

7-10, 1892, to be held at the Madison Square Garden, Fourth Avenue and Twenty-sixth street. A committee will be in constant attendance at the church.

How to reach the church.—From down town take any up town horse-car and get off at Fifty-sixth street. The church is on Fifty-sixth street, two hundred feet west of Eighth Avenue. The Sixth Avenue Elevated Railroad will put you off at Fifty-eighth street and Sixth Avenue, or at Fifty-third street and Eighth Avenue. The Ninth Avenue Elevated Railroad will put you off at Ninth Avenue and Fifty-ninth street. It is but a few minutes walk from any of these stations to the church; but the most convenient is Fifty-third street and Eighth Avenue.

HENRY MILSON, *President.*

ALFRED SHORT, *Secretary.*

ROBERT C. DYHER, *Chairman Social Com.*

RELATION OF THE ACTIVE TO THE ASSOCIATE MEMBERS.

(Read before Y. P. C. E., of first Christian Church, Springfield, Mo., by Miss Fannie Hunt.)

The Young People's Society of Christian Endeavor is an organization, in the church, having for its specific object the development of the spiritual growth of the young people.

We pledge our loyalty, first and above all, to "Christ and the church," secondly to the Pastor and Official Board of the church with which we are connected, that we owe allegiance to none other, and that we will work in our church in the best way that may be disclosed to our united wisdom.

The constitution of our society provides for three classes of members, *i. e.*, active, associate and affiliated or honorary.

The subject of this paper deals with but two classes, active and associate. The active members are those that have accepted Christ and are desirous of accomplishing the object set forth in our constitution. To this class belongs, as a matter of course, responsibilities, privileges, opportunities and blessings that come not to the associate member. The associate member may or may not be a professor of religion, and must be a worthy character, therefore the pledge taken, and the work imposed upon this class must of necessity differ from that of the former. Seeing, too, that the members of this class are not enjoying all the privileges of the active member, nor bringing into play the possibilities for increased good to self or others, the important question comes, "what relation, or better, what should be our attitude as active members toward the associate?" If active membership is the better then we should do our best to induce them to become active.

There is no feature of the Christian Endeavor movement which deserves our more thoughtful consideration. It is here the real work of our society largely consists, in first gaining and then transforming them into active members.

The fact that a person has become an associate member is sufficient proof that he or she is to some extent interested in their soul's salvation, (true, other motives may influence some, but we will not consider such). Then every active member of the Christian Endeavor Society ought, in virtue of his pledge, in virtue of his promised fidelity to his church, in virtue of his personal consecration to Christ, be an active worker in winning all such persons to Christ, remembering that it is not by our own might nor power, but by the power and spirit of God that we are to accomplish this work. And to do this, over and above all things, I place that highest and most effectual power and privilege "prayer" in the hands of every Christian Endeavorer. Christ set us the example. Let us pray for tact, and for wisdom, that we may win in this work "for Christ and the Church." In the seventeenth chapter of John, Jesus says, "neither pray I for these alone, but for them also which shall

believe on me through their word." Let us then not only in our public meetings, but in our closets ask God to help us to lead them unto the full light of the gospel.

There are many very important things to consider in this work, one is the importance of *knowing our associate members* and of showing a hearty sympathy with them, and to make them feel that we are interested in them, another is to be well acquainted with the *way of salvation* so as to present it to them. The most potent factor in the hands of every active member is the Bible, he or she should be conversant with the most pointed scripture passages, and be able to bring the awakened member face to face with God's word. Man by living right, by setting a proper example in all the relations of life—personally united to Christ in consecration, yielding ourselves *wholly* to Him, living so as to adorn the doctrine of God, and studying to show ourselves approved unto God, workmen that need not be ashamed, *rightly dividing the word of truth, our hearts' desire will be accomplished.* Let us go forward using our personal influence with all the fervor and enthusiasm of an ardent consistent Christian. In other words—let our light so shine among men that others seeing our good works may glorify our Father which is in heaven.

In our consecration meetings we should make our associate members an object of special thought and attention, we the acting members should take part so promptly and cheerfully that the associate members may be led to regard it not as a task, but a great privilege.

