

Young People's Work.

FOR CHRIST AND THE CHURCH.

The delegate from the London Y. P. S. C. E. to the annual meeting was pleased to report the work of that society other than financial, referring to the spiritual upbuilding of character.

During the past year four of our members who had been associate members were baptized, united with the church, and took active membership in the society. Last year's pledge of \$10 has been paid to home missions.

Having pledged ourselves to pay \$50 or more during the coming year towards the liquidation of the debt on the church property, we do not consider it advisable, for the present, to bind ourselves to contribute a definite amount to home missions; should we, however, find ourselves in a position to aid in that good work during the ensuing year, we will gladly do so.

Our weekly prayer meetings are well attended and are full of life. We trust they will continue to grow in usefulness and in interest. There can be no question that the society has been of incalculable benefit as a training school for developing the young Christian. Many of our members have, through its instrumentality, become active and efficient workers in the kingdom of our Lord, who; in the absence of such an organization, would, in all probability, have remained in the back-ground owing to diffidence in making their first efforts in the presence of the older members of the church.

We send Christian greetings to our brethren in general convention assembled, and pray that the blessing of our Heavenly Father may rest upon their efforts for the extension of the kingdom of our Lord Jesus Christ.

The Relation of the Y. P. S. C. E. to the Church of Christ.

Outline of an address delivered at the annual meeting held in Everton, Ont., June 2nd, 1893, by J. A. Brennstuhl, of Poplar Hill, Ontario:

Introducing the subject, I would say that I have found this society to be very helpful to me in my work as pastor, both in trying to build up Christian character and to win souls to the service of Christ from the world. "The subject assigned to me by your committee seems to imply that there is some kind of relation existing between the church or congregation and the Y. P. S. C. E. We purpose to investigate together what that relation really is. Is it independent of the church? or, is it a church within the church, and still independent? Or, is it an organized form of activity of a part of the church of Jesus Christ?"

I take the latter question to state about its true and proper relation to the church, for the following reasons:

1. The motto is, "For Christ and the Church."

(1) Y. P. S. C. E. was organized for this purpose. I refer to Facts about Christian Endeavor No. 3. "For the training of young converts for the duties of church-membership; to promote an earnest Christian life among its members; to increase their mutual acquaintance, and to make them more useful in the service of God."

(2) We live for this purpose. See Fact No. 4. "It exists to make young people loyal and efficient members of the church of Christ. Like the Sunday school, each society is in some local church, and in no sense outside of that church."

(3) We work for this by devotion and prayer. See Fact No. 8. "The society promotes the spirit of loyalty to one's own church." Cf. Fact No. 9. "For Christ and the Church;" a motto

which the young people have accepted with great enthusiasm, and which everywhere they have inscribed upon their banners." See also Fact No. 10. "The constitution is entirely flexible, according to the needs of the local church." Cf. hymn No. 10.

"For Christ and the Church! O hear the glad sound;
For Christ and the Church! Let our watchword resound;
For Christ and the Church! By His grace we will give
Our whole-hearted service as long as we live."

Therefore, we do nothing against "Christ and the Church," but all for them.

2. The pledge, solemnly made to Christ, our Saviour.

(1) "To support my own church in every way." (See the whole pledge.)

3. See Fact No. 15. "Each society, next to Christ, is amenable to no authority save that of its own church and its own pastor. Every society manages its own affairs and is subordinate to its own church."

4. These young people so organized as to the "active members," are Christians, and therefore a part of the church—under the great head of the church, Jesus, the Christ; and they ought to be willing to be taught by His ambassadors, the apostles. Listen then to Paul and Peter, inspired to teach aright. 1 Cor. xvi. 16; 1 Cor. xii. 12-27; Eph. v. 17-21; Phil. ii. 5-11; 1 Peter v. 5-7.

5. We all ought to learn to respect proper authority; and to listen to its suggestions—heed them—obey them, if right in the sight of God. "Old men for counsel, young men for war." See Heb. xiii. 17.

