

CHRISTIAN ENDEAVOR SOCIETY.

"What's in a name?" A great deal, and this Society has chosen a very happy and significant name, which at once appeals to all hearts, since everybody wishes to be Christian, and every Christian is urged to endeavor. The Society has only been in existence about six years, but the fact that it already has a constituency of a hundred and fifty thousand is a proof that it meets a need which must have been almost universally felt. Such is, indeed, the case, and many ministers, and those who have at heart the welfare of individual churches, will be the more disposed to adopt it, because it serves to keep the young in their own particular church. The Society originated in the mind of an American minister, the Rev. F. E. Clarke, of Boston, came to England recently at the special request of the Sunday-School Union in order to explain its aim and constitution. In Mr. Clarke's church there had been a religious revival, and large numbers of young people especially had given their hearts to God. These young disciples were at once the joy and the care of the pastor, who knew that great wisdom and prudence were necessary to keep them true to the Saviour and the Church. Mr. Clarke had probably known other revivals, which had seemed great, and yet had amounted to little, because after the excitement had passed almost nothing had been done to retain those who were affected. He knew that the most important part of a revival among the young was to train them and set them to work. The young people leave our churches and schools because there is nothing for them to do, and therefore nothing to keep them. Mr. Clarke wanted his gain of new converts to be a real and lasting one, and so he and his deacons prayerfully considered the matter, and the Young People's Society of Christian Endeavor is the outcome of this consideration.

The constitution drawn up by Mr. Clarke and his helpers has since undergone revision, but it remains essentially the same as at first. The object of the Society is 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." The members consist of three classes, Active, Associate, and Affiliated, or Honorary. The active members are young persons who believe themselves to be Christians, and sincerely desire to live the Christian life. Voting powers are vested only in the active members, and these are required to sign the following:

ACTIVE MEMBERSHIP PLEDGE.

Trusting in the Lord Jesus Christ for strength, I promise Him that I will try to do whatever He would like to have me do; that I will pray to Him and read the Bible every day, and that just so far as I know how, throughout my whole life, I will try to live a Christian life.

Signed.....
Date.....
Residence.....

The associate members are worthy young persons, who are not at present willing to be considered decided Christians. They are expected to attend the prayer-meetings, but not to take part in them, and they are to have the special prayers and sympathy of the active members. The class of affiliated, or honorary members, is provided for Christians of mature years, who wish to have some connection with the Society, although they are unable to attend all the meetings. Each Society is to have a president, who shall, if possible, be the pastor of the church, a vice-president, recording secretary, corresponding secretary and treasurer, who are to be chosen from among the active members of the Society. There are also various committees—a Look-Out Committee, a Prayer Meeting Committee, a Social Committee, and an Executive Committee, each consisting of five active members. Other Committees may be—the Sunday-school Committee (to get new scholars and visit absentees,) the Calling, or Visiting Committee, the Music Committee, the Flower Committee, the Temperance Committee, the Relief Committee, and the White Cross, or Purity

Ho! Reapers of Life's Harvest.

"The harvest truly is plenteous, but the labourers are few."—MATT. IX. 37.

I. B. W.

B. WOODBURY.

Musical score for "Ho! Reapers of Life's Harvest." It includes a vocal line and a piano accompaniment. The lyrics are: "Ho! reapers of life's harvest, Whystand with rusted blade, Un-til the night draws round you, And day begins to fade? Why stand ye i- dle, wait- ing For proach- ing, And soon will come a- gain? The Mas- ter calls for reap- ers, And reap- ers more to come? The gold- en morn is pass- ing, Why sit ye i- dle, dumb? shall He call in vain? Shall sheaves lie there un- gathered, And waste upon the plain?"

Come down from hill and mount
In morning's ruddy glow
Nor wait until the dial
Points to the noon below;
And come with the strong sinew,
Nor faint in heat or cold,
And pause not till the evening
Draws round its wealth of gold,

Mount up the heights of wisdom,
And crush each error low;
Keep back no words of knowledge,
That human hearts should know.
Be faithful to thy mission,
In service of thy Lord;
And then a golden chaplet—
Shall be thy just reward.

Committee. Perhaps the Look-Out Committee, whose duty it is to keep all the others up to the mark, is the most active of them all, but it will be seen that something to do is provided for every member, and this, we think, accounts more than any thing beside for the success of the Society.

The pledge given above is that which is adopted in some English churches—notably the Crewe Congregational Church, where there is a good Christian Endeavor Society in full working; but the original pledge is more stringent still, and proves how the weekly prayer-meeting is the real centre of the Society:—

As an active member I promise to be true to all my duties, to be present at, and to take some part, aside from singing, in every meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master Jesus Christ. If obliged to be absent from the monthly consecration meeting, I will, if possible, send an excuse for absence to the Society.

The following extracts from the constitution and by-laws show the stress laid upon

THE PRAYER MEETING.

1. All the active members shall be present at every meeting, unless detained by some absolute necessity, and each active member shall take some part; however slight, in every meeting. To the above all the active members shall pledge themselves, understanding by "absolute necessity" some reason for absence which can conscientiously be given to the master Jesus Christ. The meetings shall be held one hour, and at the close, some time may be taken for introduction and social intercourse, if desired.

2. Once each month a consecration or experience meeting shall be held, at which every active member shall speak concerning his progress in the Christian life. If any one chooses, he can express his feelings by an appropriate verse of Scripture or other quotation.

3. At each consecration or experience meeting the roll shall be called, and the responses of the active members who are present shall be considered as a renewed expression of allegiance to Christ. It is expected that, if any one is obliged to be absent from this meeting, he will send the reason for such absence by some one who attends.

4. If any active member of this Society is absent from this monthly meeting and fails to send an excuse, the Look-out Com-

mittee is expected to take the name of such a one, and, in a kind and brotherly spirit, ascertain the reason for the absence. If any active member of the Society is absent and unexcused from three consecutive monthly meetings, such a one ceases to be a member of the Society, and his name shall be stricken from the list of members.

At the Sunday-School Union Meeting, several speakers who took part in the discussion took exception to these requirements, but Mr. Clark insisted upon them as the very foundation of the Society and the true reason for its existence. It is above all things a religious society, and its one aim is to deepen and strengthen the piety of its members. It is not a society for the study of literature, or for purposes of recreation, though these may exist within it; but it is for the growth and maintenance of spiritual life alone. It is quite possible that it may take root and flourish in England, as it has done in America. We have been very much occupied with the question, "How shall we provide amusements for our young people?" and games and songs, and even theatrical representations have been the order of the day. But we are quite prepared to see a reaction from this state of things even among the young people themselves. They are more willing than some folks think to respond to those who call upon them to be heroic Christians. They know in their own souls that nothing less ought to be required of those who dare to consider themselves in the same line as the martyrs and confessors. Mr. Clarke's advice in reference to the Society of Christian Endeavor is this: "Do not lower the standard or cater to the worldly laziness of the average Christian by making the way in easy. Make sure that every one who joins fully understands his duties and obligations, and is willing, in Christ's strength, to undertake them." We shall watch with great interest the progress of the society among the young people of our own land.—*Marianne Farningham, in London Christian World.*

Question Corner.—No. 16.

PRIZE BIBLE QUESTIONS.

- 47. What man offered his daughter up as a sacrifice, and why?
- 48. (a) The seventy sons of what king were beheaded and their heads laid in two heaps before the gate of a city? (b) Who ordered the deed done, and (c) what prophecy was thus fulfilled?

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