

YOUNG WORKERS IN THE CHURCH



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YOUNG WORKERS

IN THE CHURCH;

OR,

The Training and Organization of Young People
for Christian Activity.

BY REV. T. B. NEELY, A.M.

WITH AN INTRODUCTION

BY BISHOP MATTHEW SIMPSON, D.D., LL.D.

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To my Friend,
MR. CHARLES SCOTT,
OF PHILADELPHIA.

AN ACTIVE WORKER IN RELIGIOUS, EDUCATIONAL, AND BENEVOLENT
MOVEMENTS,

TO WHICH HE HAS GIVEN LIBERALLY OF
HIS TIME, HIS MEANS, AND HIS INFLUENCE,

THIS WORK IS
RESPECTFULLY DEDICATED.

P R E F A C E .

SOMETIME ago the Ministerial Union of Philadelphia, an organization composed of the ministers of the evangelical denominations of the city, requested the writer to prepare a paper on young people's work in the Church.

The special question submitted was, "How to organize the young people of the Church for the most efficient Church work?" The paper was prepared, and, at the designated time, read before this ministerial association, and, subsequently, a part of it was read before another body, which represented a large number of Churches.

On both occasions desires were expressed for its publication, and, as frequent requests, both formal and informal, by resolution and otherwise, have come from clergy and laity, it has been concluded

that this paper may partially supply an unoccupied place in this particular field of literature.

In view of these facts, the writer now consents to the publication of these pages, which have grown from the essay to which allusion has been made. Not desiring to make a large volume, he has sought to make the work practical rather than rhetorical, and suggestive rather than exhaustive, so that its size may be convenient for general circulation. The scope of the book may make it suitable for older members as well as young converts, and, as it refers specially to the young, it may find an appropriate place in the Sunday-school Library.

Hoping that the hints it contains may be helpful to pastors and other Christian workers, and trusting that it may be of service in utilizing the energy of young heads, young hands, and young hearts, it is now presented to the public.

T. B. NEELY.

PHILADELPHIA, *January* 25, 1881.

INTRODUCTION.



THE future of a nation depends largely on the training of its youth. Some ancient lawgivers considered the children as belonging, not to their parents, but to the State. In modern times enactments for compulsory education are based, not merely on the duty of the State to the children, but also on the conviction that educated children add to the wealth of the nation. The Germans owed their victory over the French in great part to the fact that every German young man is trained to bearing arms. He is a soldier as well as a citizen.

In the Church the training of the young is no less important. Mr. Wesley said to his preachers, "Unless we can take care of the rising generation the present revival of religion will be *res unius ætatis*, it will last only the age of a man." The

efforts of the Church should be directed not only to the children, but pre-eminently to the young people who are passing through fascinations and allurements, and who are being prepared for the duties of maturer life. They should be not only taught but trained. They need practical drill preparatory to life's great battles.

How to employ them is the pressing problem. They will be busy. Society calls, amusements invite, business demands. If the Church neglects them their interest will be enlisted elsewhere, and their fervor, tact, and activity will be lost to the cause of Christ. When we think of their numbers and of the immense possibilities involved, who can estimate the magnitude of such a loss? The young of to-day will be the workers, leaders, and counselors of to-morrow. If they attract not to Christ they will rebel from him. The soldier, once drilled and trained, is always ready when his country calls; so the young Christian, drilled to active duty, is prepared at any time, and in any field, to labor for Christ. Experience proves that young con-

verts, to whom active duties are at once assigned, develop into a strong and useful Christian manhood; while those who are neglected, or who decline to work at once, are seldom of much value to the Church. Some Churches die of official dignity and age. A few men, good and true, do all the work, fill all the offices, enjoy all the honors, and the masses do nothing. They fear to trust the young, and the young cease to care for the Church. When the aged die, there are none prepared to fill the places. But when the young are employed they are trained under the eye of age, and a place is found for every one. The Church expands and grows, new enterprises are carried forward, and when an Elijah ascends, his mantle falls on a faithful Elisha.

The spirit of the Christian religion harmonizes with the feelings of the young. They are full of hope. To them life has visions of beauty and of bliss. The religion of Christ is one of hope and of promise. It tells of coming triumph and glory. How different was Paganism! It dwelt in the

past. Its golden age, when the gods talked and walked with men, had long since faded away. Ages of silver and brass and iron had followed. Earth was becoming worse and worse, and even Hope was about to bid a long farewell. When Christ appeared the voice of childhood startled the earth, and old Simeon and Anna rejoiced when they beheld him in the temple. At twelve his voice was heard among the wise men in the temple, asking and answering questions, and vindicating the right of youth to be there. How strangely that life of Christ seems to re-appear upon earth! How many Simeons and Annas have rejoiced as they have seen the little children gathering at the cross and singing in sweet chorus, "Jesus loves me!" And how to-day are our children and young people meeting in our churches, "asking and answering questions," as did Jesus among the doctors of the law!

How often is youth addressed in holy Writ! "My son, give me thy heart." "Thou, Solomon, my son, know thou the God of thy fathers."

“Rejoice, O young man, in thy youth,” etc. How joyfully the psalmist turns from the music of the temple, and, listening to the coming songs, exclaims, “Out of the mouths of babes and sucklings hast thou perfected praise!” Jesus, in his hour of triumphal entry into Jerusalem, permitted the cries of childhood, saying, “Hosanna to the Son of David!” He himself, with a little child in his arms, said, “Of such is the kingdom of heaven;” and the evangelical prophet saw the great governments of earth, like tamed wild beasts, falling into line in the army of righteousness, and exclaimed, “A little child shall lead them!” If such is the estimate of Christian childhood, how much more of youth educated, trained, and filled with love to God and man!

Young people need not only the grand ideas of the Gospel and its blissful inspirations to strengthen them for life's duties, but also that more perfect comprehending and realization of the truth which comes from instructing others. The teacher becomes wiser as he teaches others. As the lips tell of the

grand promises and of the rich experience, the heart grows warmer, the head clearer, and the arm stronger for life's great duties. If some method could be found whereby every young person in the Church should be set at work, how much moral power would be gained!

Such is the aim of the present volume. It is from the pen of an active minister, who has studied the question carefully, and who has practically tested much that he has written.

I commend the work most heartily, and I pray that God's blessing may accompany it.

M. SIMPSON.

PHILADELPHIA, *January 24, 1881.*

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YOUNG WORKERS IN THE CHURCH.

CHAPTER I.

THE ORGANIZED CHURCH.

JESUS called men, and they responded by becoming his disciples; drawn by him they came together, and the Church of Christ was formed. To-day he calls, and the Spirit of Christ in the hearts of his disciples draws them together, and Christian Churches are begun and perpetuated.

Called together by the external command, and brought together by the same internal Spirit, the elements crystallize into oneness, and from the combination is developed the organic Church—the *ecclesia*.

This organized Church has a grand mission, which isolated individuals never could accomplish. The association gives united sympathy and combined strength. The organic form gives an aggregation

of moral power which is a mighty force in defending the good and in overcoming the evil. Just as the trained army is more effective than the same number of individuals acting independently, so is the organized Church more efficient than its constituent elements acting separately could possibly be.

The Church is the lens which brings the moral forces of the world to a focus. Rays of moral and spiritual light, which would otherwise be weak and wasted, have, when thus focalized, a burning energy to consume sin, to melt hard hearts, to illuminate clouded minds, and to cheer drooping spirits.

Its concentration of interest is influential in attracting souls to the service of God, and its union of sympathy and effort is efficient in building beautiful Christian characters.

Its work is to save sinners and to edify believers. This is a double and simultaneous work. Both lines of operation must be carried forward at the same time. While the Church develops the religious character of its members, it should also go out and bring others in, that they may be under the same gracious influences.

Both works are mutually helpful. Progress in one benefits the other, while failure in one injures the other.

Spirituality is as necessary to the Church as life is to the body, and Church activity is as necessary for the Church as exercise and exertion are for the body.

Life in the body makes physical action possible, but if there is no activity, the vigor of the body diminishes and death ensues. So spiritual life is needed to make true Church activity possible, but if there is no Christian activity there will be spiritual decay and death.

No lesson taught by the history of the Christian Church is more prominent and indisputable than this, that spirituality promotes activity and activity preserves spirituality. Both move together.

Whenever the Church has abounded in spiritual vitality and has exerted its power, it has proved superior to all opposing forces, and has gained the greatest triumphs even when the strongest antagonisms have been arrayed against it.

Whatever failures the Church may have had are

attributable to a decline in external aggressiveness or to a diminution in the development of the inner spiritual vigor.

Whenever the Church has permitted periods of decline in religious activities it has lost the power of the religious life; but whenever it has performed genuine missionary work it has strengthened its spirituality.

Activity will spring from a vigorous spirituality, and it will, by its reflex influence, strengthen spiritual power; and hence the Church should develop the internal piety of the individual members, and, at the same time, stimulate to external action. Without these conditions success is impossible; with them there is the prophecy of progress.

An army is organized for strong and sustained effort; the Church is formed for constant and vigorous action. The army is to move forward; the Church is to advance. United in harmonious action, it is to advance and conquer, to take and hold, to overthrow wrong and strengthen right.

The preservative power of the Church over its own adherents depends upon its aggressiveness,

while upon the degree of its piety depends its influence upon the outside world. The Church must be aggressive, or it will fail to gain accessions, and, consequently, will die through natural waste.

On the other hand, if it does not edify and develop those within the fold, its spiritual life will diminish and its members will become a mere bundle of feeble formalists bound together by bands of brittle formalities.

With this general recognition of the constant necessity of spirituality, we will not be misunderstood as we confine ourselves to a consideration of Christian activities.

As we have already intimated, they are conservative of spiritual life. They benefit the individual members who are active, and the Church in and from which they act. As muscular exertion brings increased vigor, so moral and religious activities conduce to greater strength of the religious character, while, through the activity of its members, the Church augments its force by developing internal power, multiplying its numbers, and increasing its influence on the community.

CHAPTER II.

CHURCH ACTIVITY A NECESSITY.

AS a Church is a body composed of individual members, it is as a whole whatever are its constituent parts. In organized action it presents the average power of those composing the organism. If the individual members are vigorously active, then the Church will possess energy and engage in earnest endeavor. Hence, as the influence of the Church represents the aggregate power of its individual members, so each Church, as well as each person, has an individuality of character before the community. A Church is judged by its work as a Church, just as the member is judged by his personal life and acts. Because of this a Church may be referred to as "a live Church," or "a dead Church," "an inactive Church," or "a working Church."

As reputation is a part of an individual's capital, so does a Church's influence depend largely upon

its reputation, and no Church is so respected by the outside community as one which is steadily engaged in intelligent and vigorous Christian work. Hence, every Church should have the reputation of being "a living and working Church" in order that it may be influential with those outside its pale.

Mr. Spurgeon has said: "A Church gets to be despised when it is dead. The better a thing was when alive, the worse it becomes when dead; and so, if a Church was, when alive, full of vigor and strength, in that proportion would it, when corrupted, become bad and despicable, and the only thing was to bury it out of sight. A dead Church was the most loathsome thing on the face of the earth."

In the present time the need for great activity is, perhaps, more pressing than in any former age. It is an era of eager energy and surprising swiftness. Business goes by steam, science takes the wings of the light, and whatever is slower than the times will be neglected, left behind, and forgotten.

Always on the alert, the Church should never allow the world to outstrip it in the march of prog-

ress. It must be quick to avail itself of every opportunity in the earnest prosecution of its mission, or stand in humiliating contrast with a busy world, fail to secure what it might otherwise gain, and suffer great loss in that which it has already obtained.

Greater energy is needed on the part of the Church, not only because of the general rush of events, but also because of the vigorous opposition of many antichristian antagonisms which it should overcome, and because of the rapidly opening opportunities of which it should avail itself. It is emphatically an age when the sowers of the word should scatter the good seed from early morn till dewy eve—when the Christian husbandman should, with prompt and patient care, cultivate the plants in the garden of the Lord—when Gospel reapers should quickly gather the ripening harvest—when the soldiers of the cross should speed them to the field of strife, fighting not merely on the defensive, but, boldly taking the aggressive, press forward to the overthrow of the forces of evil, and to take possession of points of permanent power.

CHAPTER III.

GENERAL CO-OPERATION.

THE great need of the Church is general co-operation on the part of ministers and members.

All other things being equal, the success of a Church, or of any similar organization, will be in proportion to the number of workers it possesses. When the few do the work the results cannot compare with what would be achieved if the toilers were the many. Not only does this principle commend itself to the reason as axiomatic, but experience positively proves that the prosperity of a Church is in proportion to the general interest manifested and the numbers actually engaged in promoting its welfare. Hence the true aim is to call into action the largest possible number of workers.

Usually the real work is done by the few, and this is not greatly to be wondered at when but a very small minority seem to think that Church

work should be expected of them. While the real workers are comparatively few, it is not only a negative disadvantage that the many "stand idle all the day," but also a positive evil. Not only is the power they could exert lost to the Church, but they also, to a great extent, neutralize the aggressive force of the active minority. Indeed, one of the greatest impediments to the progress of a Church is the indifference and inactivity inside itself. Like non-combatants and invalids in an army, these non-workers clog the movements and retard the advance of the Church militant. Energy is absorbed in caring for them. They are a dead-weight which must be carried, and thus strength is exhausted which would be more serviceable in other directions. A *desideratum* is some means of overcoming this inertia, for the vitality of a Church will diminish in proportion to the diminution of those actively interested. A Church where one man assumes every thing tends gradually to reduce itself to that single individual. Inaction on the part of the many is also productive of disquiet, and is a source of trouble, for many

a time has the old saying been found true in the Church, as well as in other places, that

“Satan finds some mischief still
For idle hands to do.”

Hence it is good management to keep all so busy that they will not have time for fault finding, discontent, and discord.

The mistake of generations was the habit of reducing the number of workers to the *minimum*, instead of developing the *maximum*. Practically, for a long period, the pastor was esteemed, in a spiritual sense, the only worker. This error is now becoming evident, and the opinion and practice of the Church is rapidly changing; not that it is thought the preacher should do less, but that the people should do more. The intelligent now perceive that the pastor can do only a particle of the work which should be performed. The minister may be an indefatigable laborer in his sphere, but if he is the only toiler comparatively little can be accomplished.

In the very nature of things the minister is a preacher before he becomes a pastor. His com-

mission is, "Go preach," "Go teach." His first place is the pulpit, then the pastorate. First, the calling and gathering, and then the care-taking, the latter work being the natural sequence of the former. No doubt it is true that preachers are and should be pastors, but it is becoming evident to the minds of many that there should be pastors who are not pulpit preachers, or, at least, that in some sense all the people are pastors, and should have a watchful and loving care over each other.

A minister in charge of a Church, after preparing two or more sermons a week, besides his weekly lecture, visiting the sick, attending funerals, and, perhaps, teaching a Bible lesson, besides giving attention to many other details connected with his charge, has left, especially in a large city parish, a very insufficient amount of time for the general work demanding attention and awaiting accomplishment, and, therefore, others must be called in to assist, or the work will remain undone.

Or suppose the minister should spend no time in his study, but should visit from early morn until late at night, and that week after week, yet it

would be impossible for him to satisfy the desires of all the people to see the pastor in their homes, and to attend to every case that demands attention. When the most diligent pastor has done all he can, there will still remain much undone.

In this work of pastoral visiting the people must be called in to do their share, and often the visits of the members of the Church will have a better influence than the calls of the minister, for then the people will feel that the members are interested in them, while the visit of the preacher alone might be taken as merely professional. Just here it is worth mentioning that it is a matter of observation that though a preacher may attract strangers to his church, they will seldom identify themselves with the Church because of the pastor, unless they are also attracted by the members, and find the congregation congenial. Hence no Church can afford to depend solely upon the efforts of the preacher, but the members should individually exert all their attractive power to draw and to hold.

In view of such facts, the truth is now becoming

generally accepted that the members must work with the minister, and that, in the matter of general Church activity, much of the pastor's work should be to act as the chief officer in endeavoring to develop the latent forces in the Church, and in directing them most wisely and efficiently.

Not only is it a part of the pastor's duty to arouse general activity, but he can scarcely be employed more effectively. Indeed, many a preacher's prosperity is due, not so much to great learning or overwhelming oratory, as to his tact in persuading the people to perform Church work. Thus Mr. Spurgeon's power is attributed, not so much to his admirable ability as a speaker, as to his skill in putting his people in the line of Christian activity. Active himself, he has developed a working Church, and so the success of any pastor will depend largely on the organizing power and the executive ability he possesses.

He is not always the best pastor who is out of his study most. He who walks about most may not be doing the most work. The preacher's frequent physical presence on the street is not a positive proof

of a perfect pastorate. He who makes the greatest number of personal calls may not be doing the greatest amount of good. We knew a preacher who, because of lameness, could do little of what is conventionally called pastoral work, and yet, through his systematic superintendence, the pastoral work of his charge was performed with more than usual thoroughness. Time which others spent on the street he spent in his study, considering the state of his Church, planning for its needs, and determining what persons he would direct to carry out his plans. In this he did better work than if, even without his lameness, he had attempted to do the whole work himself. Much of the work was what a laymen could do as well as a clergyman, and in calling the members to do this work, he increased their interest, developed their power, and consequently exerted greater influence on the community.

A general is doing more for the success of the campaign when, at head-quarters, he studies the topography of the country, hears the information brought in by his scouts, and determines the line

of march, than if as a sentry he paced his beat at an outpost. The commander contributes more to the successful issue of the battle when, surrounded by his aids, he directs the disposal of the troops, than if, bearing a musket, he took his place in the ranks. He may not fire a shot, and yet the victory may be due to his skill.

Nehemiah did not put a stone in the walls of Jerusalem, yet he built the walls by getting the people to do the work.

So a minister may benefit the Church and community more by devoting some time to considering how duties may be distributed among the members, than if, with his own inadequate powers, he alone attempted their discharge. Indeed, such study is second only to his preparation for the pulpit. It should be his aim to call into activity the largest possible number of individuals, and in thinking out plans of operation, and in organizing and getting others to work, his brain and time will produce more valuable results than if he attempted the impossibility of doing all himself.

The telegraph operator, sitting in his office from

which wires run in all directions, holding the electric current under control by his touch, sends a message in any or all directions, and men at great distances respond to his call. So the honored pastor, who has systematically studied his Church work, and whose people cheerfully co-operate with him, occupies the center of influence in his Church, and may touch the key of harmonious action, and from all directions call old and young to his assistance in the discharge of duty in the diverse departments of Christian effort, and cause the work to be done with greater thoroughness and promptitude.

Not only is it the result of reason and the exhortation of experience that there should be the co-operation of the largest possible number, but we also find that the doctrine of holy writ is, "To every man his work." Hence in view of the scriptural injunction, as well as for many other reasons, it is the duty of each member to do something in the line of Christian activity; and therefore it is a very important part of the responsibility of those charged with the management of Churches to re-

veal to every man his work, and persuade him to its performance.

The eloquent and venerated Bishop Simpson has sometimes said when addressing ministers: "Never do any thing that you can get any one else to do." Of course, this pointed and practical maxim was qualified by his urging the ministers to do all they could themselves, while at the same time they tried to set all their people at work.

Mr. Spurgeon speaks of pastors who work "with hands, feet, and mouths, like a mother knitting, rocking a cradle, and perhaps reading, all at once," and says: "Sometimes they would do more good if, instead of doing so much, they let others do it. A minister might as well occasionally employ a deacon, and a deacon a young man that may then grow into a deacon. It might be part of their burden to put their burden upon somebody else. I believe it is often a Christian duty not to do it, but to make a man do it himself, for just as they might beggar people by indiscriminate alms, so they might beggar some Christians by indiscriminate help. When a little girl is obliged to raise herself

up to enable her to reach the knocker on a door, it may be a very good thing for her, better than lifting her up to knock. To pray for a person was very well; but to help another person to pray for himself was far better, and so in all Christian work.

