

YOUNG PEOPLE'S SOCIETIES

NEW SOCIETY WORK.

- Oct. 2. Missions. Acts 13:1-5.
- Oct. 3. Quiet Hour. Luke 6:12.
- Oct. 4. Tenth Legion. Mal. 3:7-18.
- Oct. 5. Peace Union. Isa. 2:1-4.
- Oct. 6. Evangelism. Prov. 11:30.
- Oct. 7. Life-Work Recruits. Isa. 6:8.
- Oct. 8. Topic—What New Work Should Our Society Undertake? Exod. 14:8-15.

Where can we find ideas for new work?
Why should we undertake new work?
Of what value is new work to us?

One of the striking peculiarities of the present day is the demand for something new. Constant change is taking place, and what was new last year is considered old this year. Very few people of to-day are willing to admit that the former days were better than the present. Just here there is danger especially in regard to religious work. One great source of much of the trouble in the Christian Church and in Christian work is the desire of so many people to find and introduce something new. The success of almost every form of heresy can be traced to this feeling. If we will look over the field of heresies throughout this country, we will find that the attractiveness of that which is new is largely responsible for their success. Take Christian Science as an example. There is certainly nothing in this system which can possibly appeal to the man of calm, clear judgment. It denies practically all of the laws of nature and of God. Its founder had very little education and very little in her character to attract others. She simply presented a new system of religion and persistently claimed that she was right. The result is that there are many who have been attracted to this system. Russellism is another example. Charles T. Russell, its founder, commonly known as "Pastor" Russell, is a man whose immoral character has twice been exposed in civil courts, and because of his pernicious teaching he has recently been forbidden entrance into Canada. He denies all of the fundamental doctrines of the Christian religion. Among these are the inspiration of the Scriptures, the divinity of Christ, the atonement, and the future punishment of the wicked. He puts himself in a position of more authority than that to which he claims our Saviour is entitled. In the case of both of these founders of heresy, the striking fact is well known that they both have become immensely wealthy through their teachings and the deception which they practice upon their followers. In no case have they done anything for the betterment of mankind or for the uplift of the human race.

Notwithstanding these well known facts there have been many who have been led to accept their teachings, giving up their old faith and their Bibles. In the same way the desire for something new in many parts of the Church is forcing women to attempt to secure leadership in the churches, which is distinctly contrary to the teachings of the Scriptures.

This same seeking after that which is new and restlessness under the old and the true is responsible for the failure of many wise and scriptural movements that have been started in the Church. They have had success for a little while and then have failed.

What is needed is to stand by the "faith once delivered to the saints," and to be sure always to follow the teachings of the Scriptures.

Among the topics suggested for this week we find the "Quiet Hour." This refers to the hour of prayer. There can be nothing new in prayer and, therefore, there is danger of prayer being excluded. See to it that we engage daily and hourly in prayer to God for His help and guidance in all

things. By prayer we draw nearer to God and receive from him those blessings which shall fit us for the great work for which He has called us.

This work is suggested by two of the topics of the week, "Evangelism" and "Life-Work Recruits." These topics suggest that the work of the Christian is to carry the gospel to others. This is not to be a new gospel but the old gospel, which was given by God, in the very beginning of the world's history, and which He has never changed, the gospel of salvation for the sinner through faith in the Saviour. There is nothing new to be found in the condition of the unregenerated sinner. He is lost and needs to be saved, and there is no new way by which he can be saved, "for there is no other name under heaven given among men whereby we must be saved."

The same old promises which God has always given to those who work for Him still hold true, and what we need to do is to lay firm hold upon these promises and press forward earnestly in our work. "He that winneth souls is wise."

Another thought suggested in the topics for the week is "Missions." This means carrying the gospel or sending it to those who are without it. It may apply to those in your own home, or in your own community, or anywhere in the world that people may be found who are without the gospel. Here again it is not something new that is needed, but just the "old, old story of Jesus and his love."

In the personal life and work of a Christian, one form of worship is giving to the Master's service. The Jews were required to give at least two and probably three-tenths of all their income. The New Testament teaches that we are to give according as the Lord has prospered us. It does not seem that we ought to give less under the present dispensation than the Jews did under the old. Certainly every one ought to have some regular and systematic method of giving, and the giving should be recognized as an act of worship.

Every Christian should do all in his power for the bringing about of peace in the world. He should see to it that he is personally at peace with all mankind, and that there is no one that can consider him an enemy. Then he should use his influence just as far as possible to bring about peace between his fellowmen, whether considered as individuals or as nations. "Blessed are the peacemakers."

In doing the work which God has given us, which is the same old work that He has always given to all His people, new methods may be adopted, because of change and varying conditions. These methods should be very carefully considered before they are put into operation. Young People's Societies, being a part of the Church, should by all means consult most carefully with the authorities of their individual Church, before they begin any new methods for work. This is to be done not merely because they are under the authority of the Church, but because those who have been appointed to rule in the Church are wise and are capable of giving helpful advice and counsel. If this is done, some new plans proposed may not be approved, but the society will lose nothing by following the advice of those who have been selected from the Church for its spiritual guidance and direction. There are some young people who consider older men and women as "old fogies," who know nothing about present conditions. But there are not many such people, especially among the rulers of the Church, who have been selected by the people as their rulers, because of their

character and wisdom. Unless church societies can work peaceable and harmoniously with the rest of the church there can be little hope for success in their work.

