

YOUNG PEOPLE'S COLUMN

SAVING THE YOUNG PEOPLE

FOR CHRIST AND THE CHURCH

We realize that we have taken a very comprehensive subject for our paper and can at the most offer but a few suggestions in this brief space for such a great work. We know, however, that we will find a ready response for this in your hearts, because, next to keeping our churches in the "unity of the Spirit" and in real soul saving work, the youth present to the Holiness movement its greatest problem. Year after year adds to the toll of young people who, brought up in our own Sunday Schools and many in Holiness homes, are lost to Christ and His Kingdom. And while some may and will, we trust, be saved in after life, it does not detract from the truth that their lives are largely wasted and their reward less in eternity. More heart-breaking is the realization that many are lost to Christ and to us forever, for certainly the numbers who are saved in after life are shockingly few. Oh, to reach them in youth before the evil days come when they shall say "I have no pleasure in them", and their soul goes out to meet a just and angry God. With the help of the Lord we will suggest three thoughts to aid us in this present problem.

First, we must have revivals. No other solution can be offered ahead of this essential effort for the basic ground work of this great enterprise. Dr. H. C. Morrison has said that Methodism began to decay when she substituted "decision day" for the old fashioned "mourners' bench". No greater criticism could be brought forward, and we need go no farther for one than that offered by so eminent a holiness writer and one so keenly in touch with Modern Methodism.

This cause has brought its own after-effects. May God help the Holiness Movement of today if it ever turns to any other solution for the reaching of our young people than the mourners' bench, the sacred altar of our fathers', the intercessory work of our mothers, and tears and desperate cries of penitent souls led on by the fiery baptised evangelist characteristic of the Holiness people. In that day, if it ever comes, we may as well prepare to muffle the drums and toll the funeral dirge to the dying embers of experiential salvation and faith in a personal God. The church that substitutes for revivals will have a faithless and powerless ministry and a double-minded and worldly laity. Revivals we must and will have as long as we can rely upon the immutable God of Elijah, and the consecration and devotion of our people to intercession and prayer. To one young man "There came the mist and the blinding rain and life was never the same again". Yes, our young people need the mist and blinding rain of Holy Ghost conviction to obscure from their sight their hope of earthly gain in the quest for eternal values. Thank God such revivals as were prayed down by desperate fathers and burdened mothers of one and two decades ago are still awaiting the faithful labors of pastors and parents of today. May the God of battles stir us as never before to see the need and exercise our privileges in the Lord.

Second, we must reach them in youth. Let us think for a time upon the importance of our young people as the hope of our great movement. Christ and His kingdom must have character to build upon as well as revivals, and youth is the time of character building. "Live as long as you may", says Southey, "the first twenty years are the longest half of your life". We realize, too, that this is doubly true in spiritual things, for here the seeds are sown in youth either for

a holy character and salvation or a wasted life and an eternity without God. True, there are some saved without any religious background in youth, but they are rather the exception. Then, we also remember the words of Colbert to Louis XIVth of France, when asked by that great monarch "How it was, that ruling such a great nation as France, he had been unable to conquer such a country as Holland?" The answer was, "The greatness of a country does not depend upon the vastness of its territory, but the character of its people". And then when we think of the future of the Holiness movement, the Church of the Nazarene, and other holiness denominations does it not depend upon the character and stamina of our young people and their desire for a holy walk with God, as well as the revivals we must have to bring them into the fold? And as the dikes and meadows of Holland were not so much her protection as the love of freedom and character of her people, just so our hope is not in the stately buildings of our institutions, our imposing church edifices, nor our vastly spreading borders and missions stations, but in the devotion and consecration of those who are today the boys and girls in our Sunday Schools and the young people of our churches. These are the best foundation for our great movement. Those who have learned the hymns of Zion around the parent knee, and to quote the psalms in the sacred confines of our Sunday Schools offer the very best hope for revivals and holy character. Truly, we will work to save all, but every Christ worker realizes all too surely their unsuccessful efforts to reach many people in later life and their desire that these had been won to Christ in youth. We must reach them in their years of adolescence.