“They must try and train the whole of their regiment for Christ—drummer-boys and girls; every man-jack of them must do something for Christ, and try and invent a way of making it to be a pleasure and spiritually healthy to be spending their strength for Christ.”

Words like these from such an eminently industrious minister mean very much.

The Church has a right to expect and demand that each member shall contribute to the progress of the Church by some form of Christian activity.

Drones should not be tolerated in the hive. All should be workers.

Some denominations, in their ritual for the reception of members, ask the candidates whether they will contribute of their financial means to sustain Church enterprises; then, why not, on the same principle, just as reasonably ask them to

pledge a proportion of their time and talents to some other form of supporting and strengthening the Church? For example, why should they not promise to perform Church work according to their ability? In some places this plan has been tried.

Mr. Spurgeon says: "My esteemed friend, who is a very apostle of Christ, Mr. Oncken, of Ham-
burgh, in forming Baptist Churches in Germany, lays down as one of the first questions to be asked of a person applying for membership, 'What will you do in the service of Jesus Christ?' Perhaps the candidate says, 'I can do nothing.' And in that case the pastor replies, 'I cannot receive you; we can have no drones in this hive.' Or, perhaps the candidate will reply, 'What do you think I can do?' And the pastor will say, 'Something you must do; you can only become a member of this Church by engaging in some Christian service.'

"I would almost carry it so far as to say, 'Unless you are laid aside by illness, you must continue to do something, or be excommunicated *ipso facto* by your doing nothing.' That might be too extreme a rule, but the spirit of it is right.

“If it were a generally understood regulation that one of the conditions of Church membership was service, we might see our Churches rising to a far higher degree of zeal for God than they have ever yet attained. We know by experience that the idle part of the Church is that in which sin has strongest hold. If a farmer should leave one part of his farm uncultivated, it would be a hot-bed for weeds; and the garlic, the nettle, and the thistle would from that center spread all over his estate.

“The unworking part of the Church, like the mixed multitude that came out of Egypt, falls a lusting, and brings mischief upon the whole of Israel.”

Such teaching largely explains the success of Spurgeon's Tabernacle in London; and the Rev. James A. Spurgeon, brother of the celebrated Charles H. Spurgeon, when referring to the prosperity of the Tabernacle congregation, said, “The reason of their success was not that they had such a great leader, for the general was powerless unless his army was efficient and earnest. The true reason of their success was that every one of the rank

and file in the organization was a zealous worker for the advancement of the cause of Christ. Whenever a new member joins, the question was put to him, 'What can you do?' 'What are you willing to do?' and he was at once set at work to perform the duty for which he was most fitted."

Perhaps, in some cases, it would not be a bad idea to try the method of the senior Dr. Tyng. It is said that a retired merchant, who had led a very active life, offered himself as a candidate for membership in his Church, remarking that he now intended to take his ease and not do any thing but enjoy himself, when the venerable doctor quickly responded, "My dear sir, this is not the Church for you; the 'Church of the Heavenly Rest' is round the corner."

In this world we do not need "Heavenly Rest" Churches, but every one should be a Church of Christian Endeavor. It should not be a place of quietude, but a base of active operations, for this is not the Church triumphant, but the Church militant. To make a formal demand for a pledge of active work, as a condition of Church membership,

might not be judicious, but it is certainly wise to declare most emphatically the duty and necessity of general co-operation.

The Rev. J. Clifford, in an address delivered in the Metropolitan Tabernacle, London, says there is "need for the diffusion throughout all the members of each particular Christian community of a keen and vivid sense of personal responsibility for the fame, the efficiency, the happiness, and the success of the whole Church.

"Christ Jesus requires the Churches to care for themselves. He has cast the responsibility of management entirely upon them. It is not to an official, be he pastor or elder, but to the brethren, that the direction is sent, 'Warn the unruly, comfort the feeble-minded, support the weak, be patient toward all.' The Spirit spake to the Churches as well as to the seven angels.

"Christ has gone away, and has devolved on his disciples and servants the entire care of his kingdom, saying, 'Occupy till I come.' Its protection is in our hands, and the ordering of its affairs rests with us. We have to fill his place, to think for

him and his, to act for him and his, to suffer for him and his, and to make the welfare of his kingdom completely our own, its prosperity ours, its failures ours, its whole experience ours ; in a word, to live for it, putting it always first because it really is first, and because we are never in our true place save as it is before us.

“ He cannot be ‘ a good Churchman ’ who shirks the responsibility of personal care and personal gifts and personal service in the Church to which he belongs. It is cowardly ; it is unmanly ; it is against the will of Christ our Master. The Church fails of its ideal, and we are to blame. It is not so peaceful, so self-restrained ; it is noisy when it might be quiet, agitated when it might be calm, penurious where it might be generous and large-hearted, weak when it might be strong ; but we fail through some false love of ease, a fear of fellowship with natures not so refined and gentle as ours, to come up to the help of the Lord.

“ The creation of officials is not absolution from personal duty ; the appointment of committees and the arrangement of departments does not set us

free from the claims of Christ upon our individual thought and prayer, sympathy and work.

“Each man must carry his own burden, and not put it on another; he himself, and not a paid substitute, has to fight against sin in every form, and seek to build up a holy brotherhood permeated with the love of God, enriched with all spiritual wisdom and power, graced with all the courtesies and gentleness of the life of Christ, and passionately bent on saving the world from the misery and mischief of sin.”

We commonly divide the Church into two classes—the ministry and the laity. There is a just distinction between them but many of the old notions concerning their respective rights and duties should be swept away.

Each class should work in its own sphere, but the object is the same, and the success of one class tends to the success of the other. The soldier in the ranks is not jealous of his general nor the general of the rank and file; neither should the laity be jealous of the clergy nor the clergy of the laity. Both soldier and officer have the same ob-

ject in view; so the minister and the member, though in different spheres, should work together for the glory of the same Lord, and, looking to him, say, "Not unto us, not unto us, but unto thy name be glory." There is no place for antagonism or rivalry between the two orders, and, surely, it must be admitted that to-day the ministry gladly welcomes the laity to a very large share in the work of the Church, and is extremely anxious to have all do what they can.

Public opinion has been apt to give the ministry a wide field, (perhaps too wide,) while it confined the laity to very narrow limits. This is partly the result of clerical teaching in other ages, and partly the fault of shrinking or indisposition on the part of the laity.

Old opinions need revision. While ministerial work is far-reaching, the laity should not be pent up in very restricted bounds. Outside a few special offices that belong to the clergy, there is little the laity may not do. As Dr. Haydn has well said: "All Christian work, not exclusively ministerial, is lay-work."

Woman, especially, has a grand mission in Church-work, and we are seeing the fulfillment of the prophecy, "It shall come to pass, in the last days, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy."

There is, indeed, little work in the field of Christian activity that woman may not perform with the utmost propriety.

Clergy and laity are beginning to perceive more thoroughly than ever before that every individual and every influence must be utilized.

The Church needs the peculiar power possessed by each class in its membership, for each class has a value peculiar to itself, and each in combination supplements and sustains the others. The old are needed for their experience, the cultured for their intelligence, the wealthy for their means, and the mature for their might, and whenever and wherever all classes are brought into united action, each doing its part, and all seeking the accomplishment of the same common end, there will be a thoroughly aggressive and successful Church.

CHAPTER IV.

CO-OPERATION OF THE YOUNG.

AS co-operation of the Church in general is greatly to be desired, and, in view of many circumstances, is absolutely demanded, it may be asked whether in this co-operation there is a place for the young people of the congregation.

But what are we to understand by the phrase, "The young people of the Church?"

Who are "the young people?"

As a general definition, it will be sufficiently specific to suppose that the phrase refers to persons in the period of early manhood or womanhood, and also to many who are even more youthful. For practical purposes the majority of new converts might be added to this category. The expression therefore embraces the young people in connection with the Church, and these may be divided into two classes, namely, the young people *in* the Church, and the young people *of* the Church—

those who are enrolled as actual members, and those who, though not registered as members of the Church, are connected with the Sunday-school or congregation, and are therefore under the special care of the Church.

We maintain that both these classes should be called into action for the Church. We claim that in the combined activities of a Church organization there is an actual necessity for their co-operation. But some may ask why their service is needed, and reasons must be given.

We present a few out of many particulars :

I. Because it tends to bring the young people of the congregation into the membership of the Church.

Observation proves this a correct principle—for the human heart becomes attached to that for which it labors—and experience shows that attachment to Church enterprises naturally tends to bring the worker into the closer identification of Church membership. So the history of perhaps every Church will show that the giving charge of a Sunday-school class or the placing in some position

of trust in the Church has led to the conversion of many of those placed in such positions.

II. Because, on the same general principle, it is a means of retaining members in the Church.

The same activity which draws persons into the Church is calculated to hold them therein. Activity for, augments attachment to an enterprise, and, so common is the fact, that it is almost self-evident that to preserve interest in any thing nothing is better than one's having something to do for it and then doing it. Many a man may date the decline of his devotion to his Church from the day when he began to diminish his participation in its efforts, and, on the other hand, the freshness of many a man's love has been maintained by his co-operation in the work of the Church. Hence, engaging the young in Church activities will be a bond to hold them in the Church, and tend to prevent the great loss of power occasioned by the formal or actual withdrawal of great numbers of young persons who, not having their attention engaged by the Church, are drawn away by the magnet of counter-attractions.

III. Because, in order to fully accomplish its mission, the Church needs the exertion of every particle of its available power.

It will be taken for granted that if the young cannot do much good, their attempt in that direction is not likely to do any harm. But it will accomplish something, for the very attempt must, at least, effect a negative good in showing others that they are on the right side. No matter how trifling their power may seem, yet, if they have only a fraction of force, the Church cannot afford to have it wasted in disuse.

IV. Because youth possesses in a large degree the elements of energy and enthusiasm so essential for successful effort on the part of any human organization. In no other period of life are these elements present in so large a proportion; and these important requisites for the execution of great purposes should be utilized at the earliest moment. Especially is it important that the Church avail itself of their force at once, because there is so much in the world that tends to turn it in the wrong direction and for the furtherance of evil objects, and

because in early life they are most easily drawn to one side or the other.

John Foster has pictured youth as an electric machine, generating energy and constantly charged with this forceful element. He remarks: "How precious a thing is youthful energy if only it could be preserved, entirely englobed, as it were, within the bosom of the young adventurer, till he can come and offer it forth a sacred emanation in yonder temple of truth and virtue! But, alas! all along as he goes toward it, he advances through an avenue formed by a long line of tempters and demons on each side, all prompt to touch him with their conductors, and draw this divine electric element, with which he is charged, away."

This force will be evolved and thrown along the line either of good or of evil. It is too precious to be wasted, and too powerful to be permitted to give potency to evil purposes. The Church should protect this power, but the only way to prevent its perversion to sin is to direct it in the line of duty and in the way of righteousness.

The Church must touch the young with the con-

ductor of its influence, and cause the force of this ethereal electricity to flow in proper channels for the advantage of the Church, the advancement of the cause of God, and the best interests of humanity. When the Church shall effectually utilize youthful energy and enthusiasm their force will give new strength and success to Christian enterprise, and a grander era will dawn upon the religious world.

V. Because youth is the period in which it is easiest to persuade persons to engage in earnest enterprise.

1. Because their very nature impels to energetic action. It is the time when the warm blood courses rapidly through the system and urges the whole man to effort, and hence it is that the young delight in activity, and scarcely any punishment is to them so painful as enforced quiet. The Church may and should take advantage of this characteristic of youth, and, availing itself of this natural desire for action, win to its assistance this willingness for work.

2. Because, unlike age, youth is not so securely

bound by strong and long-continued habits. Those of more advanced age find that they are held by habits of many years, and that it is only with great difficulty that they can free themselves. Youth, not being so firmly fastened, can more easily shake off these shackles. Hence there is not the same difficulty in prevailing on young people to enter upon some new line of effort, and in this advantage there is encouragement to seek their assistance in religious activities.

3. Because youth has but a *minimum* proportion of that reserve and caution which, in after life, trammels in, or restrains from, new forms of action. This caution grows with age. This general disinclination becomes stronger each day, so that the more mature man recoils from the venture which in his younger days he would have boldly attempted.

This is, probably, as it should be; but our object is not to discuss the philosophy, but merely to present the practical fact, namely, that the young have less of that timidity or caution which restrains from untried efforts, so that they are more easily persuaded to engage in new ventures, and that,

therefore, the Church should avail itself of such opportunity of obtaining willing workers from among the young before the timidity of caution throws its coils around them.

4. Because youth is the time when life is freest from family and business cares, and other entanglements which so often, in the case of older persons, prevent power from being used in general religious efforts. So much force is there in the fact that usually the young people have more leisure for Church work, that it might be maintained that the most of it must be done by the young or be left unperformed; but it is enough to know that the nature and circumstances of the young make it easier to persuade them to the performance of new effort, and that in view of this facility the Church should endeavor to make them a part of its aggressive army.

VI. The young people should be called into action because of the conservative effect of religious activity upon the spiritual life and the religious character.

The same law that necessitates exercise for the

preservation of physical life applies also to the higher region of the moral. Inaction tends to death in the realm of the spiritual as well as the physical. As bodily exercise is preservative of bodily health, so doing good, through Christian activities, is promotive of a healthy religious state. Not a few who were vigorous Christians while they took part in Church work lost their spiritual life when they subsided into inaction. The lesson is plain. Young as well as old Christians must engage in religious activities as a means of preserving their spirituality.

VII. Because it is necessary for the development of their religious faculties. As action is necessary for the preservation of life and health, so also is it necessary for the development of strength.

There is no healthy physical growth without exercise; so, for moral growth, there must be moral activity. Without physical exercise the body would remain puny and the man be but an overgrown babe, even if a feeble life did linger; so, even if spiritual life might remain without exercise, the spiritual nature must lack strength and symmetrical

development unless it be called into judicious activity. Many have grown in grace while actively engaged in the Church, who have suffered diminution in spiritual power and have steadily declined as they ceased to exert themselves, until they have become but the ghostly skeletons of their former moral manhood.

The best development begins in youth ; and so, if we are to have a strong and symmetrical development of the spiritual powers, the process should begin in early life, and, as the efficient means of development is action, young Christians should be taught at an early stage of their experience to engage earnestly in Christian activities.

VIII. Because it is an excellent training process, which will fit them for future triumphs.

We have referred to Christian activity as a conservator of spiritual life and as a means of moral development. It is equally true that it gives skill as well as strength. One may have power but not know how to apply it to advantage. A man may have rugged strength, but possess little skill in its use.

In the gymnasium, while he adds to his vigor by exercise, he gains flexibility and elasticity, and gradually brings eye, nerve, and muscle in subjection and ready response to his will. So the daily occupation of the mechanic gives him greater ease and expertness in the performance of his tasks.

The advantage of early discipline is a principle which applies to Church work as well as to other forms of activity. Here, as well as elsewhere, practice perfects. Even if young people cannot accomplish great immediate results—even if they cannot accomplish any thing by their present attempts—yet their engaging in early effort will pay, because it is promotive of future perfection. As a training-school, it will give them skill and success hereafter.

These early efforts are very valuable, at least, for what they will make of the novices in the near future. They are the Church of the future. What they become the Church of the future will be ; and what they will be depends largely upon their youthful development. Before many days they will be

the managers, and their skill and success in the years to come will depend materially upon the present direction of their present powers.

Therefore, in view of these facts and many others, it is evident that if the Church does not set its young people to work it loses its best opportunity for employing a large number in Christian activities, for attaching the young to the Church, for developing strong and symmetrical Christian characters, and for training the future leaders ; while it also loses the freshness, energy, and enthusiasm which are found most abundantly in youth, and which are essential to success. But, going one step further, we claim—

IX. That the young people should be encouraged to engage in Church action because *there is work they can do.*

But before we briefly discuss this point, and indicate some kinds of Church work which the young can perform, it must be observed that there is too much skepticism in regard to the capability of young people for such service, and that this skepticism, on the part of influential individuals, some-

times results in very objectionable treatment of the youthful workers.

It is well known how sadly they are sometimes treated.

When a young person offers himself for Church service, or attempts to work for Christ, he is too often greeted with a look of indifference, an incredulous smile, a contemptuous remark in regard to the presumption of youth, or some other manifestation of displeasure.

So it was when young David expressed his righteous indignation at the defiance of Goliath, and intimated his willingness to meet the giant in personal combat. He was treated harshly, and rudely repulsed by his own elder brother. Thus we read that " Eliab's anger was kindled against David, and he said, Why camest thou down hither? "

Similar displeasure is manifested at what some are pleased to term youthful presumption, and now and then some of the older Church members rebuke the young Davids, who feel that there is something they can and ought to do, and are anxious to attempt.

Others, who have little confidence in the capability of youth, receive the young volunteers with an incredulous though kindly consideration, and their words would discourage any but a bold and confident spirit as, like Saul to the youthful David, they say: "Thou art not able . . . for thou art but a youth." Though they do not prevent their going into the conflict, but wish them well and are willing to assist them, yet they have little faith in their accomplishing any thing, and open their eyes in amazement when the young do succeed.

Then, on the part of the hosts of evil, a corresponding feeling is manifested.

Goliath despised the approaching David because of his youth. So the Goliaths of wickedness behold the advance of the young Christian with a feeling of disdain, curse his presumption, and meet him with a laugh of derision; yet, not unfrequently, many a giant evil falls under the blow of some Christian David who is but a youth.

This incredulousness, this displeasure, and this disdain, spring from misconceptions of youth, and the work to be done. Hence the objections to

youthful workers have a defective basis, and are unsubstantial and worthless.

It is objected—

1. That the young have *insufficient talents*. So David seemed insufficient to meet Goliath, yet he overthrew the giant. Indeed, when we consider the tremendous power of evil there is apparent insufficiency in every individual—old or young; yet notwithstanding the seeming incompetency victory comes to the right. In this conflict it is to be remembered that there is an unseen ally. It should not be forgotten that God is with the right, whether defended by old or young, and that the strength of the Omnipotent more than makes up for human deficiency. “The battle is the Lord’s.”

2. It is objected that the young have at their disposal very *inadequate instrumentalities*. It is thought that, no matter what may be their natural powers, the means within their reach are but trifling compared with the results to be secured. The young are neither learned nor logical, wise nor eloquent, and it is presumed that if they chance to possess other good qualities even these are neutral-

ized by the crudities of youth. But insignificant instrumentalities may be sufficient if properly directed. David went forth against the mailed giant, not with the soldier's sword but with the shepherd's sling. It was only a little pebble from the brook that he hurled, but it killed Goliath just as effectually as if he had been crushed by a battering-ram. David was skillful in slinging the small stone. So a little power properly used may be very effective—a little word or deed, a short sentence or brief utterance, wisely used, may prove adequate to a great demand. Indeed, most of the moral effects in the world are produced by the seemingly small rather than by apparently important agencies.

3. Objection is made on the ground of the *inexperience* of youth. It may be said that even if they have sufficient strength and the right means, yet they lack experience. It will be admitted that the experienced can do more than the inexperienced, but it does not follow that the inexperienced cannot do any thing. David was a raw recruit, yet he gained a great victory. Besides, experience is not always a matter of years. Some acquire more in

one year than others do in ten. But the most thoroughly trained never would have gained experience had they not begun to act when they were without it. Experience comes only by service. The old would always have remained inexperienced had they not engaged in activities; so the young can become experienced only by attempting and doing; and, therefore, their inexperience is a reason for, rather than against, their engaging in Christian activities.