There is a great deal of work to be undertaken by societies and individuals, which is new to them, though this is old work for the church, and each one should seek earnestly for such work and try faithfully to perform it in the best way possible, and at all times depending upon God for help and for guidance, remembering, however, that this help and guidance will more naturally come through the organized channels of the church than in any other way. The special form of work which may be undertaken by any individual or society will depend entirely upon surrounding conditions. Let each society study carefully the conditions of the community in which it is located, and see what is needed, and what plans can be adopted for meeting the need, and then consult with the authorities of the church, and having received their advice and counsel, go to work earnestly and zealously for the accomplishment of the work, and the results will be that God will be honored, the workers will be strengthened in their faith, and elevated in their Christian life, and sinners will be saved.

WILLIAM JENNINGS BRYAN ON FOREIGN MISSIONS.

Some weeks ago the editor of the Southern Missionary News Bureau wrote to Hon. William Jennings Bryan for a word regarding his opinion of Foreign Missions formed from personal observation during his tour of the world. The great statesman replied by sending a set of his speeches, with consent to quote from that on missions. The following extracts sum up the estimate of this great Christian statesman after careful study of the missionary and his work in many lands:

"The daily life of a missionary is not only a constant sermon, but to a certain extent an exposition of Western ways. His manner of dress and his manner of living are noted; and even if he did not say a word, he would make an impression on those about him. It would be worth while to send Christians to the Orient merely to show the fullness and richness of a Christian life; for, after all, the example of an upright person, living a life of service according to the Christian ideas, is more eloquent than any sermon—it is the unanswerable argument in favor of our religion. . . .

"Why spend money on Foreign Missions? If the Oriental is happy in his idolatry or in his worship of God through other religious forms, why disturb him? These questions may be answered in various ways, but one answer will suffice for the purpose of this article. The Christian ideal of life is the highest ideal. If the Christian ideal is worthy to be followed in America, it is worthy to be presented in every land; and experience has shown that it is an ideal capable of being made universal, for it has commended itself to people of every clime and of every tongue. . . .

"Making due allowance for the frailty of human nature and for the mistakes which all are liable to make, it may be said without fear of successful contradiction that the missionaries, physicians and teachers, who consecrate themselves to the advancement of Asia's millions along Christian lines are as high-minded, as heroic, as self-sacrificing, and, considering the great destiny of the race, as useful as any equal number of men and women to be found in any other part of the world."

"UNTO THE LEAST."

By Daniel A. Poling,
Associate President of the United Society of Christian Endeavor.

We were waiting for a train in a small junction town of Iowa, and had breakfasted in the "hotel." There is no real profit in recalling that breakfast.

While we sat in the office, which also served as a parlor and a smoking room, an unfortunate lad came limping in. A pathetic figure he was, with the blood-shot eyes, great head, and frail body—one of the refuse of the world. He hurried by the loungers to the desk, and we heard him say, "Any work to-day?" and a ringing voice replied: "Sure, just waiting for you. Ben, here's the broom. Sweep off the walk."

Our interest was aroused, for it was very apparent that "Ben" couldn't sweep, that his poor arms had scarcely strength to lift the broom. And what sort of a man would give such an unfortunate work, anyhow? A handsome fellow he was, son of the proprietor. He stepped in while we were at breakfast, and responded to the greetings of the men about the place, with whom he seemed to be in good standing, by saying with the frank pride that warms the heart of a man who is far from home that his wife and the baby were "doing nicely."

"Ben" clutched the broom, and wobbled out of the door, and with feeble strokes began a ludicrous effort to follow instructions. A pathetic sight it was. As I watched him, the young fellow at the desk watched too; and then, seeing that I had a friendly interest in the case, he came and, dropping into the vacant chair at my side, told me a story in which he himself, although he didn't realize it, was the hero.

The crippled, weak-minded lad was the rude jest of the town until the son of the hotel keeper came home from college and broke a few ruffians' heads. "It made me fighting mad," he said, "to hear them plague the boy. They let him alone now. But—do you know?—what the chap wanted wasn't protection or sympathy. He wanted to be treated like other people; and, when I found that out, I began treating him like a man. Every day he comes here and goes to work. You've sized him up; he can't work; his poor legs bend like a willow, and he is nearly blind; but, sir, he is happy now; do you hear him try to whistle? He goes with me to the station, and keeps his hand on the mail cart. Thinks he helps. The traveling men are mighty kind to him, and he picks up a nickel now and then."

The young man was silent for a moment, and then he said, and in no tone of apology, "Before our baby was born I felt a trifle easier because I'd tried to be decent to Ben—you ought to see our boy."

"Ben" limped along to the train with us; and, as the "Northwestern" whistled in, he shouted in a quavering voice, "Train west; all aboard."—C. E. World.

JAPAN, THE LAND OF THE PICTURESQUE.

Rev. Francis E. Clark, president of the World's Christian Endeavor Union, after a recent visit to Japan, pays to the Japanese a high and unique tribute, which is here quoted because of the intellectual light it throws upon the character and customs of that versatile and interesting people. He says: "I make my bow first to their picturesque-ness. There is no other such picturesque nation on the face of the earth, I believe. Every baby jouncing up and down on its bigger sister's back is a picture. Every school girl in a gorgeous kimono, decorated with all the colors of the rainbow and a few to spare, is a picture. Every jinrikisha man in his