

YOUNG PEOPLE'S SOCIETIES

HELPFUL BIBLE PASSAGES.

M., Jan. 4. The Ten Commandments. Exod. 20: 1-17.
 T., Jan. 4. The Beatitudes. Matt. 5:1-12.
 W., Jan. 5. The love chapter. 1 Cor. 13.
 T., Jan. 6. The service chapter. Rom. 12.
 F., Jan. 7. The heart of Christ's message. John 3.
 S., Jan. 8. A prophet's voice. Isa. 55:1-13.
 S., Jan. 9. Topic—The Most Helpful Passages in the Bible. Ps. 119:129-136.
*What is your favorite Bible passage? Why?
 How did Jesus find help in the Old Testament?
 Why should great Bible passages be memorized?*

One of the beautifully wonderful things about the Bible is that there are so many verses and short passages which we can easily learn and which mean so much to us. We ought to fill our minds with these passages, so that they will be continually repeating themselves to us. They will often give us courage and strength for some hard duty and grace for meeting temptations. They will give us joy and gladness in the midst of sorrow.

The Ten Commandments, Exod. 20: 1-17: These, so far as we know, are the only words God ever wrote for man. This alone ought to show us of how much importance they are. There are some people who say that they were intended only for the Jews. They say that some of them are not binding now. At this day the fourth is the one most generally rejected. If those commandments apply only to the Jews, then there is nothing in the whole Bible that applies to any one else. God gave the law; He only can abrogate or amend it. This He has not done. Our Saviour referred to the commandments many times, but never suggested that they were out of date or should be changed. He says distinctly that none of the law shall be changed.

The Beatitudes, Matt. 5:1-12: This is a beautiful string of precious pearls wrought out by the hands of the Master to be hung upon each Christian's heart. A careful study of these verses will show that they describe the sinner as he first awakens to a consciousness of his real condition. He sees his poverty of spirit and mourns over his sins. This makes him meek and humble before God. He then hungers and thirsts after the righteousness which he needs and desires. When he has obtained mercy from God, he becomes merciful to others. The mercy of God bestowed upon him and the mercy that he has shown results in driving sin out of his heart. He may expect persecution, for Satan will not willingly give up one that has been in his power. As this change takes place in the sinner God blessings are bestowed upon him in rich abundance.

The Love Chapter, 1 Cor. 13: "Charity" in this chapter has the old meaning of "love in action." It is a love that finds expression in some outward word or deed. Paul says that this love is the greatest of all graces and the most important of all duties. Our Saviour taught the same lesson when He said that the whole law of God is summed up in that one word "love"; love to God and love to our fellowmen. Let us see to it that our lives are the expression of love. In order that this may be true, there must be love in our hearts.

The Service Chapter, Rom. 12: This chapter gives us many suggestions as to how we are to prepare ourselves for God's service, and how that service is to be rendered. We may do well to pause at the first verse. Many people say that the service of God is a matter of the heart. The heart, of course, must prompt all acceptable service. But Paul says that we are to serve Him with our bodies.

We can do this in many ways; we can attend the services of God's house, we can go on errands of mercy, we can speak for God, we can work for Him, we can use our bodily powers to secure the means for carrying on God's work in many ways.

The Heart of Christ's Message, John 3: The sixteenth verse of this chapter is the heart of the gospel. Luther called it "the little gospel," because in those few words we have all the fundamentals of the plan of salvation. Here we have God the Father planning salvation and making the sacrifice of sending His Son. The Son came and offered Himself in sacrifice. The sinner receives the blessing through faith. Let us rejoice in this great salvation and do all we can to share it with others.

A Prophet's Voice, Isa. 55:1-13: Invitations to the gospel and to salvation were given long before the coming of the Saviour. The prophet Isaiah gives the same glorious invitation that is repeated so often in the New Testament. Salvation is likened to water, because no man can live without it. There is a desire in man's constitution for it. Water is in abundance upon the face of the earth. There is no limit to salvation. Water generally, salvation always, may be had for the taking.

The Most Helpful Passages in the Bible, Ps. 119:129-136: God's testimonies, His words, are wonderful indeed. In all the literature of the world there is nothing that compares with it. As literature the Bible has no equal. As to the truth it contains, it may be truly said of it that it contains all the moral and spiritual truth of the world. It is the basis of all just laws. It is the inspiration of youth, the strength of manhood, the comfort of old age. It guides us through this world and points us to the next. It warns us against sin and Satan and leads us to God. It tells us of the love of God and the sacrifice of Jesus Christ. It tells us that we are adopted into the Father's family, and as His children we shall abide in His home forever.

Let us study the word of God, commit it to memory and make it the man of our counsel and the guide of our lives.

THE CHRISTIAN ENDEAVOR SOCIETY IN BRIEF.

It was founded by Rev. Francis E. Clark in the Williston church, Portland, Me., on February 2, 1881.

It has found a welcome in more than eighty denominations, in most of which it is the only form of Young People's Society.

In the United States Presbyterians lead in Christian Endeavor; in England and Australia, Methodists; in Indian Empire, Baptists; in Germany, Lutherans, etc.

The society has spread to every part of the world, and has proved equally useful to young people of all nations and races. Vigorous Christian Endeavor unions exist in China, Japan, India, South Africa, Brazil, Australia, New Zealand, Burma, Canada, Germany, Sweden, France, Spain, Great Britain, etc. These unions are, for information, inspiration and fellowship, not for legislation.