6. Let every man, woman and child in the kingdom of Christ be an earnest, aggressive worker "For Christ and the Church," in a united way, in one glorious fellowship of service and helpfulness. "For one is your Master, even Christ; and all ye are brethren." See hymn No. 2.

"Onward, Christian soldiers, marching as to war,
With the cross of Jesus going on before,
Christ, the royal Master, leads against the foe;
Forward into battle, see His banners go."

C. E. Prayer-Meeting Topics.

BY GEO. FOWLER.

July 23.—Fellowship in Work. Acts xviii. 3; John xi. 20-26.

The word fellowship expresses a very close relationship between those who have entered into that state.

Paul had but little success in the worldly-wise city of Athens. He remained but a short time and departed for Corinth as his next field of labor.

Owing to the covetous merchants and traders of that greedy city, the apostle was determined that he would accept no money from them, that he might stand forth as one whose only desire was not to accumulate wealth. He was a tent-maker, making them of the hair-cloth woven from the hair of the goats that inhabited the district. He was fortunate in finding a Jew of Pontus, named Aquila, who worked at the trade with his wife Priscilla. They no doubt had been converted to Christianity. Paul entered into fellowship with them. In Corinth, and later, in Ephesus, he worked with them and shared in the profits, which were very scanty. Paul formed a life-long friendship with this most worthy and excellent couple, and it was one to which he owed many pleasant, profitable and enjoyable hours.

The joys and pleasures of Christian fellowship are rich and pure; but the fellowship which we have with "the Father and with his Son Jesus Christ," is a privilege so exalted, that in this

world we are not able to comprehend its worth.

In that most beautiful and sublime prayer of our Lord poured forth just before His betrayal, He prays the Father that our relationship may be very intimate; "that they all may be one, as thou Father art in me, and I in thee, that they also may be one, that the world may believe that thou hast sent me."

We as Christians have an important work to do. The world is to be won for Christ. We are to co-operate with God in accomplishing this work entrusted to His church. If we would obey, we must be united, harmonious, one. Fellowship in work. Love must bind our hearts firmly together in Him. "And I have declared unto them thy name, and will declare it that the love wherewith thou hast loved me may be in them and I in thee." If this prayer of our Lord would be answered to-day, what a mighty revolution would be wrought! Sectarianism, religious bigotry and jealousy would be forever swallowed up by the great ocean of love. This union is of vital importance, for springing from this as a result is the fact, "that the world may believe that thou didst send me."

July 30.—The danger of becoming hardened. Acts xix. 9; Mark xvi. 9-14.

Paul is on his third missionary journey. He has entered Ephesus, one of the greatest and most celebrated cities of the ancient world. In this city was one of the most magnificent temples ever built by man, the temple of the goddess Diana. The city is now utterly destroyed. What was once the pride of the world is now a heap of ruins. In this city about eighteen hundred and forty years ago, the apostle Paul entered into the Jewish synagogue and preached Christ. For three months he remained with them, reasoning and persuading as to the things concerning the kingdom of God. The result was, many believed and obeyed, while others were hardened and disobedient.

How are our hearts hardened? God does not harden our hearts by a direct act of His omnipotence; for if He did we would not be responsible.

In Exodus iv. 21, it says that God hardened the heart of Pharaoh. This was done not directly, but indirectly, though God's goodness and mercy extended to the Egyptian king, but which was rejected; then Pharaoh hardened his own heart, as it is related in Ex. ix. 34.

We have the gospel of Jesus Christ, which is God's power unto salvation. Every time we hear and do not obey, we harden our hearts.

The Jews of Ephesus that heard Paul preach Christ and opened not their hearts resisted the Holy Spirit—Acts vii. 51—and rejected Christ. The result was what it could not otherwise have been, the hardening of their hearts. The same things are true to-day. We have the same Christ, and the same Holy Spirit speaks to us through the Gospel, and the same result follows if we are disobedient.

"Wherefore even as the Holy Spirit saith: 'To-day if ye shall hear his voice, harden not your hearts as in the provocation.'" Heb. iii. 7, 8.

"But exhort one another, day by day, so long as it is called to-day; lest any of you be hardened by the deceitfulness of sin; for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end." Heb. iii. 13-15.