Mr. Spurgeon states the point quaintly but forcibly when he says:

“If a young man is rough in his Christian efforts, if he does murder the queen’s English, let him not be checked; let all have a turn. There is so much ammunition that if a man hits the target but once out of ten times, let him have a shot. I am always for saying to every body in the Church, ‘Just as sure as you love Christ, do something for him; there is a niche for you.’ I believe that some of the best ministers were led to become ministers of the Gospel by being permitted to say a little at a meeting, when somebody has

remarked, 'I wonder they allowed the fool of a young man to say any thing.' Why, if they had not allowed some of them to make fools of themselves, they never would have made any thing of themselves."

These objections do not constitute a sufficient reason for opposition or indifference to, or contempt for, young people's work. But, even if there was abstract force in such negative objections, it would be completely overcome by positive facts in favor of the ability of youth to do good work in the service of the Church.

In passing, it may be remarked, at least as an item of interest, if not a conclusive argument, that it is a fact well known to biblical critics that the Hebrew word which means a *chosen person* is the same word which is commonly used throughout the Hebrew Bible to signify a *young person*; as though the sacred Scriptures would, even in this particular, teach us that young persons are chosen persons—that God has selected them to aid in the execution of his work.

The word is בַּחֹרֶר, (*bakhâr.*) Gesenius thus de-

defines it: "A youth, a young man; *pr.*, a chosen youth, *i. e.*, choice, one in the prime of manhood; *spec.*, young men for young warriors." From בָּחַר, (*bakhar*), to choose, to select. Eden, in "Church Dictionary," referring to this word says, "Singled out from others to some honorable service or station. 'Chosen' warriors are such as are picked out as the most valiant and skillful in any army, or as best adapted to some special and momentous enterprise."

The young are the chosen. Men choose the old for counsel, but select the young for action, and God calls youth to religious activity. The old may plan, the young can execute.

As to service for the Church, it is not a matter of abstract speculation whether young people can do any thing. It is a matter of fact that they can. We are, therefore, not left merely to deductions from the demands of circumstances, the possession of ability, or the presence of opportunity; for youth has actually shown its power, and there are abundant data which demonstrate that the young can do and have done good work for God and his

cause. Hence one way to find out what the young may do will be to inquire what they have performed. Such an inquiry will limit us to facts rather than inference.

The facts are abundant, but we presume there is no necessity for our doing more than to present a few special instances and give some general indications, which will be sufficient to satisfy the thoughtful, and be as finger-boards pointing them where, within easy reach, they may find many similar illustrations.

CHAPTER V.

WHAT THE YOUNG HAVE DONE.

A FEW minutes' reflection would be sufficient to surprise many persons with a revelation of what the youth of the Church have already accomplished, and unveil to them a vision of the greater possibilities of this fresh and vigorous element in the Christian Church.

The work of the young people may be seen in the Sunday-school, in the general work of the Church, and in the community at large. In the Sunday-school, that very important department of the Church, they have probably done the most of the work. They have brought scholars into the school, they have recruited the ranks of the teachers, they have done duty as librarians, they have served as secretaries, and have acted in various other official and serviceable capacities.

In the more comprehensive work of the Church they have been useful as ushers and collectors, they

have been valuable as visitors and tract distributors, and frequently they perform excellent service in sustaining the Church music. Here and there, where encouraged, they are heard leading in prayer in the social meetings. They have been instrumental in the conversion of others. Youthful Davids have overthrown Goliaths of sin, and young maidens, like the captive maid in the household of the Syrian commander, have been the means of bringing the great ones of earth to a saving knowledge of the true God.

Even little children have done much good in leading both young and old to the Christly life, and in this sense it is often true that "a little child shall lead them."

As an illustration of what even a little child may accomplish, we will cite an instance. During the recent civil war a little Philadelphia girl wrote the following :

"To some sick soldier in the hospital at Nashville:

"MY DEAR SOLDIER: I send you a little Testament. I am a little girl seven years old. I want to

do something for the soldiers who do so much for us; so I have saved my pocket money to send you this. Although I have never seen you, I intend to pray that God will make and keep you good. Oh, how sorry I am that you have to leave your dear mother! Did she cry when you bade her good-bye? Do you kneel down and say your prayers? If I were you I would not care if other soldiers did laugh. God will smile upon you. I am sorry, very sorry, that you are sick. I wish that I could go and nurse you. I would bathe your head and read to you. Do you know the little hymn, 'There is a happy land?' I hope you will go to that land when you die. But, remember, I will pray that you may get well again. When you are able to sit up, I wish you to write to me and tell me all your troubles. I live at number — North 9th-street, Phila. Good-bye.

“Your friend,

L. S.”

This letter fell into the hands of S. L. N., of the Fourth Michigan Cavalry, and by it he was led to Jesus. In his answer to the child's letter, he said :

“I trust your letter will be one of the means of converting others as well as the receiver. May God bless you!” So this little letter from a little girl led to the conversion of a man who became a Sunday-school superintendent and an earnest Christian worker, who has, during subsequent years, been instrumental in the conversion of many souls; and thus the good influences of the little deed continue to radiate and to bless many hearts.

There are many facts on record which illustrate and demonstrate the ability of young persons to successfully engage in various kinds of Christian effort, but so well and so generally are these known that it seems superfluous to cite further proof by presenting other incidents in regard to individual workers.

But it should be observed that not only is there now and then an isolated individual who is capable of such action, but there are also numerous instances demonstrating that the young can be organized for effective work.

A few cases will be sufficient to show their capability for judicious and efficient organization.

It is well known that young people have accomplished very much through the many Young Men's and Young Women's Christian Associations of the land.

In the temperance movement, young people's societies, such as the Cadets of Temperance, the Cold Water Templars, etc., have evinced an efficiency which compares favorably with the efforts of adult associations.

The Juvenile Missionary Societies of the Churches have raised vast amounts of money for the spread of Christianity, and the Church would not now be willing to dispense with this source of supply to its missionary treasury. One of the best benevolent societies with which we have been acquainted was an association of a few young girls.

Feeling that there was good to be done which they should try to do, they organized themselves into a "Try Company," and made the attempt. Besides contributing from their own resources, they obtained from others donations of money, clothing, and other requisites. They visited the sick and poor, and distributed clothing, food, and fuel, while

they helped pay the rent of the worthy poor, and even employed a physician to attend the sick. The society has now been in existence seven years. Throughout these years, though their affairs have been on a comparatively small scale, still they have managed their matters with as much wisdom as societies which from the beginning were controlled by adults. The girls have become young ladies, but they still continue their benevolent operations. Their last annual report shows over two hundred visits made and over two hundred dollars disbursed.

One fact more may be added. The splendid Roman Catholic Church of the Immaculate Conception, in Boston, had its final debt of thirty thousand dollars canceled by what was called "The Church Debt Society." The members paid twenty-five cents per month, and, there being a membership of three thousand, this gave an annual income of nine thousand dollars. But the point of present application is that the stipends of twenty-five cents which aggregated this large sum were gathered by a corps of youthful collectors.

These cases are only a few out of many, and but

hints in the direction of what the young people have done and may do. Such facts ought to be sufficient to convince the most skeptical that there is work the young have done, and that they are competent to perform many varieties of Church effort. Indeed, of many a youth it may be said, in the language of Shakspeare, "He hath borne himself beyond the promise of his age; doing, in the figure of a lamb, the feats of a lion; he hath, indeed, bettered expectation."

Facts show that these efficient efforts of youth need not be so exceptional as some may have thought, and, indeed, that they have been more abundant than is generally supposed. Their individual, and also their organized, efforts show that their capabilities and possibilities are very great, and, that to produce better and more extensive results, they only need the Church to encourage and properly direct their energies.

CHAPTER VI.

THE NATURE OF YOUNG PEOPLE'S WORK.

THE previous remarks indicate some spheres in which the young can be useful. A few general principles in reference to the nature of their work may now be given.

From data already alluded to it is evident that as far as ability for *action* goes, the young people have, in a degree, the same qualities as are possessed by their seniors. Their ability to speak and sing, to read and pray, gives them power to enter many avenues of usefulness both in public and in private.

In the social services of the sanctuary they can take leading as well as subordinate parts. Their musical talents are available in the Sunday-school and in the preaching services. Sometimes this power is partially utilized by having the Sunday-school introduce its special song during the worship of the Sabbath congregation.

There is also considerable advantage in having a choir composed largely of young persons. A young people's choir is more economical and usually more satisfactory than an artistic quartette. The voices are young and fresh, the singers delight in their work, and it increases their attachment to the Church, while at the same time it affords pleasure to their families and friends.

In private circles the young can converse on the subject of religion, can become Bible readers, and can bring joy to sad hearts by singing the songs of salvation.

As visitors they are certainly competent to visit persons of their own age, and there can be little doubt that their calls will be acceptable even to those who have lost the vigor and vivacity of their vernal years.

Though young people may not be able to work as thoroughly or present as perfect results, yet it is apparent that they possess qualities which give them capability for almost any form of Church work that older persons perform. Indeed, so very little is there that the elderly do that the young

people cannot perform, that it may seem a mistake to discriminate between the work of the young and of those farther advanced in years. And because of the fact that there is scarcely any thing which the more mature can do that youth cannot, it is difficult and indeed impossible to write comprehensively in regard to the work of the young without presenting points which apply equally well to their seniors.

While there cannot be a decided distinction drawn between their lines of work, there is, however, this general difference, that the chief characteristic of young people's work will be activity rather than accuracy. It will be that which requires action and energy rather than maturity of thought or ripeness of judgment, and, therefore, though there will be little if any essential distinction in the lines of action, the result of their labors may differ in degree and be unequal in quality.

But they can do in kind if not in degree, and the difference will not be so much as to the nature of the effort as the degree of perfection in the results.

Who would think that boys could do the work

of veterans? Yet history relates that they have taken their places beside them, and have done similar service.

When Paris was besieged by the allied armies, in 1814, boys, principally of twelve or fifteen years of age, pupils of the Polytechnic School, served the Parisian artillery on the heights of Montmartre.

These boys fought beside, and did the work of, experienced soldiers. Though minors, yet having skill, they courageously took their place with veterans, and rivaled them in ardor. By a well-directed fire they filled the approaches with the dead bodies of the enemy, and, with enthusiastic valor, stood by their post as long as it was possible to hold it. In the struggle several hundreds of these youths sacrificed their lives on the altar of their country.

So if the young soldiers of the Cross are trained, and their heroic spirit aroused, they, too, will battle for the right as valiantly as veterans. Let the Church instruct and train them, and call them to the front, and they will respond right heartily, and do brave and effective service.

The Church has had its era of almost exclusively clerical labor, when only the clergy were expected to discharge these duties; in recent days it has made a decided advance in the matter of lay co-operation, and now the period of young people's effort has already been inaugurated. What is needed is a more general recognition of the fact that youth can be utilized for Church service, that the co-operation of the young will have great value, and that its procurement and proper management is exceedingly important; and, then, with this recognition, a more general, hopeful, and persistent effort to develop this latent force into well-directed activity.

It is the duty of the Church to plan for this youthful element, to organize the workers, and to assign them to fields of labor.

CHAPTER VII.

HOW TO SECURE THEIR CO-OPERATION.

IF, then, there is Church work which young people can do, the question now to be considered is, *How to get them to attempt that which they may accomplish.*

In developing power in the line of Christian activity, there are two points to be gained, namely, the production of quantity and also of quality; or, in other words, the procuring of the greatest number of workers and the securing of the highest excellence in their effort.

Naturally the first inquiry is as to quantity; hence, the first question for consideration is, How to induce the young people to engage in Church activities.

In regard to this matter of calling the young into action, the ancient direction for cooking a hare may not be out of place. It ran thus: "To cook a hare—first, catch the hare." So, to prepare young peo-

ple to engage in Church work, first get the young people. To organize youth for efficient service, first have the young people, then persuade them to be willing to work, and then induce them to submit to organization.

A Church without a fair proportion of young people is in a deplorable condition. It is like a stream drying up at its source. It is like a tree, injured at the root, withering and becoming unfruitful. It is a decay which is the premonition of death.

The Church which has promise for the future is the one that has many young people. They are the source of supply. They make up for loss by wear and waste. They fill the places of those who have gone on the retired list of the Church militant, or who have ascended to the Church triumphant. Hence, a large share of attention should be given to the youth in the school and in the congregation. When a Church discovers that it is losing its hold upon the young it should at once realize its danger, take alarm, discover the cause, and immediately seek and apply the remedy.

By watchful care it should retain the children of

the Church as they grow up from childhood, and, at the same time, by personal effort and by presenting a desirable church, attract and attach other young people to its interests, and keep them under its precious influences.

Presuming that a Church possesses the young people, the point now is, how to convince the young persons in the Church and congregation of their duty, and how to persuade them to its performance.

How may they be persuaded?

Many methods might be proposed, but we need only pause to present a few prominent points.

I. The pastor, or whoever would secure the cooperation of the young people in Church work, must first *win their respect and affection*.

There is a potent persuasiveness in personal influence, and youthful natures will rally around those for whom they have real regard. When they have a loving respect for him who calls for their service, then are they prepared to perceive the truth, to receive direction, and to decide upon the discharge of duty.

This affectionate regard may be created by pay-

ing them marked attention, by manifesting sympathy with their young natures, by taking an active interest in their welfare, and loving them as he would have them love him. By so doing, instead of repelling, he will draw them to him, and then, having gained their confidence, he may soon secure their service.

II. He must demonstrate to them that there is a work which they can perform.

Human nature will not attempt that which it believes utterly impossible. Hence, one of the first things to be done is to show the young that there is something they can do. The feeling of incompetence must be destroyed, and he who would enlist the young people in effort should seek to create in them confidence in their own capabilities. He must encourage them to believe in their own powers and possibilities, if he would have a reasonable hope of arousing them to action.

This may be accomplished by kindly discussions of duty, by frequently indicating opportunities, and especially by showing them something specific; for when something they can do is specifically sug-

gested there is greater certainty of their attempting its accomplishment.

III. When they are convinced that there are opportunities for Christian activity which they should accept, and lines of work in which they have ability to succeed, the next step is to *awaken the spirit of Christian zeal*, and develop a desire for the discharge of such duty.

This can be attained by a variety of means, a few of which may be mentioned.

1. By the presentation of an *earnest example*. The leader must be a worker if he would induce others to toil.

Personal example is infectious. Wherever the worker moves his activity carries contagion and affects those with whom he comes in contact. We do not mean that he must be fussy and forever in a flutter, for some of the most efficient men are calm and self-possessed in demeanor; but he must be industrious, for a lazy man is not likely to lead others in the line of action.

2. *By stimulating to activity by recitals of what others have accomplished.*

The triumphs of others will fire their hearts with a glow of encouragement as to their own possibilities, and generate a thrill of pleasurable emulation which may move them to go and do likewise.

3. By *securing the quickening of the spiritual nature and the invigoration of the religious life.*

There is no better means than this. Where the Spirit of Christ is there is the spirit of Christian activity. Hence, Christianity is an aggressive religion. As Christ came "to seek and to save that which was lost," so the impulse of the Christly heart sends the disciple out "to seek and to save." Hence is it a matter of common observation that the young convert seeks something to do for his fellows and his Master; and hence is it found that when the revival spirit rules workers rapidly multiply; and, on the other hand, that in proportion to the decrease of spiritual force in a Church is the diminution of its Christian activity.

Paul, writing to the Corinthians relates of the Churches of Macedonia (2 Cor. viii, 5) that, before they entered upon a work of liberality, which even to the apostle seemed beyond their ability, they

“first gave their own selves to the Lord,” and then they were able to accomplish a noble achievement.

So in the Church of the present time, effort should be made to secure complete consecration to God, and then glorious results will follow.

What is most needed to arouse a dormant Church is to bring each individual's moral nature under the warming and vivifying influences of “the Sun of righteousness.” Then, when the individual has the mind that was in Jesus and the presence of the divine Spirit in his heart, he will be “endued with power from on high,” and be eager to enter upon the fulfillment of his mission. As Mr. Spurgeon has remarked, “A Church will work in proportion to its life, and the first thing, therefore, is to get life in the Church.”

4. Then it may be necessary to *educate the conscience*, and frequently to impress the individual mind and heart with the necessity and duty of each person performing such work.

Even the intelligent often need instruction on these points of duty, and it is constantly needful to “stir up pure minds by way of remembrance.”

While the doctrine that "the just shall live by faith" should be taught, yet, on the other hand, the declarations of James, that faith is shown by works, that "by works was faith made perfect," and "that faith without works is dead," are also to be inculcated. Arguments are to be drawn from the commands of the Creator and from the concurrent existence of opportunity and ability, until, like convicted Saul of Tarsus, each soul cries out, "Lord, what wilt thou have me to do?"

When they are brought to the point of asking what is their duty and of seeking something to do, more than half the battle is won. Then, if there is no plan of operations, they will make one; if there is no one to direct, they will themselves find work; and then will be overcome one of the greatest obstacles in the way of the Church's advancement, namely, unwillingness to do humble toil and fill inconspicuous positions.

5. When persons are willing to work, the next step is to *invite their co-operation.*

All that some need is the summons, when they will at once respond with service.

As to the matter of invitation, the minister must be the main spirit, though the request may be issued through others.

Solicitations should be both public and private, general and personal. Invitations may be given from the pulpit, by printed circulars, or through autograph letters. In some instances the manuscript message will have great influence, for there is something in the letter-form and in the handwriting which is calculated to deeply impress the recipient with the depth of the desire and the intensity of the personal interest felt by the writer of the request.

Usually, however, there is nothing so potent as the personal presence and the living voice accompanied by a loving face.

The thoughtful minister will perceive repeated opportunities for calling out volunteers when he makes public references to the various departments of his local Church work. Availing himself of these methods, he will be astonished to discover how many willing workers are ready to respond.

CHAPTER VIII.

HOW TO OBTAIN THOROUGH WORK.

HAVING referred to a few methods for obtaining workers, or securing the largest *quantity* of work, we should now inquire as to the means of gaining the best *quality*.

Having generated desire for work and called forth willing co-operation, the aim should now be to utilize this new force by judiciously directing the energies of the willing workers so as to develop the greatest efficiency.

The first thing is to be ready with work when they are ready for work. When the workers respond to the call, the pastor, or whoever manages the movement, should be prepared to present a practicable plan.

To attain a successful accomplishment of the work a *systematic plan of operations* must be devised.

The completeness of the plan will depend largely

upon the accuracy of its maker's conception as to the province of Church activity.

It should be remembered that the sphere of practical Christian activity is exceedingly comprehensive. The Church is to gather into and retain in the fold. It is to watch over, protect, and edify the members of its congregation, and it is the moral guardian of the neighborhood of which it is the center.

It is a light to dissipate spiritual darkness, a moral force to neutralize and destroy wickedness, and a magnet to draw men from vice and uphold them in the path of virtue. It is a Dorcas to clothe the naked, a Good Samaritan to care for the unfortunate, a friend to feed the hungry, and a physician to visit the afflicted. Indeed, if the necessity arose, it would not go beyond its province if it became an employment bureau and assisted worthy persons in obtaining occupation, or even do as the Rev. John Wesley once did when the poor were suffering from want of work. He bought wool for them, gave them the use of one of his chapels in which to work it up for the market, and then sold the fabric for

their benefit. This was practical Christianity, and, in an extreme case, a minister to-day would not detract from the dignity of his position if he followed such an example.

