

YOUNG PEOPLE'S PAGE

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

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Hartland M. S., So. Africa,
Dec. 28, 1939

Dear Young People:

I trust that you have enjoyed a very good Christmas and that the New Year holds many treats and happy surprises and blessings that you have not even thought of.

The Christmas season we have had here among the Zulus was a very busy and happy time. There were about 580 people present to the meeting, and there would likely have been two hundred more had the weather been fine. The closing service of our Quarterly was on Christmas Eve and in this meeting there were three young Native boys who gave themselves to the Lord. Let us pray for them, and that there will be many more soon who will take this important step.

There seems to be a tide that is tending to pull the Natives back to the old heathen worship, back to the gods of their fathers. They mix in some of the Bible truth but use this as a cloak to cover the nakedness of these old ways. The teachers of darkness tell their listeners that Christianity is of the white man and is for white people. It seems such a shame that when the light has but reached some of these people, we are in the times of the end and the rottenness of our modern civilization is quickly spread among this newly awakened people. So the Gospel is like the headlight of a train which is travelling through a dark forest at midnight; the bright light illuminates everything within its reach, but this light is only for a moment then black night closes in after it has passed. But thank God this picture is not altogether true, for the light of the Gospel of Jesus Christ is not lost in the darkness about us; there are many faithful soldiers of the cross who shine on, undimmed. The glory of God in them shines out and the lost see this light and are drawn to Christ. Let us unite in prayer against the power of darkness and ask God to help us each to shine more brightly than ever as "darkness covers the earth and gross darkness the people."

The Prince of Peace is coming to catch away His waiting Bride, and then will be the marriage supper of the Lamb. And blessed are they who will have part in this event. To love His appearing is the state that each of us should seek. Let us look for His coming as we work, and let us work as we look and wait.

Yours happy in the Master's service,
CHARLES D. SANDERS

SUCCESSFUL FAILURES

By W. G. Montgomery

Rudyard Kipling. One day in the year 1889, a tired young man tried to enter the editorial office of a leading San Francisco publisher. He wore a shabby suit, his face was tanned to a deep brown, and under his arm he carried a bulky manuscript. This he left with the doorman who promised to let the editor see it. Returning after two weeks, the doorman handed it back with the curt remark, "Not interested."

The sad young man was Rudyard Kipling, who already had some reputation in England

but who wanted recognition in America, and was broken-hearted because no publisher from New York to the Pacific would accept his manuscript.

This experience was but a reminder of many other disappointments which had come his way. While Kipling's father was able financially to educate his son, the son himself met with many reverses. As a child his eyes were so weak he could hardly read; his health was poor and he was highly sensitive. Earl critics were severe on him. Kipling was outspoken in the defense of justice, and so critical of royalty that he was never made poet laureate, but it was conferred on men of less ability. His great poem, "Recessional," was a pointed rebuke to pomp and earthly glory, and shocked England to its depths. While he praised his home land, he told of her faults in merciless language. Today he is honored as one of England's greatest literary men. He died in 1936.

LIFT MY EYES TO FAR HORIZONS

A Young Person's Prayer

By P. R. Hayward

God of the wide distances of the world, lift
Thou my eyes to far horizons.

Forgive me that I have been too much absorbed in the narrow borders of my own small life.

Grant me to see the long course of history out of which my single life and this vast world have come.

Show me the great men who have lived in the days gone and those alive today.

Let me look into the future "far as human eye can see," and make the events of the world of tomorrow a part of my plans and hopes today.

Show me what happens in distant places of the earth and among strange and far-off people.

Tear me loose—with a wrench and pain if need be—from what is so near that it binds and narrows my soul.

Bring that which is far away close—because I see and understand it.

In the name of Him who encompassed all lands and centuries in His mind and purpose.—Amen.

I AM THE VOICE OF YOUTH

Unreached * * *

I am the voice of unreached youth!

I live in the United States of America.

I number 15,000,000 and my age is twelve to twenty-five.

I will not understand the gleam of the "Star of Bethlehem" at Christmas time, nor catch the deep meaning of the air-filled tunes of "Silent Night" and "The First Noel" because:

I received no religious instruction from Protestants, Jews or Catholics.

I will share in a mechanical celebration, exchange gifts with friends, and enjoy a holiday from school and daily toil, but—I will not understand.

I know not the Babe of Bethlehem—I have

MY NEIGHBOR

Who is thy neighbor? He whom thou
Hast power to aid or bless;
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor
Whose eye with want is dim;
Oh, enter thou his humble door
With aid and peace for him.

Thy neighbor? He who drinks the cup
When sorrow drowns the brim;
With words of high sustaining hope
Go thou and comfort him.

Thy neighbor? 'Tis the weary slave,
Fettered in mind and limb;
He hath no hope this side the grave;
Go thou and ransom him.

Thy neighbor? Pass no mourner by;
Perhaps thou canst redeem
A breaking heart from misery;
Go share thy lot with him.

—Author Unknown

RELIGIOUS DENOMINATIONS IN GERMANY

After the annexation of Bohemia and Moravia, says a London church paper, the statistics for the various religious denominations in the German Third Reich are:

Protestants, 43,500,000, or fifty per cent of the population; Catholics, 37,500,000, or 43.1 per cent; other Christian sects, 900,000, or 1 per cent; Jews, 750,000, or 0.86 per cent; of no particular religion, 4,350,000, or 5 per cent.—War Cry.

SANCTIFIED BY FAITH

Rev. John Wesley

By justification we are saved from the guilt of sin, and restored to the favor of God; by sanctification we are saved from the power and root of sin, and restored to the image of God. All experience, as well as Scripture, shows this salvation to be both instantaneous and gradual. It begins the moment we are justified, in the holy, humble, gentle, patient love of God and man. It gradually increases from that moment, as "a grain of mustard seed, which, at first, is the least of all seeds," but afterwards puts forth large branches, and becomes a great tree; till, in another instant the heart is cleansed from all sin, and filled with pure love of God and man. I have continually testified in private and public, that we are sanctified as well as justified by faith. And, indeed, the one of those great truths does exceedingly illustrate the other. Exactly as, we are justified by faith, so are we sanctified by faith.—Sel.

not been instructed!

I am ready to be won in my plastic years.

I am fast growing toward adulthood.

I am 15,000,000 strong.

I am lost:

I am the voice of unreached youth.—F. L. Gibbs, in Southern Christian Advocate.