

YOUNG PEOPLE'S PAGE

"Let no man despise thy youth"—I. Timothy 4-12

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INDWELT BY "DEARLY BELOVED"

A Word to Christian Workers
(J. F. Knapp)

"Ye are in our hearts," says Paul to the Corinthians (2 Cor. 7:3), whom he had just addressed as "Dearly Beloved." But a few years back the Apostle had been a "Pharisee of the Pharisees," priding himself on an aloof aristocracy of birth and lineage which surpassed any other his age could produce. To him the immortal pagans in the slums of Corinth were only human scum created but to be destroyed. But now, "ye are in our hearts."

Some years later, as a changed man, he had come to that great wretched city and, finding no one to receive him, he had labored at tent-making for his daily bread, that he might bring the Gospel to these same outcast heathen, outcasts from his natural standpoint as a Jew, and a Roman; and now, "ye are in our hearts!"

He had found them bowing down to the gods of lust and drunkenness, living in the most bestial immorality—slaves, petty tradesmen, a few open-minded Jews—men and women gathered at the cross-roads of the ancient world, without hope, without God. He had labored there for eighteen months, and after leaving for that perilous trip to Jerusalem which ended in the long imprisonment, he had heard that these for whom he had poured out his soul were quarrelling, licentious and incestuous, but still he writes, "Ye are in our hearts!"

We marvel at the unexampled success of Paul's evangelization—that almost alone he could establish for the ages the Kingdom of God in the teeming Gentile world, that his gigantic intellect could be so consecrated as to simplify his thinking for the understanding of the illiterate and the debased. We have been accustomed to regard him as a supreme saint who loved Christ with a flaming passion that never grew cold. But saints have not always been attractive, and some have loved Christ so sentimentally that they forgot to do His bidding and to win men to His discipleship.

What was it that drew men to Paul's Saviour; that caused them to be lifted to a new and nobler life that yet brought ostracism and persecution upon them? Here is one answer, "Ye are in our hearts." He loved the saints even as he loved their Saviour. They were part of the body of Christ. To him, altogether they were one and were as precious as the tenderest bit of his own physical being, yea, dearer, for he adds, "To die and live with you!"

Some say, "Yes, I love them but I don't have to live with them." There is a death that God's saint must die to his preference for congenial associates. At conversion we surrender our former intimacies with worldly companions. In a deeper work of grace, we devote ourselves unreservedly, but seldom realize its full significance, to the entire will of God. Then one day we discover that some of our fellow Christians are hard to live with, and we say, as we withdraw unto our-

selves or turn away to a select circle, "Well, I guess I have a right to choose my own friends," which is exactly the right we surrendered that day when we were "crucified with Christ."

Jesus said to those ungainly and ignorant disciples, "Ye are my friends!" With Judas, the betrayer, He walked for three years; with Peter, the fisherman; with Matthew, the publican, and with all the rest of the twelve who came from a rough and obscure little country—Galilee. He experienced with His followers, to the full, the Apostle's declaration, "Ye are in our hearts to die and live together!"

Brother preacher, is it so? Brother Christian, are those whom you have led to Christ "in your heart to die and live with you?" There is an appalling spiritual fatality among converts in these days. Yearly camp meetings and revivals are everywhere largely devoted to getting back into line those who have strayed. We deplore the fickleness of human nature. Perhaps a part of this tragic uncertainty and large percentage of loss is due as well to our own coldness and indifference to those who have knelt at our altars, and to whom at some time or other and in some place we opened the door of the Kingdom. It is true that ten-day evangelism is hardly conducive to deeply rooted affection between spiritual fathers and children.

We need "enlargement of the heart." Our love for souls seems so often limited by material circumstances. Pressing forward eagerly to new fields, we seem indifferent to the multitude of past converts that need our prayers and continued helpful contacts. Had Paul been like many of us, the Church of all received the inestimable legacy of his epistles. Through his love for those whom he had shepherded all over Asia Minor and Greece, and even in Rome where he had (when the Epistle was written) never been, he became the greatest influence in establishing the Church, second only to the Divine Christ Himself. Our power for God will be multiplied a thousandfold when we can truthfully say of those whom we have brought to the Saviour, "Ye are in our hearts to die and live with you!"

—God's Revivalist and Bible Advocate.

BLESSINGS

Blessings we enjoy daily, and for the most of them, because they be so common, men forget to pay their praises—But let not us, because it is a sacrifice so pleasing to Him who still protects us, and gives us flowers, and showers, and meat, and content.—Isaak Walton.

A DIVINE MISSION

Know that life is a divine mission, for which you have received and shall receive divine power, your work without bondage to small scruples and in freedom from outer bonds. We want to live the noblest, fullest, richest and most useful life possible to us. What helps us to that, let us take; what hinders that refuse.—T. Rhondda Williams.

ITEMS OF INTEREST

According to the Church School Promoter, the Russian secret police received during the last six months of 1938 more than 15,000 petitions asking for permission to found religious parishes. Each petition had to carry twenty signatures, which means that in Soviet Russia more than 300,000 men had the courage to confess Christianity.

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According to Christian Union Herald, there are at least one million persons of pagan religious beliefs living in this country. The Mohammedans number 200,000, the Buddhists 180,000, the Hindus 150,000, the Confucians and Taoists 600,000. Two Buddhist monks trained in the United States were recently sent to Japan to teach their religion.—Pentecostal Evangel.

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The demand of Japan that the emperor be recognized as divine and worship be offered to him led a Japanese pastor to teach that there are four persons in the Godhead, the fourth being the emperor. He was immediately arrested for insulting the emperor by placing him fourth instead of first. A pastor was also warned that he must not teach that all men are sinners, or that there is but one God, because the emperor is not a sinner, and is a god.—Selected.

THE BUILDER AND THE WRECKER

"I watched them tearing a building down—
A gang of men in a busy town;
With a 'Ho heave ho' and a lusty yell
They swung a beam and the side wall fell.
I asked the foreman, 'Are these men skilled?
And the kind you would hire if you were to build?"

He laughed and said, 'Why, no indeed,
Just common laborers is all I need;
They can easily wreck in a day or two
That which has taken builders years to do.'
So I said to myself, as I went on my way,
'What part in the game of life do I play?
Am I shaping my deeds to a well-made plan,
Patiently doing the best that I can,
Carefully measuring with rule and square?
Or am I a wrecker—who walks the town—
Content with the labor of tearing down?"

Author Unknown

ART

Beautiful art can only be produced by people who have beautiful things about them, and leisure to look at them; and unless you provide some elements of beauty for your workmen to be surrounded by, you will find that no elements of beauty can be invented by them.—Ruskin.

LIFE'S WAY

We rejoice in life because it seems to be carrying us somewhere, because its darkness seems to be rolling on towards light, and even its pain to be moving onward to a hidden joy. We bear with incompleteness, because of the completion which is prophesied and hoped for.—Phillips Brooks.