To particularize still further, new scholars are to be brought into the Sunday-school, strangers are to be invited and welcomed to the Church services, absentees are to be sought out and brought back, the serious are to be followed to their homes and the good impressions they have received are to be deepened. The aim of each individual Church should be to bring each person in the neighborhood, who is not connected with some other Church, under the direct influence of its own sanctuary.

In brief, the Church is in Christ's stead, and it is to be Christlike, constantly going about doing good to spirit, mind, and body, blessing all men, spiritually, intellectually, physically, politically, and socially.

As far as possible, a plan of Church work should embrace the full mission of the Christian organization.

Special forms of work will vary with difference in

the surroundings. Thus, to mention extremes, the work will have different features in the centers of degradation in large cities from those required in regions of refinement and high average morality. Ordinarily, however, there will not be much material variation, because the same general principles will hold and the same demands will exist, though in varying degrees in different localities.

The methods must be modified in view of these differences in the demand occasioned by differing circumstances.

Modifications may also be necessitated by the character of the persons by whom the plan is to be executed. For such reasons no absolute method can be given which will adjust itself equally well to every place, and, even in a given place, a plan, sound and successful at one time, may at another time need much modification because of changed circumstances. Hence, though the same principles will always apply, the same working plan may not continue to answer the purpose, and should, therefore, be revised to meet the new relation of facts. To do this judiciously will necessitate constant

study of the surroundings and frequent comparisons with the system of operation.

When a correct conception of the necessities of the case has been gained the work should be divided into *distinct departments*.

One important principle of successful action is division of labor, for experience in many lines of effort shows that thoroughness is attained most easily by devoting one's power to a special section of industry, and this principle of division of labor certainly applies in Church affairs as well as in ordinary operations. Therefore, as system facilitates the accomplishment of any work, it is well for those who prepare a plan of Church effort to have, as far as possible, an *exact classification of the lines of action*.

We have already designated some possible and desirable divisions and distributions of such activities, others will hereafter be indicated, and others will readily suggest themselves.

As a specific point, and one not to be overlooked, the plan should provide for the *systematic visitation* of the vicinity.

In order to thoroughly arrange for this the pastor, or whoever acts as director, should secure or make a map of the locality. In a city parish every street should be marked, extending at least six blocks on every side of the church edifice, and, in rural charges, the region, to be carefully visited, should at least cover the territory occupied by the mass of the members.

Then the neighborhood should be *divided into districts*, and *special visitors should be assigned to each district*. The size of the districts and the number of the visitors must, of course, be determined by circumstances.

The plan of visitation should be so arranged that at any time the pastor can tell what neighborhoods are being inspected, and by whom. The districts should be visited systematically at regular intervals, say once a week, once a month, or once a quarter. Probably it is better to make a thorough visitation once a month, or even once a quarter, than to have an unsystematic and desultory activity all the time; for general effort at a specified time is calculated to intensify interest and focalize the

forces of the Church. There might be, however, particular periods, when each district would be visited thoroughly within a short space of time, while during the interval the amount of visitation could be decided according to the special need, or left largely to the option of the visitors.

Such lay visitation will not excuse the pastor from the performance of his duty; but the calling of others to co-operate with him will contribute to the more thorough cultivation of the field. The result will be, not that the minister will do less, but that the members will do more. Indeed, instead of relieving the pastor, it will probably increase his toil by bringing to his notice work that he would not himself have discovered, but at the same time it will enable him to accomplish more with less friction. When, for example, some one is reported ill, the pastor should go himself, but he may also send a visitor to pray, read, or sing with the invalid. Again, if one is ascertained to be under conviction for sin, not only should the pastor give personal attention to the case, but he should also direct some trusty Christian to pay special atten-

tion to the individual, and to endeavor to lead the soul to the Saviour. In the matter of visiting there will be a number of objects to be gained and various kinds of work to be done, and, as far as possible, committees should be selected for special service in each department.

Thus there may be bands for holding neighborhood prayer-meetings, and committees to conduct religious services with the sick or aged, to relieve the suffering poor, to visit non-attendants upon Church service, to welcome strangers, to secure new scholars for the Sunday-school, and to seek Church members who have moved into the vicinity, but have not deposited their Church letters, and so with any other branch of the work.

If the Church is large and the workers numerous, each department, perhaps, should be worked by a distinct body, and the departments should be increased as the number of available assistants multiplies, so as to give each one some special work. But if the Church is small and the workers few, several departments might be grouped together. In either case the policy would be to call into ac-

tivity the largest possible number, and thus promote their individual interest and the efficiency of the Church.

Then the *committees and departments may be mutually helpful*, aiding each other while in the prosecution of their own work. Thus visitors to secure new scholars for the Sunday-school might, while engaged in that work, discover the poor, visit the sick, and find persons who do not attend Church service.

So, on the other hand, a committee, visiting for some other object, might at the same time obtain new scholars. Indeed, each committee can, in a degree, co-operate with and in a measure perform the work of the others, and thus, by several going over the same ground, and reporting to each other cases which do not directly belong to their own department, make more thorough work than if there was but one committee.

CHAPTER IX.

INDIVIDUAL AND ORGANIZED EFFORT.

THERE are two ways in which Church work may be performed, namely, *organized* and *un-organized* action; that is to say, by *combined* and by *individual* effort.

I. *Individual effort* is the simplest method, and, in some instances, most easily gained. According to this, the individual may make his own plan, or follow a line of working presented by another, but, at the same time, act separately from, and independently of, other workers.

It must be admitted that each person has a natural right to select his own sphere of activity, and to follow his own convictions as to the best method; and, also, that individual and independent action will always be needed, and should therefore be encouraged, no matter what method may be devised or generally used; but, on the other hand, for the efficient employment of the majority of the

membership, there must be a general combination of effort and unity of plan.

II. Therefore, there should be *organized operation*, in which the power of the many may be called out, concentrated, and judiciously employed.

Organization will secure the valuable service of persons who are too timid or too indifferent to act independently, and it will also give mutual *stimulus* to the workers, and multiply their influence according to the ratio of increase which attends the union of human energies.

Organization may be *formal* or *informal*. *Formal organization* is that which has the regular form of a society, with, it may be, constitution and by-laws, and the various officers and formalities of procedure usual in such bodies.

Some departments should be formally organized, especially those having the management of money or other valuables, such as Dorcas and provident societies for the relief of the poor. It is not necessary, however, to have formal societies for every thing; generally, the simpler they are the better, and an unnecessary multiplication of societies

should be avoided. Perhaps all that may be needed may be attained through Church boards already in existence.

There may be *informal organization*, as when the plan of work exists in the brain of the pastor, when the minister's mind is the motive power of the mechanism, and when he manages the movement directly and personally, or, indirectly, through his deputies.

In passing, it may be remarked that, from his official position, as the recognized head of the Church, the pastor must, usually, take the main management of such matters, though they may be successfully carried on by influential and judicious laymen.

There are a number of advantages in this plan of having the method in the mind of the minister. It requires less machinery, and, when change of plan is needed, it obviates formal re-organization, and gives the pastor opportunity to modify the mechanism quietly and without friction.

As the general director, the pastor may *secure the execution of his plan—*

First, by summoning individuals whom he may select for special work ; and,

Secondly, by forming committees of those who will volunteer to act under his direction and carry out his purposes.

Again, having mapped out his work, the pastor might pick out a few reliable young persons to take charge of the different departments, and let them secure assistants among their young friends.

This would have the advantage of making them feel that they are doing the work, though the pastor would have complete supervision, by acting directly and personally upon the chiefs, and indirectly, through them, upon their colleagues.

He may accomplish this object also by securing the assistance of experienced persons of more advanced years but with young hearts, who will be willing to direct without seeming to command, and, while they lead and control, are not unwilling to stand in the shaded background, and permit the young workers to appear as the central figures, and receive the credit which is their due.

With such older members assigned to the charge

of each department, these deputies could rally the young around them, the youthful and inexperienced auxiliaries could report to them, and, then, in turn, these superintendents could report to the pastor.

This plan of calling around the pastor a few, either old or young, who will act as a staff through which he may direct the disposition of his forces, has the advantage of obviating the necessity of much machinery, thus economizing time by the avoidance of many society meetings. It may also enable the pastor and his aids to make a better selection and distribution of the co-workers than could be done by organizing a promiscuous company, while it will also enable them more easily and pleasantly to make subsequent and necessary changes in the working force.

As a basis for beginning, and as a nucleus for future development, the pastor may find *sufficient organization already existing in the Sunday-school*, and he will do well to avail himself of this material which he has at hand.

Most of the Sunday-school teachers are young

persons. One of their duties is to visit their scholars. Now, without adding greatly to their labor, it would seem an easy thing to induce them, while performing the duty belonging to their position, also to act as tract distributors, to speak on the subject of religion to the scholars' parents and near neighbors, and endeavor to persuade them to attend public religious service, and so, perhaps, succeed in leading them into the paths of righteousness.

So, again, the teacher might employ the scholars to do much excellent work, especially in the matter of visiting absentees.

The pastor may also utilize the valuable material to be found among the *senior scholars*; and here it may be suggested that one thing which makes the adult school important is the fact that it tends to retain the young people where they may be easily reached and readily used by the Church.

It will be evident, however, in regard to these proposed additions to the usual work of the Sunday-school teacher, that even then the teachers would only reach the vicinity of their scholars' residences. This might leave some portions of the locality un-

visited, and hence, though even this would be an improvement in many places, yet to secure thoroughness in the work and the complete cultivation of the territory, it will be necessary to specially divide the neighborhood into districts, and have a more systematic and comprehensive method of visitation.

CHAPTER X.

HOW YOUTHFUL MAY THE WORKERS BE?

AN inquiry may be presented in regard to the proper time for calling young people to participate in the activities of the Church. It will be asked, "How old should they be?" As to this there will be, as there has been, difference of opinion. The time must be determined by the capacities of the young people in the Church, and by the nature of the circumstances which call for action. Some who are quite young have as good judgment and general fitness as many who have reached mature years, and certainly these may be judiciously employed as well as those who, though adults, are not so capable.

There are some good people who cannot conceive of wisdom or ability existing before gray hairs appear, and so they act on the theory that the young should be rigidly repressed until they have attained greater maturity of view and more skill than they

suppose young persons to possess. They profess to be so fearful that the young may commit errors, that they are emphatically opposed to employing them in any such service as has been suggested. But, if we wait until the members have passed the possibility of mistake, our Church machinery must stand idle, for the most mature and experienced are liable to err.

Observation in many quarters demonstrates that one of the best ways of developing ability and cultivating skill is to thrust responsibility upon the individual and set him at work ; then, though his first attempts may be crude, yet his future efforts will be all the more perfect. Indeed, no matter how long a man delays action, his first ventures will be defective, for it is still true that "practice makes perfect." Again, it must be remembered that if young people and young converts are not introduced at an early period into some form of Church activity, the favoring circumstances of youthful energy and the glow of the new life will be lost ; then subsequent efforts to secure them for such service, when these favorable elements do not exist, will be

compelled to battle almost hopelessly against the confirmed habit of inaction.

Still, they should not be set at the performance of a task which is entirely beyond their years, or for which they are wholly unadapted. Of this, however, there is little danger. The danger is that they will not be persuaded to do that which they are able to perform. The question is to be determined not by years, but by ability. Certainly there are some things which young people and young converts can do, and, therefore, the duty of the Church will be: first, to immediately put upon them the performance of that which they have ability to do; and, secondly, to prepare them to advance to the performance of that which is more difficult. While they are preparing for that which they may hereafter accomplish they should do that which they now can perform, for it is not necessary that they should remain in complete idleness until they have mastered all the mysteries.

CHAPTER XI.

PREPARATION FOR WORK.

THERE should be *preparation by instruction*. Meetings for theoretical study might be held occasionally, or at stated times, when the best methods of working could be presented in lectures, sermons, addresses, or conversations. Here they could be taught how to approach strangers, how to direct inquirers, how to visit judiciously, how and what to read or sing with the sick, and so with various lines of action which will suggest themselves to the thoughtful, and which need not be stated here in detail.

Such study will promote intelligent effort and prevent a great waste of ignorant energy, while, in other respects, the results will abundantly pay for the trouble of preliminary preparation. Intelligent workers are intense workers, who wisely use their power, and thus accomplish more than the unintelligent.

Skilled labor is what is needed in Church activities as well as in mechanical pursuits, and this intelligent action will be promoted by the proposed instruction.

At the meetings for instruction a very attractive and profitable feature might be the presentation of the reports and the narration of the experience of the workers. They could relate interesting particulars of their work, the kind of cases they had met, and how they had treated them. These statements would give practical illustrations of the principles enunciated in the lectures, and furnish examples for others to imitate. Such reports might also with advantage be introduced in a general meeting of the Church.

In the management of such meetings the minister might call members or others to his aid, and might, indeed, find some one more competent, or who could devote himself especially to such work, and to whom the pastor might safely intrust this important matter.

We may here refer to a plan tested in the Bethany Presbyterian Church of Philadelphia. This is

a flourishing Church, with a Sunday-school which is probably the largest directly connected with any Protestant Church in the country, numbering, as it does, two thousand or more. Its success will make its methods an interesting study.

The Rev. J. R. Miller, when pastor, wrote as follows :

“For several winters we have held a meeting every week with our young workers. These meetings have been variously conducted. Usually they have consisted of Bible readings on the vital matters of Christian doctrine: first, because young Christians need themselves to be fed; and, second, because they should be made conversant with God’s word before they are sent out to teach others. With open Bibles we turn from passage to passage to find what the Scriptures say on such matters as sin, repentance, faith, justification, sanctification, the atonement, prayer, and the various phases of Christian duty. The texts of Scripture are enforced by simple comments and explanations, questions are asked and answered, difficulties removed, and suggestions thrown out. Special in-

struction is given on how to deal with anxious persons and inquirers, and how to approach the careless and impenitent. Harm is sometimes done by ignorant zeal and want of tact. Efforts to save men sometimes drive them away from Christ, because ill-timed or because unsuitable. On this point, therefore, the instruction is very simple and is enforced by illustrations. Besides, Scripture texts are pointed out, which may be used in explaining to men the plan of salvation and the way to Christ. Our young people are taught to discard every word of their own, and to go every-where simply with their open Bibles. This weekly class has been the drill-room in which a number of young people have not only gotten impulse and inspiration, but have also learned how to use their gifts and how to work effectively for the Master. A number of our best teachers have come from this class.

“Another school of preparation is a weekly young people’s prayer-meeting, such as is held in nearly all our Churches, where young men become accustomed to lead in prayer, and to try their gifts of speech. Much good is done in this meeting.”

Besides this general or class preparation it may also be necessary for the pastor or other experienced workers to give individual instruction, so as to meet the special needs of particular persons. But there is no teacher so good as practice. As Mr. Spurgeon once said: "The best way to do a thing is to do it." Put a novice to work, and he will soon learn how if he has the disposition and the ability.

Some have become trained speakers by trying to talk in some little gathering, or at some obscure mission station. In such places they made their first ventures in leading in singing and prayer, or in reading and expounding the Scriptures, and thus gradually gained courage and acquired ease and efficiency.

But we know of nothing that has accomplished so much good in this particular as the class-meetings and the cottage prayer-meetings of the Methodist Church. In this Church the young convert is at once taught to "speak in class" or "to tell his experience" in the presence of the small number of friends who meet from time to time in the same

class-meeting. This gives exercise to his talents, while he receives instruction from the advice given by the leader or conductor of the class. Hearing his leader instruct others as well as himself in practical religion, he gradually learns how to give similar instruction.

Then he is called on to lead the class in prayer. After awhile he is encouraged to take part in the general experience meetings and larger prayer services of the Church, and, as ability reveals itself, he is occasionally called upon to lead the class or to conduct a prayer-meeting. Giving further evidence of gifts and graces, he may be granted license to exhort—to conduct minor services and deliver addresses, and, perhaps, in time, to act as a lay preacher. Thus has he been gradually, and almost unconsciously, trained, and, as the development proceeds, the Church, recognizing his fitness, may finally admit him into the regular ministry.

This method accounts very largely for the ability of the Methodist Church to rapidly meet the demands of the masses by furnishing men who, from humble beginnings, have become eloquent and use-

ful ministers, but who, without such a system, would never have been discovered.

So is it that, avoiding the faults some others have fallen into, Methodism does not have to send a man through the theological school in order to find out whether he will make a good preacher, but usually educates him for that special work after he has shown his fitness and given proof of his call. The lad or young man who gives promise is encouraged and kept in practice, while he is urged to obtain a thorough education, and may finally be sent to college and theological seminary, that he may be more thoroughly furnished for his lofty vocation.

Even university students and graduates are expected to pass through the same school of practice; for while Methodism has, from the beginning under the scholarly Wesley, urged the highest possible standard of ministerial education, it has also insisted upon test and development through continual instruction in the principles of practical theology and gradual familiarity with methods of Christian work. It is in its facilities for training young converts that this Church has an advantage over some others.

CHAPTER XII.

SHOULD THE YOUNG BE ASSOCIATED WITH THE
OLD?

ANOTHER question may now be considered, namely, *Should the young people, in these organized operations, work separately or in combination with those who are older and more experienced?*

Already we have noticed that it is difficult to draw a decided distinction between the nature of young people's work and that of others; indeed, it is evident that the distinction is not in kind, but in degree, and, therefore, as far as the work itself is concerned, there would be no impropriety for both the senior and junior workers to act in conjunction on the same committees.

Usually the young need contact with the stronger moral character of the more mature and experienced, to give them firmness amid evil influences, and to inspire them with fortitude and stimulate them to courageous conduct.

So, for the purpose of practical training, it is well to associate the less with the more experienced. The association of the young with their seniors checks any tendency to frivolity, and gives gravity of demeanor and stability of purpose, while it affords them opportunity to learn from those who have had greater practical experience.

Hence, in the matter of preparation, it is an excellent method for a veteran worker to associate with himself a younger or more inexperienced person, and to take pleasure in teaching and encouraging him. Thus working with and under the supervision of the senior, the junior acquires theory and practice at the same time, and so becomes less liable to mistake. This method has been found to work exceedingly well.

As a general thing, the young and old should be yoked together. There should be sufficient supervision on the part of adults to keep the juniors from running into error, but not enough to depress their spirits or to destroy healthy freedom.

Yet, while in almost all forms of Church-work the old and the young are needed together,

there appear to be exceptions even to this general rule.

The young sapling will have but a stunted growth if it stands constantly in the shade of old oaks, and, likewise, young people may not develop strongly if they are continually overshadowed by those who are much more mature. So, while the occasional presence of greatness is a stimulant, its constant presence may be depressive. This may partially account for the fact that few great men have equally great sons.

In some matters, then, it would seem both just and judicious to let young people have and sustain their own societies and manage their own meetings. Such, for example, are young people's prayer-meetings. In such meetings the presence of their elders is calculated to intimidate and to repress the free flow of feeling. Being permitted to direct their own movements, self-reliance is developed, and then, when the young have been trained to speak, sing, or pray in such a gathering, they may efficiently participate in the general meetings of the larger and more promiscuous congregation. So the

young people's literary societies should almost entirely be managed by the young, though, at the same time, there may be oversight of an informal character, which should never be overbearing or offensive, and which, except in extreme cases, should superintend without seeming to supervise.

Notwithstanding the exceptions, however, the rule should generally hold: the young should be associated with their seniors. Though in the training school the young may sometimes be left to themselves, yet, in the field of action, veteran and raw recruit should stand together.

CHAPTER XIII.

THE CHURCH LYCEUM.

THIS is a fitting place to interject a few thoughts in regard to Church lyceums or literary societies. They are sometimes objected to because it is supposed and asserted that they are difficult to manage and that they disturb the harmony of the Church.

