

YOUNG PEOPLE'S PAGE

"Let no man despise thy youth"—I. Timothy 4:12

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REV. PAUL S. REES TO BE SPEAKER AT TORONTO Y. P. CONVENTION

Plans for the Eastern Canada Young People's Rally, scheduled for Labor Day week-end of next year, continue to develop under the blessing of God. So many incidents have given evidence of the apparent assistance and guidance of the Spirit in the matter, that we feel confident the plan is of Divine origin. May He who "guideth with the skilfulness of His hands," enable us to cautiously seek His will in every move.

Rev. Paul S. Rees, minister of the Pilgrim Holiness Church, and one of the most outstanding preachers in the holiness movement of this century, has been engaged as special speaker for the Rally. Every report we have heard of Brother Rees has been favourable. Although a young man, he has had a wide experience in the field of evangelism, and in his ministry of the Word has given evidence of exceptional natural ability as a pulpit orator. We feel deeply grateful that the Lord has made it possible for this man of God to be with us, and we are confident that his ministry will be highly beneficial to all those attending the Convention.

In order to learn, as near as possible, the number of visiting delegates that will be present, we are asking that all those who expect to attend this meeting communicate with us. The entertainment committee desires to get an idea of the number they will need to care for so that they may plan accordingly.

Now you may feel that September, 1939, is far distant, and that it is too early to lay any plans yet, but the months will pass very rapidly and the time of the Rally will be here before we are ready for it, if we don't begin to plan early. If we can get a few cars, fifteen or twenty young people can get to this meeting without a great deal of expense. The roads are good all the way, paved nearly every mile, and the scenic beauty of the different routes is beautiful. I don't know of any way to spend a more enjoyable holiday than for a number of Christian young people to pool their funds, and go to this great Rally. To help us get an idea of who and how many plan, D. V., to make this trip (that is, as near as we can at this time), we ask that you communicate with your Y. P. Editor, that he in turn may as early as possible send word to the entertainment committee. If you have a car and would be willing to take a number with you, let us know what you would make the trip for so that we may get an idea of the expense to each individual. We can give you quite a definite idea of the mileage and running expense of the trip.

This event is going to be too good to miss, if we can possibly attend. Let us begin planning for it early. If you are interested and need information re expenses, etc., write me a line. I shall be glad to help in any way I can.

Further developments in our plan will come to you through our Y. P. Page. At present we have settled on the date—Aug. 31st-Sept. 3; the place, Toronto; the speaker, Rev. Paul S. Rees.

Would you like to attend? If so let us hear

ANSWERS TO BIBLE QUESTIONS IN LAST ISSUE

1. There are sixty-six books in the Bible, thirty-nine in the O. T., and twenty-seven in the N. T.
2. 2 Tim. 3:16; 2 Peter 1:20, 21.
3. One hundred twenty years. Gen. 6:3.
4. Because of their wickedness. Gen. 2:5-7.
5. One hundred fifty days. Gen. 7:24.
6. Enoch. Gen. 5:24.
7. Bethlehem. Micah 5:2.
8. "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself." Matt. 22:36-40.
9. Nicodemus. John 3:1-2.
10. Luke.

CHARACTER OF A HAPPY LIFE

How happy is he born and taught
That serveth not another's will;
Whose armour is his honest thought
And simple truth his utmost skill!
Whose passions not his masters are,
Whose soul is still prepared for death,
Not tied unto the world with care
Of public fame or private breath.

Who envies none that chance doth raise
Nor vice; who never understood
How deepest wounds are given by praise;
Nor rules of state, but rules of good;
Who hath his life from rumors freed,
Whose conscience is his safe retreat;
Whose state can neither flatterers feed,
Nor ruin make accusers great.

Who God doth late and early pray
More of His grace than gifts to lend;
And entertains the harmless day
With a well-chosen book or friend.
This man is freed from servile bands
Of hope to rise, or fear to fall;
Lord of himself, though not of lands,
And having nothing, yet hath all.

—Wotton

FRANCIS ASBURY'S CONSECRATION

The Christian Standard

One has said, "Entire consecration embraces three things—being, doing, and suffering. We must be willing to be, to do, and to suffer all that God requires. This embraces reputation, friends, property and time. It covers body, mind, and soul. These are to be used when, where, and as God requires, and only as He requires."

Since the days of Paul few men, we believe, have lived a life so consecrated to God and His service as Francis Asbury. Converted in his father's barn when he was about fourteen years of age, he began to hold class meetings and to preach. His zeal was manifest to all. Besides his Sabbath labors, he would preach during the week from three to five times. At twenty-two he gave up his business and consecrated himself wholly to God and His work. When twenty-six years of age

from you. If you desire an answer, please enclose a stamped envelope.

he was convicted that America was to be his field of labor. This conviction deepened until the hour arrived when with tears, he bade his affectionate parents farewell and sailed for America, never to see them again in this life. The burning zeal of this man for the lost of America is a distinctive mark of his consecration to the divine call. For forty-five years he travelled from state to state, preaching and having charge of the general interest of the Church. He preached seventeen thousand sermons and ordained upwards of three thousand preachers. The extent of his labor and suffering in his wilderness itineracy will best be known when his reward is seen. Asbury's spirit of sacrifice was another mark of his devotion to the work.

When the Revolutionary War began another glimpse of his consecration may be seen. Because of his convictions and nationality his situation was trying. Many of his brethren preachers returned to England, but after a day of fasting and prayer he said, "My convictions are as clear and strong as ever that it is my duty to remain." In Maryland he was required to take the test-oaths which meant to take up arms if called upon by the authorities; this was against Asbury's conscience as a preacher of the gospel. He sought refuge in Delaware. Here he wandered in seclusion and later found shelter in the home of Judge White. He remained two years and one month in retirement. Referring to this Asbury said, "I am under some heaviness of mind. But it is no wonder; three thousand miles from home, my friends have left me; I am considered by some an enemy of the country, every day liable to be seized by violence and abused. However, all this is but a trifle to suffer for Christ and the salvation of souls. Lord stand by me!"

Francis Asbury was a lone man, without wife, home or kindred. His reasons, under such conditions, for remaining single reveal the greatness of his character and his loyalty to the work. He says, "At twenty-six I came to America. Thus far I had reasons enough for a single life. It had been my intention to return to Europe but the war continued and it was ten years before we had lasting peace. This was no time to marry or be given in marriage. At forty-nine I was ordained Superintendent or Bishop of America. Among the duties imposed upon me by my office was that of travelling extensively, and I could hardly expect to find a woman with grace enough to enable her to live but one week out of fifty-two with her husband; besides, what right has any man to take advantage of the affections of a woman, make her his wife, and by voluntary absence subvert the whole order and economy of the marriage state by separating those neither God, nature, nor the requirements of civil society permit long to be put asunder. It is neither just nor generous. I may add to this that I had but little money, and with this little I administered to the necessities of a beloved mother till I was fifty-seven. If I have done wrong I hope God and the sex will forgive me. It is my duty now to bestow my pittance I have to spare upon the widows