

# YOUNG PEOPLE'S PAGE

Hartland Mission Station,  
Natal, South Africa,  
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Dear Young Friends:

Last June I sent you a word about "Crowns" and now wish to add a word more. The Natives sometimes call me "Baba," which means father. Less frequently they may call me "Kehla," which signifies a ring-man, or a man with a crown. The native men, as I told you, are crowned at about the age of fifty years, and thereafter receive more honour.

Our King George of England wears a wonderful crown, denoting his office. In heaven we may wear a crown, if we have all met certain conditions. The eldest son of King George is in the royal line and due to inherit his father's crown.

The first condition we must meet is to be "born of God." Then a crown is ours by right of inheritance. We do not work for this crown; it is a gift that comes to us because we receive Him who wore for us a Crown of Thorns.

At his death, King George will lay aside forever his earthly crown. But our crown is reserved for the Coronation Day of them "who are kept by the power of God." Here, then, is a second condition, and involves faithfulness on our part. Jesus says: "Be thou faithful unto death, and I will give thee a crown of life." And to the tempted he says: "Hold that fast which thou hast, that no man take thy crown."

These precious words go to show us that the relationship to God, coming at the new birth, must be maintained. We must continue to be "heirs of God and joint heirs with Christ." This was in the mind of Paul when he said, "I have fought a good fight, I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness." Then he adds, "and not to me only" shall the Lord give a crown, "but unto all them also that love His appearing." Here is the best test: Do we love His appearing? Some of the natives here still tell of an illustration Brother Kierstead used on preaching to them. Eugene and Karl would run to meet him if they had done well; and if ill during his absence, they would keep out of sight.

But the ones who "love His appearing," have that which gives "boldness in the Day of Judgment." They entered into the rest of perfect love, by walking up to all the light the Spirit gave. They alone are "ready to be revealed," and are continually "in peace, without spot, and blameless," and therefore ready for and "love His appearing."

I see one more important thought in this Crown, which is, or may be, a two-in-one. This second part comes from "working for a crown." Good works from a proper motive, will bring a reward to every true Christian. Even the giving of a cup of cold water, Jesus says, will be rewarded. Perhaps you know the story of the young man, dying as a Christian, but weeping because he had never won a soul to Christ. Some person composed, from this death-bed scene, our hymn, "Must I go, and empty-handed? Must I meet my Saviour so? Not one soul with which to greet Him? Must I empty-handed go?"

We sing also "Will there be any stars in my crown?" and have an idea that for each soul saved through our influence, there will be an added brightness to our crown. This agrees with Scripture: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

In Rev. 19, John saw the Man of Calvary riding forth from the opened Heaven as "King of Kings and Lord of Lords." He was all glorious in majesty, and power, wearing upon His head "many crowns." Did He, the Captain of our salvation, work for these crowns? Yes! "Who, for the joy (or rewards) set before Him, endured the cross. . ." His "many crowns" denoted His manifold victories, and also spoke of His future office as "King of Kings." However, He was riding forth at the head of His redeemed armies, who are the "Bride of the Lamb" just having partaken of the marriage supper.

Only one more battle now separates them from what John saw as "thrones, and they sat upon them, and judgment was given unto them." Satan has just been sentenced to a thousand years imprisonment in the bottomless pit, his army slain and his two chief generals cast alive into the lake of fire. Then follows the disbanding of the army of the King of Kings, who is about to set up His millenium reign. Therefore John saw thrones and crowns.

The soldiers become crowned "Kings and Priests" unto God and live and reign with Him a thousand years; after which a new and better service begins.

And how can this be otherwise? For what is coronation but an initiation into an office, where the worthy or fortunate man is about to take up the reins of government and begin his real life's work. My young friend, this is not supposition, but the revealed plan of God for all His faithful children, to whom He has already "given the earnest of the Spirit," and has "sealed them unto the day of redemption."

I'd rather be just what and where I am today than to have the position of our honoured Prince of Wales, or even his Royal father. Surely, we have something to live for that is worth while. What worldly ambition can compare? We fail to find anything large enough and grand enough for comparison with what we all may be by the grace of God, if we will.

Who will from this moment, cast aside all worldly ambitions as unworthy of the true child God? Let's have for our motto: "God's first and best choice for my life."

Your friend, following this motto,

H. C. SANDERS

## THE GOOD BLACK DOCTOR

A True Story

A few years ago a servant of the Lord—Dr. C. J. Davis, a native of Barbadoes, West Indies, familiarly called "the Good Black Doctor" by the soldiers among whom he labored during the Franco-German War of 1871—on his way from London to a town on the sea coast (where he was going on his Master's service, and also with the hope of recruiting his health a little, which had become broken down by arduous duties), entered a railway carriage in which were several passengers.

Having had to hurry to the station, he sat down and, leaning back in his seat to recover his breath, looked out of the window. Presently the train moved on, and as they passed the busy crowds still left on the platform, he heaved a sigh as he thought of the multitudes rushing through this world without, perhaps, any concern about eternity or their precious souls. It might be the heavy sigh, or his color and general appearance, that attracted the notice of an elderly lady seated opposite him, for he soon became conscious that she was regarding him with marked attention. She said to her companion: "What an interesting looking person that is! He looks ill. What a fine race of people he must belong to! I wonder who he is? Do you think he is a Turk or a Hindoo?" "I think he is an Indian," said the young lady. "I wish we could speak to him," continued the elderly lady; "I quite long to tell him the way to heaven. How sad it is that such a fine, intelligent looking people should bow down to images and stocks and stones! What a pity we can't speak to him! for he doesn't seem to understand a word we say." Perhaps he may be able to read English a little, if he cannot speak it," suggested the young lady. "You might offer him a tract," said one of the gentlemen. The elderly lady opened her bag, and from a number selected one, which she presented to him with a smile and a motion to read it. He received the tract, bowed his thanks, and read it in silence.

While he was reading it, they talked together about the desirability of increased exertion, on the part of this Christian land, to send the Gospel to the heathen, and much was said about the great good accomplished in various parts by missionary efforts, etc.

Availing himself of a pause in the conversation, our friend in good English thanked the lady for her care for his soul, telling her it was an all-important object to him, adding "I heard you say, madam, you longed to tell me the way to heaven; have the kindness to tell me how I may be SURE of going there—I want to hear that. This tract does not tell how I may be SURE NOW that I shall be saved. It tells me to repent of my sins and to pray, but how can I know when I have prayed and repented enough? Can you not tell me plainly how I may be sure of getting to heaven? Have you no other book that tells a poor sinner how he may get to heaven?"

"Oh, yes," said the lady, "the Bible, which is the Word of God, was given on purpose to show the way to heaven. Read the Bible and pray, and you'll be sure to go to heaven."

"Can you show me in God's Word where that is said? Where does it say that if I pray I shall go to heaven? I want to be sure of that. Have you a Bible, madam? And can you point out the word which plainly tells how I may be sure of that?" She had no Bible in her bag. The other three passengers were appealed to for a Bible, but no one carried a Bible about with them.

At length her friend drew the precious volume from his pocket and, holding it up, said, "Is this the Book you mean, madam? If it be the Word of God, given on purpose to show the way to heaven, it will surely give plain directions. Will you kindly show me where?"

The lady took the Bible, and, turning over the leaves confusedly, said, "I do not exactly

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