It may be admitted that occasionally they are not as peaceable as they should be, but these instances are not sufficient to make a general objection to such organizations. If possible and occasional difficulties of this nature would justify wholesale opposition to such societies, the objection would also apply against Church organizations; for even in Churches there are sometimes strong differences of view and inharmonious elements which break the ecclesiastical peace, and not infrequently result in schism.

But they may be properly conducted, and one way

is, by the infusion of blood which is riper if not richer.

These associations are mainly, but not exclusively, for the young. There should be enough of the senior element to somewhat restrain the volatile spirits of youth; not to rule in a domineering style, but to mingle with and to guide in a friendly manner. As the chief object should be to benefit the young people in every possible way, they should be permitted at least to seem to control and to hold most of the positions, as well as to perform most of the active work. The responsibility thrust upon them will tend to train them, while the presence, co-operation, and unobtrusive supervision of their elders will give them stability of purpose, preserve decorum, and promote efficiency.

Sometimes it may be well for the pastor, or some other competent person, to hold the society in his own hand as a class for study, or an assembly for mental improvement, under his direction; but circumstances and common sense must determine the wisdom of such a course. In some cases this plan would avoid unpleasant possibilities. There

would be no dispute as to the letter of the law, for the individual managing it would be Constitution and By-Laws and Committee of Arrangements, and he could appoint one person to preside at one meeting and another at another time, and so share the honors with all. Probably this plan would do only in exceptional cases.

Will the Church lyceum interfere with the regular religious work of the Church? In some form this question is frequently asked. We may answer it by asking another question: Why should it be supposed to interfere? Do public and private schools interfere with the work of the Church? Does an individual's general reading? Do other legitimate methods for intellectual improvement, and other means for the acquisition of general information? The answer is in the negative. They do not. Then why propose the question as to whether a properly conducted lyceum will interfere with the operations of the Church? The purpose of the lyceum is literary improvement and mental culture, and increase in this direction is certainly not antagonistic to Church work, and common sense will so

adjust the time that the lyceum will not conflict with the regular meetings of the Church. Some who demand positive advantages may ask, Will the lyceum be beneficial to the Church?

We answer in the affirmative.

First. Because a good association of this character will attach the young to the Church. If nothing more could be gained, this would be worth striving for. If you would influence human nature you must begin at the point where it is already interested. So you must first touch the young mind where interest is already manifested, and then you may create interest in some other desired direction. Hold them by one cord, and you may fasten them by others.

The young mind desires to know, and this natural desire shows itself in some form of curiosity or investigation. The lyceum gratifies this desire, as it stimulates them to inquiry and affords them instruction; and the Church which, through its lyceum, holds the young by lines of general knowledge may draw them to that higher wisdom which is the fear and love of God.

If the young will come to the literary society, it is probable that they will come to other services of the Church. Finding that the Church meets a want of their nature in one particular, they will be likely to seek in it the satisfaction of their higher nature. Perceiving that the Church is interested in their minds' culture, they may give it their heart-attachment. Learning that the Church seeks to give them genuine pleasure in one form, they will have pleasant memories of the Church, and, possibly, through these be led to feel that the greatest happiness comes through the truth of Jesus.

In this age, when there are so many counter-attractions, it must seem wise to resort to any legitimate measure to interest the young in the Church, and make them realize that it is to them a home that does not repress, but which promotes, their happiness. The lyceum may prove a strong magnet, to take hold on their intellectual natures and draw them into the Church. Young people will form such associations, and certainly it is better that they should be under the wing of the Church than under the shadow of outside influences.

Second. The lyceum will be beneficial because it will increase the intelligence of the Church.

This will hold among the most cultured as well as among the poorly educated. Even the best informed need to study constantly, for the knowledge of the world steadily accumulates. The Church should not be behind the world in intelligence.

Ignorant zeal may be a dangerous element. Zeal without knowledge may sometimes be good, but zeal with knowledge is always far better.

The world wants a spiritual Church with a culture in harmony with the times; and, all other things being equal, the Church with the best mental culture will be strongest in its inner development and most potent in its outer influences. Intelligence and religion are not foes but friends—mates that should never be divorced—and the lyceum strengthens the bonds of this union. The essays read, the lectures delivered, and the discussions carried on, tend to the increase of information; and especially will they add to the knowledge of those who prepare the papers and participate in these exercises.

Third. These societies are beneficial because they develop ability to write and speak.

The preparation of essays and similar productions gives facility and accuracy in the expression of thought, the readings and recitations give correctness of pronunciation and precision and beauty of elocution, while the debates cultivate rapidity of perception and readiness of utterance.

All this power acquired by lyceum training may be utilized in the Sunday-school, the prayer-meeting, and the general gatherings of the Church.

Its beneficial results will be seen in the teachers' talks, in the public prayers, and in the various addresses which the members may be called upon to deliver.

So the Church lyceum may be made a training field for future achievements, and the power there acquired to express thoughts accurately and to speak easily may fit some to fill positions of distinguished honor and usefulness.

Fourth. The lyceum will give skill in conducting the business meetings of the Church.

The parliamentary practice gained as officers and

members of these associations will prepare them to preside over and prosecute the business in Church conventions, so that all things may be done "decently and in order."

These societies will train the future presidents of boards of trustees, and chairmen and secretaries of other bodies, so that the Church, in the better management of its business meetings, will reap a rich reward.

These are only a few reasons out of the many which might be assigned in behalf of these organizations, but they are sufficient to make a case, and to show that the Christian Church may find in them a powerful auxiliary.

Holding the young, increasing intelligence, and training the intellectual powers, as it is calculated to do, the Church Lyceum, if wisely used, will be a fine preparatory school for action in other departments, and even for what may specifically be called the spiritual work of the Church.

CHAPTER XIV.

ASSIGNMENT OF WORKERS.

WHEN the method is marked out and the willing workers are ready to proceed, they must be assigned to special departments. They must be selected, or they must select for themselves. They must choose their own line of operation, or it must be designated by the director.

Many persons have difficulty in deciding what they should do, but will act efficiently if they are assigned the performance of a particular part of a plan. They hesitate in selecting, but not in obeying, and, when specific work is set before them, they perceive something tangible, and are more likely to take hold with strong hope and firm determination. Then, again, some who are too modest to act on their own responsibility will cheerfully do what they are asked to perform. Hence it is generally better for the pastor to indicate the special work for each individual, or, at least, to appoint the chief of each

committee or head of each department, and then let that person select the others.

In selecting leaders or in assigning laborers to special fields, great care should be exercised. To place some persons, for example, on a committee to visit the sick would appear almost criminal and with malice aforethought, for their appearance, manner, and conversation would be almost enough to kill an invalid in a few visits.

One of Dickens' characters in "David Copperfield" is not a bad model for visitors to the sick. Of him he says: "He went into Mr. Barkis's room like light and air, brightening and refreshing it as if he were healthy weather. There was no noise, no effort, no consciousness, in any thing he did; but in every thing an undescribable brightness, a seeming impossibility of doing any thing else, or doing any thing better, which was so graceful, so natural and agreeable, that it overcomes me, even now, in the remembrance."

To these qualities the Christian visitor should add the consolation of the Gospel, which may be more needed than medicine.

Those who would do very well to distribute tracts or to relieve the poor, might, if they attempted to speak to others in regard to their souls' salvation, make bungling work of it, like the individual who, toward the close of day, recollecting that he had not spoken to any one on the subject of salvation, resolved to speak in regard to it to the first person he might meet. Passing through a lonely place, a man happened to approach. This was our friend's opportunity, as he supposed; so at once, abruptly and in a startling tone, he exclaimed, "Are you ready to die?" The stranger, thus accosted in a solitary spot, probably thinking the question was only a variation of the highwayman's "Your money or your life!" immediately fled.

Some who are not fitted for one form of work may be admirably adapted for another. Some who cannot pray in public can sing sweetly, and, as singers, will be very useful in neighborhood prayer-meetings. Some who do not sing may be able to offer prevailing prayer, while others, who can neither sing nor lead in prayer, being good readers, might do grand service as Bible-readers.

It is evident that, in view of differences of talent, wisdom must be exercised in distributing the work, else injury will be done the cause, and the individual himself become discouraged because he accomplishes so little through being placed in a sphere for which he has no adaptation, while another department suffers for lack of the very skill he possesses but does not use.

Hence, he who directs the assignment of the volunteers should have an approximately accurate acquaintance with the ability of the persons to be employed.

In determining the question of adaptation very often, though not always, the best criterion is the taste or preference of the individual; for nature sometimes manifests its conscious possession of ability by the moving of desire.

It may be well, at first, to engage workers for a brief period, for some, especially in new forms of effort, might not be willing to undertake a long term of service, but, by being employed for short seasons, could be kept constantly in action.

Then it may be judicious at proper intervals to transfer workers from one department to another, for human nature soon wearies of one form of work. The monotony may be broken, and fresh interest preserved, by changing the character of the employment.

As a general rule, especially in new neighborhoods, a visitor should seldom go alone. Christ sent out his disciples in couples, and so, as a general thing, at least two visitors should go in company. This arrangement will give mutual encouragement, and, what may also be needed, mutual protection, for there may chance to be danger in strange places which they may be called to visit.

It will be well to send out together persons who have qualities which, though differing, supplement each other. One may have talent in conversation, while another may possess ability as a singer, or one may be an impressive reader, and another may be gifted in prayer. So, for the visitation of the afflicted, it will be wise to send three persons together, one to read, another to sing, and the third to pray.

In "Thoughts Through the Year," J. E. A. Brown has embodied this principle in verse :

They went forth two and two throughout the land ;
 Such was the Master's bidding. Did he know,
 Being alone, how hard it is to go
 Without the comfort of a helping hand ?
 Or were they chosen thus of Him, and planned,
 That to weak faith strong love a torch might show ;
 Tempered by patience, zeal might gentler grow ;
 Or doubt through hope wax mightier to withstand ?
 Lord, send us two and two ; or, if alone,
 Let thy twin spirits, Faith and Charity,
 Be two bright wings to bear us to thy throne !
 If no dear voice may commune by our side
 Show us our Elder Brother, close allied,
 And let us find our comforter in thee !

It will not be out of place to mention that each worker should keep a memorandum of his work, and that there should be a general record of the workers and the work accomplished. Memory is treacherous with most persons, and the only way to secure thoroughness is at once to note down the names, residences, and incidents which may subsequently be needed. Even the Committee on Strangers, when welcoming a stranger in the church, and inviting his return, should politely

manage to ascertain whether the individual belongs to any Church, and, if he does not, to learn his name and address, and note this in their book, so that further attention can be paid him.

Many a person has been lost to the Church simply through failure to write the name and a few other particulars. A little care in this regard will amply repay the worker for his trouble.

CHAPTER XV.

PRINCIPLES IN PRACTICE.

ALL the principles we have advanced have been tested, though perhaps not all at any one time in any one place.

As a further illustration of what can be done, and what has actually been accomplished, we may refer once more to the Bethany Church. The pastor previously mentioned states that the young men who have received instruction in the preparatory meetings are placed under competent leaders, and "are sent out on Friday evenings, and hold a number of cottage prayer-meetings in different neighborhoods, which are often largely attended and yield rich blessing."

He also remarks: "From time to time we make special efforts to canvass the parish. A number of our best workers are called together by special invitation to take seats with the Session, and to confer together about the work. Volunteers are

called for, to go from house to house. They are yoked in twos. A block or more is assigned to each pair. They are furnished with tracts and cards of invitation to our church and Sabbath-school. They are to go from door to door to ascertain, as far as possible, the church relation of every household. When they find a family that belongs to any other Church they are merely to leave a friendly Christian greeting, and pass on. When they find families with no church home, they are to seek admittance, if the way be open, and hold such conversation with the members as they may be able to do. They are also to leave a card, inviting them to the church and Sunday-school.

“In this canvass they are to keep a careful record of all families of the latter class, that they may be visited again, and proper efforts made for their salvation.

“About three weeks ago a hundred and fifty postal cards were sent out to as many of our most efficient young people, calling them to meet together. Three classes or committees were formed:

“1. The class of visitors to go from house to house in the neighborhood, as Bible-readers and tract distributors.

“2. A group of ten good singers.

“3. A large committee to invite impenitent persons to a special inquirers' meeting, held after each service. We think that the net should not only be let down, but drawn in again as well, and that, especially when every heart is feeling the influence of the Spirit, the net should be hauled in after every service.

“Here is the method: It is announced that such a meeting will be held immediately after the benediction, in an adjoining room. The committee of singers go in at once and begin to sing. All who are seeking the Saviour are also invited. The large committee to invite others in watch for impenitent persons. The result is that the room is filled with earnest souls.

“A great deal can be done quietly and privately by a word dropped here and there to one who is able to be useful. Many persons want to work, but cannot mark out their own field, and

need to be sent, as children are sent, on special errands.

“A pastor sees every day something that needs to be done, and knows some one who can just do that. Let him send the messenger on his errand.”

We present these facts to show what has been successfully done in one place, and what may be done elsewhere and just as well. The principles, which are certainly good, might, however, be applied in a modified form where different methods are preferred.

CHAPTER XVI.

WORDS FOR PASTORS.

AFTER what has already been said it will not be necessary to deliver an exhortation to pastors. Every true pastor is anxious to do all he can to secure a successful Church. He will appreciate the many encouragements there are to induce him to make his young people's power active in promoting the prosperity of the Church. But many a pastor will feel that, in view of his surroundings, he cannot at once start complete Church machinery into action. He may feel depressed because he cannot find a sufficient number of persons with the proper qualifications, or because those in the Church have not been educated to a point where they are willing to co-operate in carrying out a comprehensive plan of Christian activity.

These difficulties, which are very discouraging, exist in many places, and such obstacles may be exceedingly hard to overcome. Yet, let one so sit-

uated remember that thorough Church work is a growth which requires time and teaching, and, also, that it is not necessary to make a perfect plan or to have many helpers before beginning operations. Generally, it may be better to begin with one department, or to commence with some small committees, and afterward to extend the field and increase the laborers. The true plan is not to attempt every thing at first, but to start a few workers in special lines, and gradually, but as rapidly as possible, to increase the number of workers and the variety of the operations.

Prompt action, thorough work, and constant development, should be the aim, and, with a high ideal, steadily, though it may be slowly, the pastor should attempt its realization.

The plan we present is suggestive. All the points may not be needed at any one time, but the principles will apply generally to all Churches and at all times. The wise pastor can call around him a few earnest souls, and they will soon influence others, and then he can modify his method as circumstances require.

Let it also be understood, and that with emphasis, that we do not limit the management of the work to the pastor, but simply speak of him as the chief spirit in these movements, and, humanly speaking, as usually the inspiration that arouses others to action.

CHAPTER XVII.

VIEWS FOR VETERANS.

WE have endeavored to show that the youthful portion of the Church is an element of power, and that, while it has done some good, it is capable of accomplishing much more. It is also evident that the greater part of this force is permitted to lie latent, and that even the fraction which is sometimes called into requisition is far from being developed to its full power.

If it is ever thoroughly utilized, it will be through the judicious management of the older members. Hence, great responsibility rests upon you who are more advanced in years, and much depends upon how you conduct yourselves toward the younger members. They look up to you as leaders in Church movements; they await your call, and expect your guidance. Your look of indifference, your frown of repression, or your word of discouragement, may check the development of their re-

ligious energy and usefulness; while, on the other hand, your words of approval may be an influential incentive to one who may prove an angel of good deeds, and your smile of encouragement may stimulate one who may become a very Samson in Christian aggression.

The principles previously presented suggest several special duties which devolve upon you who are adult Christians, and especially upon those whose position makes them prominent managers in Church movements.

First, it will be your duty to *attract* young people to the Church.

It is not enough that they come like strangers to some of the services. They must feel at home, and their hearts must be interested in the Church and its welfare. To bring this about you should make the Church building and the Church services attractive. You should study to create and to sustain interest, not by making the conduct of the Church light and trifling, or by imitating the style of the sensational religious buffoon, but by inviting them to a cheerful and comfortable Church edifice,

and introducing them into a warm Christian and social element, and, above all, by revealing to them a Church thoroughly aroused, and discharging the complete duty of a Church—for nothing can make a Church so attractive as earnest effort in saving sinners and edifying believers.

In harmony with this thought is the idea of another, who has said, “Do something that is really living and helpful, and that will draw Church members closer together, and deepen their interest in the highest welfare of each other. Every member, official and unofficial, is under obligation to Christ to make his Church the happiest of homes, the brightest and most attractive of societies, so that the world may say, ‘Behold how these Christians love one another;’ and the members of the Church may say, ‘Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?’”

A Church with this spirit will not repel, but attract.

There are, however, special attentions which tend to draw and to hold.

There should be the *individual invitation*. The general invitation is not enough. You must seek them personally, for it is mainly by such means that the corps of workers will be increased.

The Rev. James A. Spurgeon gives us a hint, when he tells us how a member of his brother's Church acted: He purchased seven sittings and seven hymn books, and when he saw a young man trying to enter the church he gave him a seat and a book, and when he had his little flock gathered he felt happy. If possible, after the service, he spoke to them a word of kind inquiry or encouragement. By this means he had brought no less than fifteen young men into the membership of the Church.

And the Rev. Mr. Clifford, of London, urging a similar point, says: "Barnabas took Saul of Tarsus and brought him into the society of Christ Jesus. He knew where his place was, and he did his utmost to move him into it. Every Christian should be a Barnabas—every one should; not merely the seat steward, or the deacon, or the Sunday-school teacher; it is a common duty, devolving alike on

young and old, on officer and private, on cultured and uncultured."

You must go out and seek, and give a special and earnest invitation.

Then *associate with them*, for attachment is created only by contact. Mingle with them that they may know you personally, and, being drawn near you, may become attached to you, and through you to the Church.

Show them that you *sympathize* with them. Sympathy must be manifested as well as felt. When they know that you love and sympathize with them they will be drawn to you, but they cannot know it unless they see its expression. Remember that youth needs the support of sincere sympathy, and sustain them by your gentleness and strength.

Then *encourage* them to attempt the accomplishment of something noble.

Human nature desires and requires appreciation, and it must not be forgotten that young people have a great deal of human nature.

They are easily disheartened when they notice

the absence of approval, and it is safe to say that more young persons are spoiled by lack of encouragement than by judicious words of commendation. Do not discourage the young workers either by word or look, but be anxious to encourage them by every means in your power. Whenever you perceive that they are attempting even the feeblest effort in the right direction, let them know at least that you are pleased with their willingness to work.

Mr. Spurgeon, in addressing Church workers, touches this point when he says: "You should always try to criticise work done for Christ very tenderly, as well as very wisely, because you might otherwise put a man's light out when you only intended to snuff his candle. Very often real talent and true ability that might be serviceable for Christ are lost by the injudicious manner in which a brother is encouraged backward."

Advise them kindly and wisely. They are inexperienced, and, of course, need instruction. Show them what they can do, and direct them in its performance. But, in order to counsel, first study the needs of the Church and the right methods of work,

and also consider the capabilities of the individuals. Then make your application with good judgment, and in the spirit of love.

Last of all—we might almost say first, last, and always—*call them to co-operate* with you.

Recall a few of the many reasons why you should associate them with you in your Church work. You should do it *for the sake of the Church*. The Church needs the efforts of all. It cannot afford to permit any power it possesses to remain latent.

Every force should be developed into vigorous activity, and you should avail yourself of the capabilities of the young because of the present, pressing needs of the Church, and because there is danger that the powers of evil may turn these very capabilities against the right, unless the Church promptly and persistently employs their ability in the line of Christian endeavor.