More than 100,000 Christian Endeavor Societies are actively at work, with more than 5,000,000 members. The society has made a substantial growth every year since its establishment.

About one-fourth of the societies are Junior societies, consisting of children under the care of adult superintendents. About 3,000 are Intermediate societies, in age between the Juniors and Young People. There

are also Senior or adult societies, mothers' societies, societies in the army and navy, in the prisons, in offices, schools and colleges, in asylums and other public institutions, besides many among the foreigners of various nationalities in this country.

The plan of the society is flexible, not hard and fast. It is intended to incorporate in its working all new methods as fast as they are discovered and proved to be of solid worth.

The Christian Endeavor pledge is a standard of character and program for work. No fixed form of words is required, and to emphasize this flexibility the United Society of Christian Endeavor puts forth four different forms as suggestions. It is hoped and expected that, whatever the form of the pledge, a high standard will be maintained in the matters of private devotions, loyalty to Christ and the local church, service of Christ in the committees, and outspoken allegiance to Christ in the weekly prayer meeting.

The Christian Endeavor consecration meeting is a monthly service of review and purpose. The suggested roll call may be varied in many ways.

The Christian Endeavor committee work is so extensive and multiform as to train the young in all forms of Christian service: the conduct of meetings, missions, civics, reforms, evangelism, charities, singing, socials, the care of children, the management of study classes, finances, etc. Christian Endeavor aims to be the training school of the church.

The society is entirely under the control of the local church and pastor and the denomination, and no authority from outside is ever exercised or exists.

While believing in and practicing interdenominational fellowship, Christian Endeavor teaches and exemplifies denominational loyalty.

The national and international organ of the society is the Christian Endeavor World, Tremont Temple, Boston, Mass.

The United Society of Christian Endeavor is directed by a body of trustees consisting of (1) denominational trustees, church leaders selected from each denomination in proportion to the number of Christian Endeavor societies in that denomination, appointed by the denomination if it will; (2) the presidents of the State and Provincial (Canadian) Christian Endeavor unions; (3) the superintendents of the denominational Christian Endeavor work; (4) a few honorary trustees and trustees at large.

The United Society of Christian Endeavor is supported by the earnings of its publishing department, and to the extent of its ability furthers the movement in other lands. It carries on its world-wide work with great economy and at necessarily slight expense.

Some Fruits of Christian Endeavor.—At least 10,000,000 former members now active and useful in church work to a degree far in excess of what would have been without their Christian Endeavor training. At least 4,000,000 associate members brought to Christ and into church membership, in part through the influence of the society. At least \$20,000,000 given to missionary and charitable objects. At least 50,000,000 young people's meetings held, with an aggregate attendance of at least 1,500,000,000. At least 100,000 union meetings and conventions, aggregating in attendance at least 50,000,000, and resulting in a wonderful increase in fellowship among the Christian denominations. Thousands of denominational young people's societies

which are Christian Endeavor in all but the name and the interdenominational fellowship. A vast amount of Christly activity in prisons and hospitals, on ships, among the poor, in fresh-air camps, for Sabbath observance, municipal reform, civic betterment, temperance, social purity, Bible study, systematic giving, and international peace and arbitration. A religious influence and impulse that cannot be weighed, measured or tabulated.

Christian Endeavor stands for spirituality and practical activity in the personal religious life; for loyalty to the local church and denomination; for fellowship and co-operation among the denominations; for generous giving and personal devotion to missions; for good citizenship in the broadest sense, including the furtherance of temperance and other reforms; for the highest patriotism, and for international peace and arbitration. All of these causes it promotes earnestly and constantly, in many effective ways.

Christian Endeavor invites the adoption of its name and methods on the ground of its long and successful testing, its world-wide and inspiring fellowship, its flexible yet substantial methods, its simplicity and its comprehensiveness.

The General Secretary of the United Society, Mr. William Shaw, 600 Tremont Temple, Boston, Mass., will be glad to answer any questions and give any additional information.

REAL TREASURE.

A story runs of a young man who picked up a golden coin lying in the road. Ever after, as he walked along, he kept his eyes fastened on the ground in hope of finding another.

In the course of a long life he picked up a good deal of gold and silver, but in all these years he never saw the lovely flowers by the wayside or grassy dell, or mountain peak and silver stream.

He caught no glimpse of the blue heaven above or snowy clouds, like angel pillows, telling of the purity beyond.

God's stars came out and shone like gems of everlasting hope, but he kept his eyes upon the mud and filth in which he sought the treasure; and when he died, a rich old man, he knew this lovely earth only as a dirty road in which to pick up money as he walked along.—Ex.

HEARING AND OBEYING.

"I expect to join the church some time," admitted a young man to the older one with whom he was talking. "I know I ought to be a Christian; I want to be one; but I don't have the feeling so many people do—the sort of experience."

"What has that to do with it?" asked the older man.

Then he touched a bronze button on his coat. "When I was a young fellow our country needed soldiers, and I thought I ought to answer the call, so I went into a recruiting station and enlisted."

"I passed the examination and signed my name, but I didn't feel a bit more like a soldier than before."

"But when I said something of the kind an officer beside me smiled. 'The thing that makes you a soldier is not your feeling; it's your enlistment in the army.'"

There is no key to these dark letterings; we cannot trace them through our blinding tears; here we have only partial links. But God has the whole chain unbroken in His hand, and this we know—it is enough for us; nothing comes wrong that comes from Him.—M. C. Duff.