Guelph, Ont.

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Facts on "Young People's Work" Gleaned at the Everton Convention.

Were one the possessor of oratorical powers, they might be fitly used in portraying to you the effects produced on both heart and mind by the all-inspiring, soul-stirring and heart-felt remarks from pulpit and in general discussion to which it was the privilege of your delegate to listen during the week of convention at Everton, and by the sight of countenances which bespoke natures, subdued and made glorious, as they reflected the meek and peaceful mind of their Master, Christ.

Some one has said that the New Testament was written to answer two questions: 1st, How may one become a Christian? The answer comes down to us in Holy Writ, "Obey Christ as a Commander." 2nd, How may one be a faithful Christian, and the answer comes, "Use Him as a copy to be imitated, and thus have life and that more abundantly."

The value of a church depends on its power as a radiating centre of useful work and zealous influence; how grand to be a high reflector of Christ in life and character! As Christian Endeavorers are we striving to attain that pre-eminence? How? By fulfilling the promise we made when we signed the pledge, "making it the rule of our life to pray and to read the Bible every day," thereby learning of Him and His life, whom to know, is life eternal, which knowledge is verily a power, for after we have accepted the faith whereby we alone are at liberty to sign such pledge, we must do or act, for, after faith, doing is the means of salvation (1 Cor. xv). May we as individual members of this Society strive to please Him who has bought us so dearly, and who looks down in sorrow at our actions of thoughtlessness or wrong.

In conversation, I found, I am pleased to state, the sister societies among the Disciples hold the C. E. of London Christian Church in high esteem, and gratitude is felt for the interest this young church has taken to further the cause in the city. We trust that the report of next year's work may be still more encouraging and zeal-inspiring to other societies who labor under disadvantage, of which this Society's members have no conception. It is ours, as individual members, to work out such a report.

Under the heading of work or ways and means suggested for the furtherance of the work, may be mentioned: The great desirability of having lectures on Y. P. S. C. E. work as a means of stirring up members to arduous enthusiasm.

Another phase of work for the Endeavor Society was the practice of having a certain number banded into a Sunday School Committee, who come prepared each Lord's day to act as substitute teacher of any class whose regular teacher is unavoidably absent. No active member's work is done if he or she is not prepared to assist in that capacity, for is not our motto, "For Christ and the Church?"

The great necessity for systematic giving in Sunday schools and societies was recommended.

Many useful hints on Sunday school work were thrown out, which may here be only slightly mentioned:

1st. Weekly meetings for the study of the lesson, to be regularly attended by each teacher.

2nd. Teachers' meetings for business, suggestive remarks on methods, etc.

3rd. Monthly examinations (as found in the EVANGELIST) would prove an incentive to any intelligent scholars.

4th. Written exams. would be conducive to a thorough knowledge and love of the Scriptures.

5th. The time for teaching in class should not be less than 35 minutes, which would enable the teacher to appeal to the mind, to the memory, to the conscience and to the heart of the pupil in order that the aim of the teacher might be gained, namely, giving the child that knowledge which would eventually lead him to accept Christ.

Time will not permit me to mention still further the suggestions, etc., for the advancement of the church work, but the main point, which most strongly forced itself upon the heart and conscience seemed to be the value of Christ-like lives among the members of Christ's church or in any of the departments of that work, and the need of more individual effort of helping those who are more prone by nature to think lightly of their pledge, not alone their pledge to the Society, but to Christ Himself, when they took the step, that placed them in the eyes of the world, as active members in His service, and then

"By reading and study, endeavor to know,
The will of the Lord thus in knowledge to grow:
Earnestly striving to keep His commands,
And doing the work He has placed in our hands."

May our lives, as Endeavorers of this Society, prove us a well-disciplined army of Christian soldiers, keeping step, and marching forward, under the glorious banner on which is inscribed, "For Christ and the Church," to assist in the conquest of the world from sin and all its woe, ever endeavoring to attain that reward which is promised to the faithful, and ever keeping in mind the words of Jesus—"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke ix. 62). I. P.

Y. P. S. C. E., London.

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