You should associate them with you *for your own sake*. Contact with their youthful spirits will keep your heart young, even when advancing age enfeebles your body. As you become older the young

workers you call into action will share your toil and lighten your burdens. As time steals your elasticity their fresh natures will supply the loss. As the fire of your enthusiasm diminishes, the glow of their young life will meet the deficiency. They will supplement your experience with their strong energy and enthusiastic spirit, and so, when their enthusiasm and your experience are engaged in combined action, grand results will follow.

Secure their co-operation for *their own sake*. Should nothing more be accomplished, you will train their powers for future usefulness. Under your direction, and with your example before them, they will be profited in the present and prepared for efficient service in the future. The activities you induce them to attempt will preserve the right direction of their affections and will increase their strength and skill. What wonderful results would follow if each adult Church member would try to bring out the ability of at least one young Christian! You may develop a humble worker who will be a great blessing in a limited sphere, or one who, moving in a larger orbit, may prove

to be an eminent personage, possessing potent influences, whose beneficent effects may be felt far and wide.

A number of years ago some Christians in Philadelphia noticed a poor boy working in one of the factories of that city. They encouraged him to use in religious meetings the talent he possessed as a speaker. They aided him in obtaining an education, and that factory boy became the Rev. Abel Stevens, LL.D., a powerful pulpit orator, an eminent writer, and the celebrated historian of Methodism. There are hosts of similar cases which show the value of a little attention to the young; but do not think that your work is a failure unless the good boys become ministers and the good girls the wives of missionaries. The Lord does not want all the good boys in the pulpit. He wants most of them to stay in the pews. People can perform important service for God without preaching sermons. The member can work together with God as well as the minister. But the best work must come from those who have been trained early in life. Then train the young to be workers, no matter how hum-

ble may be the kind of work, and they will work well after you have gone to your reward.

It is trite but true to say that youth is the formative period, and, consequently, the best time for training. If you fail to train them when their characters are flexible you lose your grandest opportunity.

Ruskin says: "The human soul in youth is not a machine, of which you can polish the cogs with any kelp or brick-dust near at hand, and, having got it into working order, and good, empty, and oiled serviceableness, start your immortal locomotive at twenty-five years old, or thirty, express for the Strait Gate on the Narrow Road. The whole period of youth is one essentially of formation, edification, instruction. I use the words with their weight in them, in taking of stores, establishment in vital habits, hopes, and faiths. There is not an hour of it but is trembling with destinies, not a moment of which, once passed, the appointed work can ever be done again, or the neglected blow struck on the cold iron. Take your vase of Venice glass out of the furnace, and strew chaff over it in its transparent heat, and recover *that* to its clearness and envied glory when

the north wind has blown upon it; but do not think to strew chaff over the child fresh from God's presence, and to bring heavenly colors back to him, at least in this world."

The latter point Ruskin may state too strongly, but the force of the general thought cannot be overestimated. The heavenly colors may come back to the regenerated heart, but in the matter of education and training there is not an hour of youth "but is trembling with destinies, not a moment of which, once passed, the appointed work can ever be done again."

If we would have the best development we must train human beings when they are young.

But while the employment of young workers is urged, let it not be feared that this will push older persons out of the places they are worthily filling. Calling young Christians into Church activity will not take position or prominence from the older members. There is need and room for both. There is an abundance of work for all classes, the old and the young, the mature and the immature. The sphere will in some sense differ, so that the

youthful toiler never can do the full work of the more mature and experienced, but the effort of both will, nevertheless, be necessary. There is, therefore, no occasion for the old being jealous of the young, or for the young being jealous of the old.

Before we close another matter should be guarded. It is this: while on the one hand the junior member is taught that he is not too young to do something for the Church, the seniors should never permit themselves to feel that they are too old to do their share.

There is danger that mature persons will weary in well-doing, and consider that they are too far advanced in years, just as others may excuse their inactivity on the ground of youthfulness.

Hence, one important point to be kept in view in Church management is to persuade members to continue in active participation in Church affairs even when their heads have silvered with age.

The calm judgment of old age is always as much needed as the glowing energy of youth. An army must have trained and tested veterans, while it also accepts and drills the raw recruits. So with the

Church militant. It must fill up the ranks with the inexperienced who need training, but back of the young soldiers of the cross must stand the old guard, which has fought many a good fight. Then the army of Christ will have greater steadiness and enthusiasm, and win greater victories.

CHAPTER XVIII.

THOUGHTS FOR THE YOUNG.

MY young friends, presuming that you have read the foregoing pages, it will not be necessary to restate facts nor to add many points to those already presented. God calls you to work for him. The field, which is the world, opens before you, and the Church invites your co-operation. The Creator has endowed you with talents which may be productive of great good. You are formed for activity and not for indolence. Your own capabilities as well as God's word prove that God intends you to accomplish good, and, now that he has selected you, it is for you to select your sphere. There is something you can do toward the overthrow of evil and the establishing of the right. There is something you can do to further the cause of Christ. Within the sphere of Church action there is a place for you to take and a part for you to perform. Give the matter careful and consci-

entious thought, pause long enough to perceive what powers you possess and what work you can do, until your natures are fired with a holy purpose and your hearts are aroused to attempt its performance.

There are many things in Church work you can do. You can speak to others on the subject of religion, if not publicly, at least privately. You can tell others of your Church, and invite them to the Sabbath-school and the other Church services. You can influence others, and especially the young, by your kind words and consistent example. You can cheer and comfort the aged, for they appreciate the respectful attention of their juniors. You can cheer their hearts by your joyous words and glad smile, and you can comfort them by the word of God you may read, or the sacred hymns you may sing for them. But there are many other ways in which you can accomplish good.

Then, if there is a work you can do and God calls you to perform it, it is your duty to do what you can.

You should do it, first, because you have talents

which fit you for work, and because opportunities open before you. Ability possessed and opportunity offered are God's commands. They indicate God's intention that you shall employ the talent and avail yourself of the opportunity.

Second, because the Church needs your assistance. It needs the aid of all, no matter how trifling may seem the help some can bring. You possess a peculiar force, which is needed. You have energy and enthusiasm, and your bold spirit is needed to mingle with the caution of age, and your hopefulness with the weariness of advancing years.

Third, because even the little good you do will bless others, and as the effect of a good act never perishes, your good deed will go on forever on its mission of blessing. The little acorn which a child plants grows into a mighty oak, giving shade, it may be, for centuries, while, from the acorns it yields, great forests grow, and from the timber taken from the forest, fleets of many ships are built to defend the nation or to carry earth's productions to and from many lands. Much greater is the possible outcome of a single good deed which makes one

character better, for it goes on as long as the generations of men live in this world, and, as man is immortal, its influence extends as long as eternity endures.

Fourth, because the good you do will benefit yourself. Real and lasting happiness comes only from good accomplished. You know that pleasurable emotions come from action. Thus children in their sports show us that joy can be gained from mere activity; much more, then, will happiness come from efforts to do good. Besides this, Christian activity tends to the preservation of the religious life. Without action vigor declines and death ensues. We must act or die. So spiritual life can be preserved only by active exercise in doing good. Then this action will promote the development of your spiritual powers and help mature your moral natures, so that you can more easily resist temptation and discharge duty. The practice gained will train you for future efficiency, which will be needed, for the time is coming when the responsibilities of the Church will rest mainly upon you. Doing what you can now will lead to the formation of right

habits, and give you skill which will make you expert in the discharge of future and more difficult duties.

Notwithstanding all we have said, one young friend desires to interpose some objections in behalf of himself and others.

He admits that some young people have done excellent work, and that no doubt others can do as well, but he claims that he cannot, and that because of that he must be excused from the attempt.

We must, therefore, address ourselves to this objector. To him we say, As a general principle you agree that young people may do all that is claimed, but you object that individually you are not competent—that though others may have the requisite qualifications you have not.

You say you are too weak to do any thing. Well, it may be true that your powers are not great. You may not be able to do every thing, but it does not follow that you cannot do any thing; or, it may be true that you cannot do some special kind of work that others have done, yet it does not follow that there is nothing you can do. The best

cannot do every thing, and, though you cannot do some particular and lofty work, yet there may be, and no doubt is, something you can perform. David could not carry the armor of Saul or wield the king's sword, but he could use the sling and hurl the stone. Perhaps you should not attempt to handle the king's sword, but you may do efficient service with the shepherd's sling. Do the little good if you cannot the great deed. You are not to be like some doctor of divinity or aim at the impossible, but to be yourself, and do what is within your powers. Though you cannot preach, you may converse. Though you cannot deliver an elaborate oration, you can talk for Jesus. Though you may not be able to address a large audience, you can speak to a single individual. It is written, "To every man his work," and there is something you can do.

Still, you object that what you are able to do is so small that it is not worth doing. But the smallest good is worth doing. It adds something to the aggregate good in the world. The ocean is made up of drops. If there were no drops there would

be no ocean. The drop, tiny as it is, goes to make up the ocean. The earth is made up of atoms. Annihilate the atoms, minute as they are, and there would be no world. So the mass of good in the world is made up of little deeds which seem small in themselves. "Despise not the day of small things." Despise not what you can do, though it appears trifling. What the Church needs to-day is people who are willing to do humble work in obscure places—to do little deeds of goodness. There are plenty who are willing to be prominent and to stand where many eyes shall look upon them and many voices shout their praise. The little act which you think valueless may be just what is required. Though small, it may be effectual.

Some time ago a ship was about to be launched. Every thing was made ready, but she moved not. The workmen exerted all their strength, but the vessel did not stir. Just then a lad ran to the ship's side and began to push. The spectators laughed as they saw him press against the vessel, but the lad's strength was just what was needed, and the ship glided swiftly into the water. So the

Church needs the activity of the weakest as well as of the strongest, and the effort of the weakest will greatly facilitate the progress of the work of Christ. Refrain not from doing what good you can, no matter how insignificant it may appear, for you cannot excuse yourself from doing a little because you cannot do much. If some great duty presents itself, and you realize that it is your duty, and at the same time feel your insufficiency, remember that God is on your side, and that his strength is pledged to aid you. But if the duty seems small, remember that the great Being who brings the majestic tree from the tiny seed can bring great results from the good deed that seems small to the human eye. Do what you can, and rely on God for the result.

Still you urge that you are *inexperienced* and *unskilled*. That will be admitted, but let it be remembered that others, equally inexperienced and unskilled, have accomplished much. Skill is attained only through action. Attempt, and persevere, and in due time skill will come.

You have not experience, but you have the

compensating qualities of energy and enthusiasm. Experience comes with time, yet, as time advances, energy and enthusiasm diminish. Each state has its compensation. In early life enthusiastic energy makes up for lack of experience, while in old age experience compensates for the loss of energy.

You have the fiery forces of youth, and, as they fade away, experience will come to take their place. The valuable qualities you now have are what you now need. Energy and enthusiasm are important elements in a worker. Attempt with these, and you may expect skill and whatever else is needed to follow.

Just here we may suggest that caution increases as time advances, and caution not balanced by action becomes cowardice. If you wait too long caution will unduly increase, and you will fear to attempt. Perfect skill is not expected from the young, and early imperfections are soon forgotten. The true way is to begin at once, even if the beginning is a blunder, and then, if it cannot be otherwise, blunder on until you blunder into success.

You plead as an excuse from service that you are discouraged by imperfect results.

If you really have a disposition to work, that is not a bad sign. It shows that your conception of what should be done is ahead of what you have done. This is as it should be if you will try to measure up to your growing standard of excellence. Suppose there is some imperfection in what you have done ; that is not a reason why you should stop, but rather that you should make greater effort to succeed. When duty is in question former failure is no reason why we should give up effort, but rather that we should study and strive to do better in the future. We should inquire why there has been failure, and learn how we may be more successful.

All perfection in human work began in the imperfect. Perfection is gained, not by giving up, but by going on. "Practice makes perfect." Persevere. Let imperfection not discourage but rather stimulate you. Though your effort may not have succeeded, feel that your failure only fits you to do better in the next attempt.

Beginners' efforts are expected to be inferior, but those who continue can improve and attain approximate perfection. The young artist does not equal the old master, but through patient struggle he becomes himself a master. The old master never would have been able to execute his great works if he had yielded to discouragement, and had given up effort because of the imperfection of his early attempt.

The traveler visiting the museum in Rotterdam may notice a painting, which is rough and without marks of genius or skill. He may pass it carelessly, only wondering why such a daub should be in such a place, and turn away to view finer pictures. In the same gallery he will perceive the masterpiece of the renowned Rembrandt, which is counted of immense value, as it is a work showing the ripest genius and the highest skill. What a contrast! Why should that poor painting hang so near this masterpiece? They teach a valuable lesson. They are by the same painter. The rough picture is the first piece painted by Rembrandt. If he had stopped with that crude effort the world would

have lost much. The imperfect beginning did not prevent ultimate success, and the masterpiece was but the result of going on in patient study and steady practice. The comparatively worthless work of the student must precede the perfection of the master. The master is only the developed student, and every attempt, no matter how poor, tends to perfection. Like the young artist, do the best you can now, and daily strive to do better. Be not discouraged by seeming failures. Let them stimulate you to greater effort. "Be not weary in well doing, for ye shall reap, if ye faint not."

Remember, too, that you *cannot always tell the result*. You cannot say positively what efforts for the moral good of others are failures. Seeming failures are not always real failures. The farmer plants the seed. It is buried out of sight. He comes back the next day, the next week, the next month, but there is no harvest. Shall he say his work is a failure? The frosts of winter come, the soil is frozen hard, and snow covers the ground. Shall he say he has failed—there will be no harvest? Months pass, and the

winter disappears, and now the favoring influences of spring approach, and, lo! the snow melts, the ground softens, the green blade appears, the stalk, the ear, the full corn in the ear. The seed was not destroyed, the work was not a failure, but a rich harvest is gathered.

Just as the seed is buried out of sight for some time before it sprouts and springs up through the soil, so one may not immediately perceive the desired result of some well-intended act, but after awhile it may bring an abundant harvest. Although we fail to see the sprout or the ripe grain, others may gather many sheaves from our sowing.

One thing is absolutely certain, and that is, there cannot be a total failure.

Should we fail as to others, we need not as to ourselves, for every right effort brings a reflex benefit to the actor. Briefly restating points already presented: First, there is peace and happiness from duty discharged. There is reward in the consciousness of having done what we could. Second, religious effort tends to preserve moral health and spiritual life. Without exercise the body will

become diseased and die, and without effort spirituality will be lost. Third, our efforts to do good will increase our moral power, and our spiritual strength will be steadily developed. No right effort is lost. See the gymnast. What has he to show for his effort? He has not broken up the soil for the sower; he has not erected a palace; he has not constructed a machine. There is nothing to show for it outside himself; but who will say he has failed? See the result in massive muscles, in a sinewy and elastic frame, in steady nerves, and in the glow of vigorous health, which adds beauty to his magnificent form. Though there may be nothing else accomplished, yet his effort has been a success, because of what it has made himself.

So the Christian worker, though he failed as to others, would, from every attempt, receive a reflex benefit within himself, and this would be worth the endeavor, should his work accomplish no more. But good efforts for others will produce good results beyond the performer.

It is well to have a lofty ideal and try to reach it, even if we do not fully succeed. But if we can-

not accomplish all we desire we should not be discouraged and desist, for there cannot be total failure when there is sincere and earnest attempt.

Again, you urge as an objection that you are *not encouraged, but are discouraged by older persons*.

This may be true in exceptional cases, but generally it is a misapprehension. Every intelligent Christian will be glad to have you perform your part in Church work. Laborers are not so numerous that wise Christians will discourage those who are trying to do what they can.

If you have not received encouragement, possibly you were striving to do work which was beyond your ability, and which naturally belonged to older persons. If so, then the difficulty was that you went a little beyond your sphere, and you can easily correct your mistake. But, perhaps, you were too sensitive, and imagined that others wanted to discourage you. You may have misunderstood their words or actions, or you may have made a hasty inference, simply because they failed to utter words of encouragement in your hearing, or did not praise you as warmly as you desired.

Even if others did intentionally try to discourage you, that should not prevent your discharge of duty. Duty should overbalance disapproval. Inattention or disheartening remarks on the part of others will not excuse your non-performance of the duty which devolves upon you. Lack of encouragement may be a fault justly charged against some, but that will not absolve you from the greater fault of neglect to do your part, be it great or small.

However, it is generally true that the representatives of the Church gladly welcome the young worker, though they may not always pat him on the head and tell him how well he has done. As we leave childhood we should leave behind all great expectations of this character, and learn to discharge our duty for duty's sake, even if others do not reward us with deserved commendation. But remember that God notices, encourages, and rewards.

As a final plea you say you *do not know what you can do*.

We assume that you are willing to perform your part if your place can be pointed out. Then, as it is a serious duty, you should make it a matter of

careful reflection and of prayer to God for direction. It will be well also for you to inquire of your pastor, or some other older and more experienced person, and, with an honest purpose, consider the advice you receive. Do not, however, have your mind filled with something so lofty, distant, and difficult that it is quite impossible for you to perform it, for duty is always within our reach, and is usually the nearest and simplest thing we can do.

The field is before you. Hesitate no longer, but enter and toil on. Work for your own sake and for the sake of others. God calls you to action; answer the summons by service. Hearken to the call and obey the command, and in this world and the world to come there shall be for you a rich and everlasting reward.

CHAPTER XIX.

WORDS FOR ALL WORKERS.

JOHN FOSTER says: "But little is accomplished because but little is vigorously attempted, and but little is attempted because difficulties are magnified."

This is true in Church affairs as well as in other departments. Here, as elsewhere, men are apt to magnify the difficulties until they become self-paralyzed. That there are difficulties in the work of the Church is not to be questioned, but that they are as many and as insurmountable as people are apt to imagine, experience and observation emphatically disprove. They are not so great that they cannot be overcome. Even from a human standpoint, as seen through experience, they are not so numerous and appalling as our fears fancy them. Then, when we remember that God's help is promised, our fears take flight, our vision becomes clearer, and we perceive facts in their true relation

and obstacles in their real littleness, for "if God be for us, who are they who are against us?"

It is recorded that in the days of Grecian grandeur some persons who traveled to Olympia to see Phidias's statue of Zeus, the great Colossus of ivory and gold, were so full of thoughts of the disagreeable and troublesome things they experienced—they were scorched by the sun, or wet by the rain, or pressed by the crowd—that they forgot all about the glory and sublimity of the splendid statue. Thus many are inclined to let their minds be taken up with the troubles, annoyances, and difficulties in the way of the Christian worker, so that they gather no inspiration from the grandeur of the work accomplished.

Let us not be intimidated! Let us not be discouraged! The greatest obstacles have been surmounted, and under our divine Leader we can surmount every barrier, bear every necessary burden, and withstand the strongest foe. The great Captain of our salvation issues the order to advance. Let there be no skulking, no slinking to the rear, no pleading of indisposition! The muster-roll is being

called—let every man take his place and obey the divine command. On one occasion, in India, the English army was in peril, and an effort had to be made that required bravery and steadfastness. Then the commander cried out, “Send for Havelock’s men; they can be trusted.” So, to-day, God and the Church want men who are ready and reliable—who are so disciplined, and have such confidence in God and the righteousness of their cause, that they will not be appalled by the strength of the foe or disheartened by difficulties. Let us not magnify difficulties, but magnify God. The work is great, but God is greater. He leads, he inspires, he strengthens; and, weak and imperfect though we are, we shall overcome.

While we remember the might of God, and the promise of divine help, we must not forget that we have personal responsibilities in the way of preparation and fitness.

Let me point out to those who are willing to work for Christ a few requisites.