Third, we must train our young people. In doing this we may kill two birds with the one stone by using the idle hours of youth for the glory of God and the training of the future church. Now, young people are just as desirous of something to do after conversion as well as before, and justly so. For young people with life and vigor to have to listen to dear old Brother Jones always leading the prayer meeting in the pastor's absence, will not leave them contented. They will want to use their consecrated talents for the Master, and the far-sighted and wise pastor will see here the natural outcome of a soul transformed by grace, and at once present some outlet, preferably the young people's society or some phase of Sunday School work. This Young People's Society need not be carried on apart from the work of the church, but rather in conjunction with it as the Y. P. S. constitution provides and under the direct supervision of the pastor. The wise pastor will not dictate but rather lead and shepherd this plastic portion of his fold in the formative years of their life. Then all may watch the young people and the church as well grow in grace, and the work of God expand, aided by the spirited testimonies and fervent prayers of the young people. For "we admire a child in its innocence, but it is only a handful of germs. Our hearts leap within us when a hero stands forth in the form of a Paul, a Wesley, or a Breesee. Each one passed through fire, flood, and thunder of life's battles sweetening and enlarging until he stands at the end of his career—a man." The Young People's Society will be a great aid in realizing this success.

Is the picture too over-drawn, is the vision too hazy? We think not. The future of our church depends right here upon the young people and their conversion and training. Dare we neglect this great work? To do so will but invoke disaster down the road and bring disappointment

to our Heavenly Captain. He, Jesus, told us of a certain husbandman who sowed seed, but while he slept an enemy came and sowed tares among the wheat. Let us carry through the training begun in childhood rather than allow Satan to sow tares among the wheat. To save the great leakage in the modern system of Christian training, let us pray for a greater vision, a mighty revival, and then our church home a busy place for God and a training station for the future church.
September 21, 1931. REV. E. J. MYATT

MARRIED

Bradley—Butterworth

The marriage of Miss Dorothy Butterworth, daughter of Mr. and Mrs. Alfred Butterworth, to Lic. Ernest Bradley, took place at the home of the bride's parents, Methuen, Mass., Friday, September 18th, at 4 o'clock p. m.

The ceremony was performed by Prof. James H. Garrison, of Eastern Nazarene College, of which the participants were students, the single ring service being used.

Miss Evelyn Goodrich, of Haverhill, Mass., attended the bride and Ivan Beckwith, of Keene, N. H., supported the groom. The bride was given in marriage by her father. She was gowned in white satin and bridal veil, and carried a bouquet of white roses and baby's breath. Miss Ruth Thomas, of Providence, played the wedding march.

After the ceremony a reception was held and dinner partaken of. They left on a wedding trip to the groom's parents, Mr. and Mrs. S. H. Bradley, Gray's Mills, N. B., and a sister, Mrs. George MacCallum, Moncton, N. B. They were accompanied by the bride's parents.

They will take up their residence at Calais, Maine, where the groom will become pastor of the Reformed Baptist Church. Their many friends wish them every happiness, and success in the work.

LET US GIVE THANKS

FOR—The beautiful world we live in, "where every prospect pleases, and only man is vile."

FOR—Our fair Dominion which stretches from sea to sea, with her fertile valleys and everlasting hills,—her broad acres of golden grain, sufficient to feed the nation—and God's great pasture land of the West. For the great water ways of stream, river and lake, unsurpassed for beauty, and which turns the wheels of industry from the east even unto the Great Divide. Also for her resources of wealth in forest and mine.

FOR—The abundant harvest of grain and all kinds of vegetables, (none need to starve if it were wisely distributed), and for the sunshine and rain which made this possible.

FOR—The beauties of nature,—the magnificent sunsets and Autumn beauties, where every shrub, bush and tree have been lavishly touched in colors of scarlet and red, russet and brown, mingling harmoniously with silver and gold, and different shades of green, making a glorious picture, quite indistinguishable.

FOR—The blessings of home, kind friends and neighbors—most of all for Jesus, our Saviour and Redeemer, Who has purchased salvation for whosoever will accept eternal life on the Gospel terms. Giving unspeakable joy, and peace which passeth understanding in this old world of sin, together with the earnest of the inheritance down here, and the assurance of entering into our eternal inheritance which is incorruptible and undefiled, and which fadeth not away.

Again, let us give thanks for all these things, continually.
I. M. KIERSTEAD