The prayers must be from the heart, and the consecration real. Let us take care that our conduct *AFTER* the meeting is *Christian* conduct, that we do not destroy the good impression made during the meeting. Frivolity and lightness before and after, tend to destroy the desired effect. I do not mean to say draw a long face or assume a sad countenance, but on the contrary give them the bright and happy Christianity that Christ gave us. It is beautiful to hear in the prayer meeting one who is gifted in speech and prayer, but sometimes far more beautiful than that, is to live "for Christ and the church." There is no abiding power in your life or mine until the day comes when we shall keep our conduct abreast of our profession. There must be something *back* of our profession and that is a *consistent life.* We are taught in the word of God to be *doers* of the word, and not hearers only; and that "faith without works is dead." We are all to a greater or less extent examples for our fellow creatures. It has been said that every action, no difference how great or small, how good or how evil, contains *something* that is likely to be noticed. The active Christian Endeavor member who is no loyal to all his church services, is not one to follow as an example. We are laborers together with God, and let us go on with confidence, knowing that our great commander is with us always, "even unto the end of the world." If each of us in our own place does our duty faithfully, we will receive that which is better than any earthly laurels, and gives more joy than earthly triumphs.

There is nothing in life that can be obtained without effort. No joy so sweet as that arising from the consciousness of duty well performed. May we then study well the past—act wisely in the present, and have a well grounded hope for the future, so that when the angel reapers come, may they find a rich harvest in the field where we have watched, and toiled, and prayed, and died.

SOCIETY.—"An organization for promoting the refinement of the highest classes. Elegant dullness in splendid attire and illuminated by brilliant gas. The brown hue on the upper crust of humanity. In society men are what they represent. In the family they represent what they are."

CALLED OF GOD.

Read at the Woman's Aid Society of Coburg Street Church, St. John, N. B., April 25th, 1892.

We will direct our thoughts for a few moments to God's call to Abraham, which may be found in Genesis xii. 1-9.

The first thing which attracts our attention is the abruptness of the call.

Abraham was now well advanced in years; had gathered the comforts of home around him; was dwelling in peace with his kindred, enjoying their friendship and hospitality. But the command comes: "Get thee out of thy country, and from thy kindred and from thy father's house into a land which I will show thee; and immediately follows the blessing which God will give him if he, without hesitation, will obey the call. For, says God, "I will bless thee and make thy name great, and thou shall be a blessing;" and then makes the final promise: "In thee shall all the families of the earth be blessed." We read that Abraham at once obeyed the call, and, with his wife and servants and all the substance they had gathered, started out for this land which God had promised to show them. We can imagine his friends and neighbors using every argument for him to give up this undertaking. "Why," they would say, "you do not even know the country to which you are to go. If God would only make that known to you it would not seem so lonely a journey; but to leave home and friends and start out into a new life, as yet unknown to you, to us seems a great mistake." Thus we can imagine them using this and similar arguments. But Abraham will not listen to them, but, as I said, at once obeys the call. This is well pleasing to God, for all through His word, we always notice, God demands implicit faith and prompt obedience. But how often we hesitate, and because we cannot see the end from the beginning, the call which is plainly heard is often slighted and God's holy spirit grieved. All through the Scriptures we have characters given us for our example, but I fear we often hesitate to follow in their footsteps. We all know that in obeying God's call Abraham was more than compensated for all he endured. God is the same God to-day, and we who are called, although not by audible tones, but by the word of God, are expected to respond as quickly and cheerfully as did faithful Abraham, and if we obey we'll be as blessed as he. We notice when one is called of God, immediate action is at once expected. Thus, when the woman stood wondering at the empty sepulchre, they were told to hasten and tell the glad news that He had risen, and we read they started on the way with "fear and great joy." The same honor has been conferred upon us as upon these women, and should we hesitate to make it known? We often hear it said, "Woman was the last at the cross, the first at the grave and the first to proclaim a risen Saviour." Sometimes I almost fear we say this in the spirit of pride, instead of being deeply grateful for this honor thus conferred upon women and which is still extended to all the Christian sisterhood. I wonder we do not realize this more, and do more to help those who are still in darkness and superstition, who have never heard the call, for "How, then, shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" We read in Philippians of those "whose names are in the book of life." Have we not all asked ourselves, "Is my name written there?" If we truly desire and expect this we must be workers for Christ, not only be satisfied we are called ourselves, but never rest until we make every effort to present God's word as the only guide to those who would seek "this city, which is out of sight." That we may all endeavor to do more than we have in the past for God's glory is the prayer of your sister in Christ.

A. S. M.