First and always, manifest a *consistent Christian life*. For the most efficient service this is abso-

lutely needed, and its presence often makes up for many deficiencies of talent and culture. The Rev. H. C. Hadyn, D.D., of Cleveland, Ohio, has well expressed the thought in saying, "It needs no argument to show that a profoundly consistent life makes a word dropped here and there of more value than the most ostentatious service without that support." If the world doubts the character of the worker it will not be influenced by his words, but the humblest, in whom the people have confidence, may, in a quiet way, exert great influence and accomplish great good.

But this impression must be made not by mere external formality, but by that mysterious, impalpable, and unconscious influence that comes from a genuine inner life.

Therefore it is necessary to *keep up a high degree of spirituality*. To this end there should be frequent reading of God's word, private prayer, self-examination, meditation, and secret communion with the divine Spirit.

Be *regularly* in your place at *public worship* and at the *Church's social means of grace*.

It is something to set a good example as a listener, and regularity in attendance on the services of the Church is a passive way of working. The example influences others. Hearken to the word, that you may have food for reflection and material for conversation. Great good may be accomplished by talking to others of the good points heard from the pulpit, and no preacher is so poor that his sermon contains nothing worth talking about. If hearers would look for the good, instead of harping upon chance faults in the pulpit, their religious life would be healthier, and the minister's efforts would not so often be neutralized.

From the Church services you will gather inspiration that will stimulate you in your work, and a worker stands out all the better before the people, with the background of attention to religious duties in his Church.

Take your place in the Sunday-school, or, as some would call it, the Bible-school. You may be an officer, a teacher, or a scholar. Be willing to be a student if there is not demand for you in some higher position. Do not have the stupid conceit of

the young man who, when invited into a Bible-class, said he "had studied the Bible enough, and did not care to go in unless they wanted a teacher." No one can be too learned or too lofty to be a Bible student. No knowledge can excel, and no age can outgrow, that wonderful book. It is a volume into which the longer we look the more we see. If you are not needed as officer or teacher, gladly accept the opportunity of being a faithful and diligent scholar, as a preparation for other forms of work or future demands which may come to you.

As a teacher you can come within short range of human souls, and in this you have almost an advantage over him who preaches from the pulpit. Take advantage of your opportunity. Come with a full head to impart knowledge, and with a warm heart to melt away the cold barrier between their souls and the life-giving word.

As an officer, whether it be secretary or librarian, determine to discharge your duty well. God may mean to train you for something grander. If you occupy the place of superintendent, perceive how

broad a field for influence there is before you. Prompt, prepared, and prayerful, be an inspiration to the teachers and a loving example to all. With an intelligent, warm-hearted management, melt hearts and mold minds; but, to successfully accomplish this, be sure to have your plan carefully studied and your work thoroughly prepared before you appear before the school.

Show an interest in all departments of Church work. You may not be able to take a leading or active part in every movement. Perhaps it is not necessary, or even well, that you should. But you should not be indifferent as to the success of any effort of the Church. If you cannot do more, at least you can manifest your interest and show your sympathy. Those managing or assisting in other forms of activity need your sympathy, and so you will need their sympathy in your line of action. While there may be division of labor, the work is one, and each endeavor of the Church requires some kind of support from all, and, therefore, interest should be shown in what the Church is doing in its various departments.

Cherish an anxiety to do something—to do all you can.

Be alarmed if you find that your disposition to work is departing, for it may betoken loss of spiritual vigor. At once place yourself under the influence of the divine Spirit, and pray once more to be “endued with power from on high.”

When a place opens do not draw back. When the proper authorities invite you into some position of responsibility do not hastily refuse. Let not backwardness prevent your responding. It may be the divine indication. It may be your special duty, and the voice of duty is the voice of God. Look upon it as providential; ask God to help you; accept, go on, and do the best you can.

Work in your own Church and for your own Church before you attempt outside activity.

It is not a good sign to see a man who is indolent at home wanting to be diligent abroad. The man who is not willing to toil in his own Church vineyard is hardly fit to work beyond it. A worker away from home is all the better for standing well at home, and men are suspicious of him who is

worthless in his own Church but wants to be conspicuous in wider movements. A person who is constantly running away from his own Church never amounts to much anywhere as a worker.

Dr. Hadyn has justly said: "It is not well that any man should be known as a Christian worker solely outside his Church relations. Let him first make his power felt at home; then, when he goes forth, he takes the sympathies and prayers of his Church with him.

"Any body not known in his Church as a worker is a man, with rare exceptions, never to be indorsed for any outside work whatever. Let him first exercise his gifts at home, and prove himself possessed of a right spirit and of good common*sense; then bid him Godspeed into the wider world, if God wants him and men will receive him. And when it is thought that in the sphere of the local Church the great majority of disciples are to do their work for their Master, the emphasis to be laid upon it, covering its dignity, its worth, and its importance, cannot well be exaggerated."

Do what you can in your own Church—there

give your toil and get your training, and after awhile you may properly and successfully enter broader fields as the indications of Providence may direct. Mr. Moody was active in his own Church before he became a great influence in the broader spheres of two continents. His local work at home prepared him for that which was more conspicuous and far-reaching.

Begin humbly; let not your aspirations be too lofty; be willing to do your duty in obscurity.

You cannot hope to attain perfection instantly. Your first address will not be one of finished eloquence, and it need not be. You must be willing to begin low and to gradually ascend. You must be content to grow as the child does into the man.

“It is a thing to be deplored when a prevailing impression is abroad that lay-work is nothing if it be not occupied in calling conventions, holding public meetings, and addressing assemblies. The world is not perishing for this above all things, but it is greatly burdened that so few are willing to take up a quiet, unobtrusive, unostentatious work in the boarding-houses, among the poor, in the

shops, among the homeless young men and women of village and city, in the lanes and by-ways, extending a warm greeting to the stranger, looking after him, drawing him from the theaters and saloons by personal acquaintance and influence.

“A man happy and successful in obscure and quiet paths is almost certain to be sound in the faith, with a power within that will bear sending out into the larger world. While a man with an itch for publicity, and unwilling to do any thing except in a public way, is much more likely to be mistaken as to the grounds of his personal faith and hope, and to be lifted up himself rather than to be found knowing only Christ and him crucified.

“It should rejoice the heart of every worker in the vineyard of the Lord that there are very many busy in doing good of whom mention will never be made till the judgment. They tread such quiet unnoticed paths, they so shrink from observation, that but few are really aware of the breadth and result of their endeavor.

“Such is the unobtrusive visiting of families, opening the Scriptures, at fitting times kneeling

with them in prayer, leaving a quickening word, a wholesome book, counseling to habits of sobriety, and being the good Samaritan, in Christ's name, to families, youth, and children, who else would be habitually and only under the tuition of the evil one and his emissaries.

“Such is the word dropped by the way-side, the note indicative of fraternal interest or deep solicitude, the way-side conversation, the invitation to the home-circle, thus to fasten a cord around a heart, which thereby may be led to Christ.

“I lay stress upon this unheralded service with individuals and families, in humble cottages, boarding-houses and shops, in prisons, hospitals, poor-houses and schools of reform, for several reasons.

“Here is found one of the best spheres for the culture of a genuine, earnest, well-balanced piety. The best motives are called into exercise. It is a work which will foster a love for Christ and a sense of his nearness. Indeed, it is not likely to be carried on at all except under the impulse of love to Christ, and a passion for the salvation of men.”—
DR. HADYN.

The most of Church work is humble work, and the Church greatly needs those who are willing to do little things which lie within their power. He who is unwilling to do the little is unprepared to do the great. He who faithfully does the little is preparing to do that which is grander.

We say little and great, but these are only so in man's way of reckoning. No good deed is small in the estimation of the great Judge. "Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." So humble deeds, if they be all, and the best, we can do, will not be lightly esteemed by the Lord, before whom we must stand to give account for the deeds done in the body.

That you may cheerfully work in obscure places, cultivate the *spirit of humility*.

“Let no man think more highly of himself than he ought.” Nothing prevents progress so much as pride and self-conceit. Confidence, which is the result of experience, however, is a very different thing.

If you would succeed, *be willing to risk failure*. You have not tested your powers. You dread the effort. Your first attempts may be failures. Be willing to pass through the ordeal. Some of the greatest orators at first broke completely down before they had spoken a half dozen sentences. So do not be astonished if your first lesson before a Sunday-school class, or your first prayer in the public prayer-meeting, or your first address, should fall below your expectation. From the fire comes the pure gold. The child first creeps, then walks, stumbles it may be, but after awhile stands firmly and walks securely; first stammers and then talks. Take your risk, and you will have your reward.

Be teachable, and hearken to hints no matter from whom they come.

Closely *observe how the best workers act*, and learn

from them how you should work, and how you may improve your methods. Do not imitate so as to lose your individuality, but copy that which will destroy your defects and round out your character as a worker. Learn from all, but be a second edition of no man. As the art student learns from seeing his master's work, so attention to the methods of master-workers in Christian activities will help you become "a workman that needeth not to be ashamed."

You must be students as well as teachers. It is not well to work all the time—to be active but never to study. There must be time for consideration, meditation, and investigation.

Study God's plan of salvation, not only that you may understand for yourself, but that you may be able to clearly explain it to others. Be prepared to fully answer the inquirer's question, "What must I do to be saved?" It is not enough to answer by certain familiar and frequently figurative expressions. You must be able to explain the figure, and enter into the inner meaning. You say, "Come to Jesus," but what is it to *come* to Jesus? How shall

the sinner come to Christ? You say, Repent; but can you explain to the one who seeks for light what it is to repent? You say, "Believe on the Lord Jesus Christ;" but can you give a simple and intelligent explanation of faith in Jesus? So there are many other points which should be carefully thought out. Then, too, you should study what motives and appeals you may legitimately present to cause persons to reflect and consider their sinful condition, to repent and turn to the Lord.

Study the Bible. Other books may be good, but the Bible is the Book of books. The word of God is the sword of the Spirit with which you must conquer. It contains revelations of sin and of salvation. It is full of facts and arguments, of warnings and appeals, of invitations and promises. He who is familiar with the Bible will be at no loss for material for prayer, conversation, or formal address. Neither will he lack for variety; and his statements will always have the weight of authority, for they will be based on God's word. He who is forever ringing the changes on his own conversion and his personal experience, without presenting the word, is

in danger of becoming stereotyped and uninteresting. A statement of so-called experience, or of genuine experience, cannot be a substitute for the Scriptures, for that would be making man's word supersede God's word. The Bible is so full of incidents that they will illuminate every religious topic, and he who uses them will always be fresh and interesting. The Bible is the text-book of the Christian worker, and a storehouse of information and illustration.

But study the Bible with as much care, at least, as you would other books, that you may not indulge in the fanciful interpretations which some so-called "Bible readers" give to the sacred word. Be ready to give a reason for the hope that is within you. Be prepared to give an intelligent statement of your grounds of confidence in the Bible as the word of God. With all that is implied in these remarks you will be well furnished for Christian work.

Study works that throw light upon the Bible. Have a good Concordance, that you may readily turn to particular passages; a good Bible Dictionary, that you may have at hand explanations of cus-

toms and other matters which the biblical student should know; and consult a good Commentary, that you may have the advantage of the investigation of profound scholars. There are many other books which will be of great service, among which are standard religious biographies.

Study human nature. You must deal with human beings, and you must understand human nature. Somebody has said, "There is a great deal of human nature in man." So there is, but it shows itself differently in different men, and the differences in men are not to be studied in books, but in men themselves. Dr. Haydn, from whom we have before quoted, says:

"Learn to read them, that you may know how to approach them—how not to 'rub the wrong way'—how not to be captious with men—how to give them the line and let them have their own way within certain reasonable limits—how to let them think their opinions, on many things, all they fancy them, when no harm can come of them—how to silence an opposer without controversy—how to tell when a man is talking for effect, to cover up a guilty

conscience — how to respect honest doubt and help it.”

Acquire tact. This comes just after the study of human nature. Understand the man, and then know how to take advantage of circumstances to influence him for his own good. Many avenues lead to the heart; therefore acquire skill in approaching through the right one. What will influence one man will have no effect upon another; what would influence a man yesterday may not move him to-day; and so you need to govern yourself accordingly. Carelessness may neutralize your well-intended efforts, and hence you must learn when is the favorable moment, what to say, when to stop, and when to renew.

Such tact, which comes by observation and experience, is trained common sense. Without common sense a worker will be a failure.

In all your work let there be *forgetfulness of self*. Pride and egotism should be discarded. You work not for your own honor, but for that of the Master. Remember Christ's injunction, “Let your light so shine before men that others seeing your

good works may glorify your Father which is in heaven.”

Be earnest and enthusiastic. Earnest men are always impressive, but it must not be merely a surface earnestness, but that which flows from the depths of the soul. People soon detect the spurious kind. The enthusiastic—those who are full of their work—are those who accomplish much. Have a burning zeal which comes from a head and heart on fire, and obstacles will melt away. “Whatsoever thy hand findeth to do, do it with thy might.”

Finally, *work patiently.* Remember the injunction, “Let us not be weary in well-doing: for in due season we shall reap, if we faint not.” If the Master says, “Go work to-day in my vineyard,” there is also the assurance that “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”

CHAPTER XX.

MR. MOODY AN ILLUSTRATION.

ONE of the best illustrations of many of the principles which have been presented in the foregoing pages is the case of Mr. Dwight L. Moody, whose success as a revivalist has been so great. What he has been for a number of years, and is now, is well known on both sides of the Atlantic; indeed, his reputation may be said to extend to the ends of the earth. We now see him a powerful preacher and an efficient evangelist, whose work has been greatly blessed in the Old as well as in the New World—a man who has addressed the largest audiences drawn to hear any minister of Christ in this generation, for whom ordinary churches were too small, and for whom great tabernacles, capable of holding more than ten thousand hearers, were erected—one who has been gladly heard by the poor and just as eagerly by the rich, who drew the peasant and the noble, and who has been list-

ened to with delight by the learned professor as well as by the illiterate laborer.

This most popular and useful man stands before the world as one of the wonders of the day on account of his success in winning souls to Christ. Naturally, we ask, Who is he? and what advantages has he had to make him so successful as a Christian worker?

Running back to the beginning of his career, we perceive that it would be difficult to find a more unpromising case than his, and that he furnishes one of the finest illustrations of the possibilities of imperfect human nature which has had but very defective early culture.

We go back to his start in life. He was a poor boy. Born in Northfield, Mass., in 1837, he was the sixth of a family of nine children. When he was only four years of age he was bereft of his father. Though very poor, the mother was able to keep the family together in the old homestead, which meant a little house with an acre or two of mountain land, which was incumbered with a mortgage.

During the summer Dwight worked on the little mountain farm, and his only opportunity for going to school was in the winter. In consequence of such limited advantages he was very poorly educated, not even receiving a good foundation for future self-culture. He could read a little and spell less ; while, besides a slight knowledge of the simple rules of arithmetic and a peep into geography, he had learned nothing save the art of "speaking pieces." This was the sum-total of his acquirements when he left the winter school in his seventeenth year, and started out in the world to earn a living.

He went to Boston, where he was offered a place in the boot and shoe store of his mother's brother, who had previously aided the mother in holding her humble home.

Fortunately for Dwight, his uncle was very judicious, and, knowing the temptations of city life, he only gave the position upon three conditions: first, that he should select Dwight's boarding-place in a Christian family; second, that the lad should not go at night to any place the uncle did not approve;

and third, that he should regularly attend the Mount Vernon Congregational Church. These conditions the boy accepted, and he was duly installed in his place.

We have now this ignorant country boy moving in the rush of a great city. He was not naturally more religious than the average boy. He was profane and terribly passionate, and cared little for religious services, but he went to church, according to his agreement. He has since said: "When I first went to Boston my employers made me go to church. I used to go and sit in the gallery; and very often fell asleep. One day, while I was having a nap under the sermon, I felt somebody poking me in the ribs, and when I looked up there was one of the deacons who had come to wake me, and was pointing with his finger at the minister, as much as to say, 'Attend to the preaching!' I felt as if everybody in the church was looking at me; but I didn't know what else to do unless I gave attention to the sermon, so I began to listen to Dr. Kirk, and, for the first time in my life, felt as if he were preaching altogether at me."

The good deacon had no idea of the man who was in the slumbering boy; but sleeping boys sometimes make wide-awake men, and it is better that one should sleep in church than not come at all.

The sermon made him exceedingly uneasy, for it so fitted his case that he thought some one had informed the minister about him, an effect often noticed under the plain preaching of the Gospel when the minister has no knowledge whatever of the hearer. Conscience often makes the soul see itself in the gospel mirror.

At first he was so annoyed that he resolved not to go again, but, remembering his promise to his uncle, he continued to attend, and the serious impression was deepened.

He also joined the Sunday-school, but cared little for either church or school. One might have been excused for thinking him a not very hopeful subject, and his own Sunday-school teacher considered him a very unpromising pupil; and certainly the outcome of his case should be a great encouragement for teachers, and help them to have greater patience with their dull and indifferent scholars.

The first encouragement the teacher received, and the first gleam of interest manifested by the boy, was Dwight saying, "That Moses was what you would call a pretty smart sort of a man, wasn't he?" A rude and ignorant question, one might have said, but, coming from that boy, the teacher was encouraged to answer him in such a way that he awakened interest on the part of the scholar and gained his confidence.

The teacher, seeing his opportunity, soon after visited him and asked him if he would not like to become a Christian. Dwight thought he would, and though he had a very indifferent knowledge of the way of life, he began to make an effort. There was a change in his conduct, but no sudden and complete transformation. He began, however, in his humble way to seek the Saviour, and soon after he was converted. What an encouragement to the Sunday-school worker if such a rough pebble could turn out such a precious stone!

Dwight was now seventeen years of age, and, desiring to make a public profession of his faith, he applied for admission into the Church; but the

committee who considered his application found him so unable to give a satisfactory reason for the hope that was in him, and so unacquainted with the fundamental doctrines of Christianity, that they recommended him to delay a public profession until he became more thoroughly acquainted with the teachings of the New Testament.

Mr. Moody, speaking of this, says : " When I first became a Christian I tried to join the Church, but they wouldn't have me, because they didn't believe I was really converted."

A committee was appointed to watch over him and help him, and, after a probation of six months or more, he again presented himself for admission, and was received into the communion of the Church.

He was now a youth of eighteen, and he very soon showed himself a willing worker. He began early to speak for Jesus in the prayer-meetings of the Church and in some little mission meetings in another place.

But so crude were his thoughts, and so ungrammatical were his expressions, that on the first occa-

sion when the meeting was over the pastor took him aside and advised him to cease speaking in the meetings, and to serve God in some other way. Other rebukes of a similar nature came from many of the well-meaning people of the Church, who could not appreciate the zealous young convert's efforts to help his neighbors to the kingdom of heaven. They even called upon Dwight's uncle, and asked him to request the youth to hold his peace; but this he declined to do, replying that he was glad that Dwight had grace and courage to profess his faith in Christ.

Here came out some of his strong characteristics. He was courageous and persevering, and, nothing daunted, he continued to attend the prayer-meetings and to make brief remarks. He had committed himself as a young worker in the Church, and his piety and pluck held him true to his purpose.

Years after, an old member of the same Church, finding Mr. Moody famous as a Christian worker in the West, spoke disparagingly of the religious condition of that section for allowing him such prominence, for, he said, "When we had him in our

Church, we wouldn't let him speak in our prayer-meetings."

The pastor of the same Church, however, took a different view of the matter when he saw the work Mr. Moody was doing in Chicago. When he came back to Boston he called on Moody's uncle and said: "I told our people last night that we ought to be ashamed of ourselves. There is that young Moody, who we thought did not know enough to be in our Church, exerting a greater influence for Christ than any other man in the great North-west."

