capacity the wonder working power of Christ. God has placed us here to make up the hedge, to fill the gap, to supply a need,—yea, He has placed us here in a time of crisis. Who knows but what we have "come to the kingdom for such a time as this."

HARVEY J. S. BLANEY,
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THE NEED OF THE HOUR

D. Rand Pierce

The need of the hour is a visit,

A visit from heaven above;

An opening up of the windows,

For a Holy Ghost shower of love!

The ground all around is so thirsty,

The famine so widespread and sore,

That 'tis time for God's Zion to travail

Till the flood-gates of grace life once more!

Seek again the stray key to the closet;

Bend again the soft knees that complain;

Battle on till once more the lost habit

Of prayer thrills the bosom again!

Till a Pentecost, fresh and o'erwhelming,

Rushes down in its glory and might,

And the church, like a conquering army,

Again routs her foes in the fight!

Till the love that drove Jesus to Calv'ry,

Shall melt us and mold us and we,

Like our Lord, gladly lay down for others

Our lives till His kingdom we see!

THE CONSERVATION OF TIME

There must be time given to preparation as well as to performance. The days and years that are spent in getting ready are never lost. Jesus gave thirty years of his short life to quiet and secluded preparation for the three years of activity among men. Our time is not rightly divided unless we make full provision for preparation periods.

A ruler has his high office and everyone recognizes it as a trust. It is not given to him for his own pleasure or profit. It is not his to do with as he pleases. With the gift go certain obligations. So it is with our time. The mistake of considering it as our absolute possession is a radical one. Time is a trust. It is a talent to be administered, not a gift to be spent selfishly. In a noble life the time employed in service should be greater than the time used for self.

The habit of saving is a significant trademark upon any young man's life. And the habit of saving time is more important than the habit of saving money.—Selected.