If young Moody had taken the bad advice that was given him by good people, the world never would have heard of him; but he went on doing what he believed to be his duty, and to-day the world honors his name.

About a year after his conversion, the boy of nineteen went to Chicago, where he obtained a situation in a shoe-store, though his employer had misgivings on account of Dwight's blunt speech and impetuous manner, the very elements which, with subsequent training, became powerful forces for good.

Several of the clerks lodged in the store, and, after the hour of closing, would turn the room into a debating hall for the discussion of various subjects, especially theology, and, doubtless, these discussions in that impromptu literary society greatly aided young Moody in his subsequent efforts as a speaker.

His impetuous earnestness for the cause of religion soon showed itself. It is said that, returning to the store one night after he had been at a prayer-meeting, he found two of the boys playing a game, when, instantly dashing the pieces on the floor, and before a word could be spoken, he dropped on his knees and began to pray. His method was faulty, but his earnestness is to be commended.

Joining a Congregational Church, he attended the prayer-meeting, exhorted and prayed, notwithstanding, as in Boston, some of the good people tried to dissuade him, and urged him to leave the exhorting and praying to those who knew how to exhort and pray. His religion showed itself, however, in more than talk, for he rented four pews and kept them full of young men every Sunday.

After a time he began to attend a Methodist class-meeting. Finding in this Church a people to him more congenial and sympathetic, he joined a band of young men who went around on Sabbath mornings to hotels, saloons, etc., distributing tracts, and inviting people to attend the services of the Church, and it is said that it was not an uncommon circumstance to see this young Congregationalist standing in front of the Methodist Church, at a time when there was no service in his own, giving out printed and verbal invitations to the passers-by to come in to the services.

Thus he began to show that catholicity of spirit which has been such a great power in his evangelistic efforts, and here he began his habit of giving personal invitations to strangers and others to attend divine worship.

On one of his tract-distributing tours he discovered a little mission Sunday-school, and this illiterate youth of nineteen, who could scarcely read a chapter through, offered himself as a teacher. Poor material, one might say, but those he proposed to teach knew even less than he did himself. The

superintendent informed him that he had already twelve teachers and only sixteen scholars—nearly as many teachers as scholars; but said that if he would go out and gather a class he would permit him to teach it. So out he went and tried his favorite method of personal solicitation, and the next Sunday young Moody entered the school, followed by eighteen rough and ragged urchins.

Feeling, however, that he was not so well qualified for the position of teacher as for recruiting officer, he placed his class under the care of another who was more competent, and went out into the streets to seek more scholars, and brought in fresh supplies until the school was filled.

When it was full it occurred to him that he might organize a school of his own. So, finding a deserted saloon among the very poor and degraded, he rented it, and began his new enterprise. During the week and on Sunday he would go out and become acquainted with the young people, and actually coax them to come to his school. After awhile the saloon was not large enough to hold the scholars, and the school was removed to a large

hall, which was generally used on Saturday night for dancing, so that it took most of Sunday morning to sweep out the sawdust and wash out the stains of tobacco and beer. For sometime there were no chairs or benches, so that the scholars were compelled to stand, or else sit on the floor. But Moody's executive ability began to show itself, and he proved himself equal to the emergency. Resolving himself into a committee of finance, he went here and there and raised the needed funds, and his power as an organizer gradually grew with the demand until he reduced the rude rabble in his school to some kind of order.

In three months the school numbered two hundred, in six months three hundred and fifty, and within a year the average attendance was between six and seven hundred, with occasionally a crowd of nearly one thousand.

Young Moody's methods are worth studying. He did not open his school and wait for scholars to come. He obeyed Christ's command to "Go." He followed the example of Jesus, and went out "to seek and to save that which was lost."

He was a marvelous recruiting sergeant. He would visit house after house and hunt up scholars for the Sunday-school, or, walking along the streets, would invite those he met to go with him to Church; and he has been known to go out before the evening service, and at the hour of service come into the church, followed by a long procession of young men, whom he had found, and brought with him on an errand which, to them, was evidently something new.

Moody, usually accompanied by his friend, Stillson, spent every evening, from the close of business until ten or eleven o'clock, hunting up scholars one by one, and on Sunday they would make a grand excursion, and generally bring in a dozen or so of those they had found.

Sometimes his visits were attended with danger of personal violence, and sometimes he was actually molested by the vicious people with whom he came in contact, so that occasionally he was obliged to find safety in flight, and then, he used to say, his legs were his best friends.

On one occasion he could not get away from

three ruffians, who threatened to kill him, and he exclaimed, "Look here, give a fellow a chance to say his prayers, wont you?" As they permitted him, he fell on his knees, and prayed so earnestly for his persecutors, that they quietly slipped away from the room, and he conducted the children he came for to the Sunday-school.

He says of himself: "For a long time I used to be the laughing-stock of this community, because I used to stop people on the street and elsewhere and talk to them about their souls; but that was the school in which I learned to preach the Gospel. It was my rule to speak to some one every day. One night as I was going home, when I got as far as the corner of Clark and Lake streets, I remembered that I hadn't spoken to any unconverted man that day about his soul. But just then I happened to see a man leaning against the lamp-post, so I went up and put my hand on his shoulder, and asked him if he loved the Lord. He was very angry, turned round and cursed me, and afterward went to a friend of mine and said, 'If you have any influence with that man Moody, I wish you

would tell him to stop his impudence. He is doing more harm than any ten men in Chicago.' My friend came and tried to persuade me that I was doing mischief by speaking to strangers that way, but I replied that God hadn't showed it to me in that light, and that until he did I should keep right on as before.

"Well, a little while after that, when I used to live up in the Young Men's Christian Association rooms, and was janitor, and sexton, and secretary, and what-not, very early one morning I heard a rap at my door, and, as soon as I could dress me, I opened it, and there stood a man who was a perfect stranger.

"'Don't you know me?' he asked. 'I am the man who cursed you for asking him about his soul down there at the corner of Clark and Lake streets. I haven't had a minute's peace since, and now I am come to ask you to pray for me.'"

This is the way to gather in and build up a Church. A half dozen earnest and thoroughly consecrated souls, who will go out and invite others to come, and do it patiently and bravely, will

soon greatly enlarge a congregation, quicken the Church's activity, and probably see a revival in which many will be saved.

Some time after he began his Sunday-school he established week-night prayer-meetings in the old saloon, and thus tried to bring his work to a religious focus, and in that rude place, with seats made out of rough boards placed upon empty nail kegs, and lighted by a few candles, many darkened souls felt the light of the Holy Spirit. He had already learned that something more was needed than merely the intellectual conception of truth, the mere learning of the Word—that it must have a spiritual application, and be brought down from the head to the heart; a lesson which too many Sunday-school teachers have failed to learn, and because of which their knowledge and intellectual skill is a spiritual failure.

When Moody began his Sunday-school he was a young man of very little general knowledge and exceedingly illiterate. He could scarcely read a chapter in the Bible unless it was composed of short and simple words; but he began to be more

and more conscious of his defective education and his lack of accurate scriptural knowledge.

He had read here and there in the Bible because he liked it, but now he began to turn his reading into study, and he devoted himself to the study of chapter after chapter, spelling out the difficult words, and skipping the ones he could not master.

An old friend of Mr. Moody, in an address delivered in a convention in Canada, said :

“The first time I ever saw him was at a meeting in a little old shanty that had been abandoned by a saloon keeper. Mr. Moody had got the place to hold a meeting in at night. I went there a little late, and the first thing I saw was a man standing with a few tallow candles around him, holding a negro boy, and trying to read to him the story of the Prodigal Son ; and a great many of the words he could not make out and had to skip. I thought, If the Lord can ever use such an instrument as that for his honor and glory it will astonish me.

“After that meeting was over Mr. Moody said to me : ‘Reynolds, I have got only one talent. I

have no education, but I love the Lord Jesus Christ, and I want to do something for him; and I want you to pray for me.' I have never ceased from that day to this, morning and night, to pray for that devoted Christian soldier. I have watched him, have had counsel with him, and known him thoroughly; and, for a consistent walk and conversation, I have never met a man to equal him. It astounds me when I look back and see what Mr. Moody was thirteen years ago, and then what he is under God to-day—shaking Scotland to its very center, and reaching now over to Ireland. The last time I heard from him his injunction was, 'Pray for me every day; pray now that God will keep me humble.' "

This statement shows not only the illiteracy of the young worker, but also his spirit of earnest devotion, which, in spite of his other deficiencies has made him so successful.

Moody's success in his school brought him invitations to address Sunday-school conventions in various places, and his hearers were greatly influenced by the plain, matter-of-fact style of the uncultured

young man, impressed by his hard common sense, and aroused by his enthusiasm.

The little skill he had acquired in recitations in the country school helped him in these efforts to stand before an audience and express his ideas ; but he has since confessed that he made himself unpopular in those gatherings by overmuch pious discourse. He says: "I suppose they used to think me a nuisance. I used to think I must say something in every meeting I attended, until one good minister advised me to hold my tongue."

The effect of this blunt counsel did not cause him to lose his religion, or discourage him from further effort, as it might have done in the case of a weaker character, but set him to thinking how he could improve his speech and make his addresses more acceptable. He was full of faults, and he knew he was faulty, but he was anxious to overcome them, and so he observed, reflected, and corrected.

One of his friends said, "Moody was all the time making blunders, but he never made the same mistake twice." Another friend said to him one day, "Moody, if you want to draw wine out of a cask, it

is needful first to put some in. You are all the time talking, and you ought to begin to study."

Moody saw the force of the remark, and consented to enter upon a course of reading; but, before he had read very much, his friend was suddenly called away from the city, and Moody never became a bookish man.

But he continued a close student of the Bible. Mr. Stillson, of Chicago, who was for a long time his counselor and helper, declares that during those years he does not know of Moody's owning any other book except a copy of the New Testament.

For a time he drew his discourses from the experiences of Christians and the affairs of every-day life, but he grew to be more and more a preacher of the Word, and the more he depended upon and used the Scriptures the more potent he became. He was led to this change of method by a remark which Mr. Harry Morehouse, the English Bible reader, made to him. Said he: "Mr. Moody, you are sailing on the wrong tack. If you will change your course, and learn to preach God's word instead of your own, he'll make you a great power for good."

Mr. Moody responded: "You must have studied a great many books to come by your knowledge of it;" to which Mr. Morehouse replied: "No. Since I began to be an evangelist I have been a man of one book. If a text of Scripture troubles me, I ask another text to explain it; and if this will not answer, I carry it straight to the Lord."

This conversation had a great effect upon Mr. Moody, and from that time his preaching was observed to be very scriptural; one said, "Brother Moody used to preach his experience, and there wasn't much wheat in that; but now he preaches the word of God, and that is all wheat." He made the Bible his companion, and his discourses became rich with the precious truth he drew from God's word, and even to this day Mr. Moody knows few other books.

His case shows what an illiterate youth may become with but few books, and how largely Christian workers should depend upon God's word. Yet there is little doubt that he read in a desultory manner, and appropriated whatever thought he could use. As one has said, "He reckoned all ser-

mons and addresses which he heard and read as so much lawful plunder, and of this he made no secret. He would sometimes say to a minister, "I heard you preach from such a text at such a time, and I went home and preached that sermon to my people." But the author himself would not recognize his production in Mr. Moody's version. This method, which we could not defend in the case of a well-educated man, no doubt helped to train him in the expression and arrangement of his thoughts. Then, as he moved among educated people, he gained ideas from them, and a sort of culture from contact with culture, so that at last he has become able to interest intelligent audiences and profit even Scotch professors.

Another of Moody's good points was his power to get others to work. He was born to command. A leader among boys, he became a leader among men. He had ability to discern another's fitness for untried work, and he had tact to get him into it.

When he gathered his first Sunday-school class he saw that another was better fitted for teaching

than he; so, giving him the class, he went out to bring others in, a work for which he was better qualified.

When he formed his Sunday-school he gathered around him an earnest band of workers, but he felt that something more was needed. Then he remembered Mr. J. V. Farwell, a prominent merchant, whom he used to meet in the Sunday morning Methodist class-meeting, and, knowing his qualities, he determined to secure him as superintendent. So he invited him to visit the mission school. Mr. Farwell came. Such a school he had never seen. Before him was a wild mass of rough and restless human beings, almost every minute rushing into confusion and crying out loudly, as though they were in the streets or on a playground, from which clamor and uproar they were occasionally rescued by a Scripture reading, a song, or a speech.

Mr. Moody introduced Mr. Farwell to deliver an address. Mr. Farwell responded in a very few words, but great was his surprise, at its close, to hear Mr. Moody nominate him as superintendent, and, before there was time to object, the school

ected him with a voice like the sound of combined thunders.

Another instance reveals the same faculty. One morning Moody observed a stranger standing on the corner near his church, apparently with nothing to do and nowhere to go. He went up to him, and, handing him a number of papers, said, with a pleasant promptness, "Here, take this pile of papers, stand at the corner, and give one to every body that passes by." The stranger could not refuse, but did as directed, and, being interested, joined Moody's Church, and became a most efficient worker.

It is not only what Mr. Moody has done himself that has made him such a power, but also what he has persuaded others to do. He intuitively knew himself, and experience perfected that knowledge. He knew his power, and thrust himself into that for which he was best fitted—where his greatest strength lay. He did all he could, but he did not expect to do ail himself, so he called others into the field. In this ability to get others to work—a talent which he has shown very conspicuously of

late years—do we find one of the best features of Mr. Moody's methods. Not only should we work, but we should encourage others to work also.

Gradually the field opened before him, and as his experience and knowledge increased, opportunities multiplied. The way opened as he became ready to enter.

His missionary labors grew upon him, so that at last he determined to give up his long-cherished purpose of making a fortune, and to devote his whole time to evangelical work.

A friend said, "How do you expect to live?" and he replied, "God will provide if he wishes me to keep on; and I will keep on till I am obliged to stop." Money that he had saved soon disappeared, until he no longer had money to pay for lodging, and was obliged to sleep upon the benches in the hall of the Young Men's Christian Association.

On the breaking out of the Civil War, in 1861, he extended his evangelistic work to the camps near Chicago, and afterward entered the service of the Christian Commission, and visited many of the encampments and battle-fields, relieving the

wants of the soldiers, and pointing them to the Saviour.

When the war was over, he went back to his local work in Chicago, and erected a chapel, at a cost of \$20,000, which he himself collected.

It will not be necessary to refer to his work in the Young Men's Christian Association further than to mention the fact that he became its president.

After these years of training there came to him a call from England to come over and carry on his evangelistic work in the Old World. He accepted the invitation, and made his arrangements to go; but, up to within an hour of his departure from Chicago, he had not a single dollar with which to defray his expenses. His faith that God would take care of him when he was in the line of duty was well nigh unbounded, and he prepared for the voyage with just as much confidence as if he had a well-filled purse. Just at this moment it occurred to Mr. Farwell that Mr. Moody might need some money after he reached England, and, as he bade him farewell, he placed in his hand a check for five hundred dollars, and so his need was supplied.

His wonderful career in England, Ireland, and Scotland is now a matter of history. Hundreds of thousands came to hear him, from the most degraded classes and the humblest peasants up to members of the nobility, so that he literally stood before princes. The ignorant flocked to hear the truth from his lips, and, though unpolished and ungrammatical, he was heard just as gladly by learned professors of theology.

We cannot sketch his great success on that side the Atlantic, or in the great cities on this side, and only refer to it to call to mind to what a great height of usefulness the ignorant boy had ascended, and to illustrate the possibilities of the poorest material in our Churches.

It remains for us to discover some of the characteristics of this celebrated Christian worker. We mention them briefly.

He was a willing worker; he sought opportunities. He was courageous; he dared to do that which was difficult and to face opposition. He was earnest; he threw his whole soul into whatever he undertook. He was ready to do the humblest

work that offered, and just as ready to attempt the greatest if it seemed to be duty. He was self-forgetful, thinking more of the work than of himself. He had great faith in God. He was a natural, straightforward talker, expressing the truth plainly, but pointedly. He was studious, and tried to improve, though he was not a student of many books. He drew the material for his discourses almost entirely from the Bible. Finally, he was patient and untiring, and held on even when defeat seemed before him.

There are many other points which we might present, were we desirous of doing more than simply to show what the humblest may accomplish for Christ; but we omit reference to them.

His history is a great encouragement to the young Christian who thinks himself incompetent to take part in Church work. Let it be remembered that few are as poorly qualified as young Moody was. We have seen how illiterate and imperfect he was at first, but how he gradually improved and grew in power, and so his example is an encouragement to the most ignorant and incompetent. Let

such be willing to do what they can. Let them begin where they are able, and gradually they will acquire ability for grander work. Let them be studious and go on courageously, earnestly, and patiently, and they will be astonished at what they will be enabled to accomplish. Let them begin early to work for Christ, and with such an example as that of Moody before them, let them never be disheartened. Mr. Moody himself has said :

“Courage is necessary to success in Christian work. I have yet to find a man who is easily discouraged that amounts to any thing anywhere. If a minister is easily discouraged his people soon find it out, and lose their courage, also. If a Sunday-school teacher hasn't any courage, his class find it out and leave him. About the most worthless set of people you can find is a lot of faint-hearted Sunday-school teachers. If we are to have any success we must be of good courage, and we must also meditate upon, and believe in, and obey, the word of God. God hasn't any use for a man who is all the time looking on the dark side. What he wants is a man who isn't afraid. 'Be of good courage,'

says he, 'fear nothing; believe that I am willing to use you, and then I will use you.' ”

Let every Christian learn from the achievement of the poorly qualified Moody what a willing worker may accomplish, and let each one courageously attempt and patiently continue.

And let those who have little confidence in the possibilities of the young and imperfect, learn to what power and efficiency such may develop, and what they may accomplish in spite of their manifest imperfection. With the example of a blundering Moody, who blundered into success, let all be careful how they repress young beginners, and let it teach them to seek and call out every possible talent for the service of God!

CHAPTER XXI.

CONCLUSION.

OUR allotted task is ended. We have not said all that could have been said on the subject, but we hope we have said enough to quicken the interest of some of our readers in steady and systematic Church work, and, through them, to influence others who may never hear of this book.

In our treatment we have followed a very simple and direct method, being anxious to make the reader think of the subject rather than of the writer; and, not wishing to speak merely from our own experience, we have freely strengthened our positions by credited quotations from others who have spoken or written on this or kindred themes.

Our main object has been to answer the question, How shall we employ our young people? A question which means, What shall we do with the mass of our converts? for the large majority of our new members are young persons. Hence, neglect

of the young is neglect of a large proportion of the Church, while caring for them is caring for the majority of the present Church, and all of the Church of the next few years, for the old will soon drop off, and the youth of to-day will take their places.

In considering this special theme we have also, to some extent, been compelled to refer to matters which belong equally to the older generation, so that the work has two main thoughts: first, the training of the young, and, secondly, the promotion of general Christian activity.

If our words shall awaken greater attention to the necessity and opportunity for more general co-operation in Church work, and shall help bring about a more thorough utilization of the energy that belongs to young blood and young brain, we shall feel amply rewarded for the time and thought employed in the preparation of this book.

When the Church becomes a hive of busy workers—when all work, old, middle-aged, and young—incalculable results will follow; the Church will have greater temporal prosperity, greater acces-

sions, steadier and more symmetrical growth, greater spirituality, and vastly greater influence upon the outer world. May the time speedily come when the Church shall call into action the energies of all classes, and especially of the young, so that sanctified energy shall be directed by sanctified experience, for then only will the grandest achievements be possible, probable, and certain!

THE END.

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