

YOUNG PEOPLE'S PAGE

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

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"FOR WHAT IS YOUR LIFE?"

By Thelma Rose

The writer James tells us that life is so short that it compares with the vapor "that appeareth for a little time, and then vanisheth away." Many who have lived long, seem to feel that life, at the longest, is short. Some one said, "It takes a life-time to learn how to live, then it's time to die. This need not be so with us as young people if we learn how to meet life, take the right attitude toward it, and get the most out of it.

We believe James had something more in mind than the brevity of life when he said, "What is your life?" His words suggest the question, "for whom and for what do you live, how and why?" If we have learned the secret of a happy life we are living for Christ first, others second, living to be a blessing and to be blessed, living consistently, because it pays. This would be the answer.

Different people have different ideas of life. Life, as the world sees it, means the accumulation of wealth, advancement in society, attainments in education, etc. Some may possess all these and lack the real life of the soul. To these Christ would say, "For what shall it profit a man if he shall gain the whole world, and lose his own soul?" Mark 8:36.

Recently we were told of a man whose highest aim in life was to accumulate wealth. The more he could grasp, the more he wanted, becoming so miserly he denied himself and family the very necessities and comforts of life. It seemed to pain him to spend a cent for himself or anyone else, so he hoarded his earthly gain, meanwhile living as a poor man. Finally he died a miserable death, without God's smile or presence, to face eternity with a wasted life, leaving wealth behind. We again read from James 4:13: "So to now, ye that say tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas we know not what shall be on the morrow."

Many people think they have tasted the real joy of life when they have advanced somewhat in society and reached a scale where they are "sought after" or popular. Some would drill the idea into their children that the most popular thing in life is to learn social culture, the chief motive being to make a mark in the world. What the world calls high society compares well with the slum world because of the common customs of card-playing, beer-drinking, cigarette-smoking, etc. Such would be called low society by even sensible thinking people. Real culture is found among God's chosen people, those who have been redeemed and made white by the blood of the Lamb, "heirs of God and joint heirs with Christ." Rom. 8:17. Here we'll find pure virtuous society.

We think again of the class who believe the important thing in life is the seeking of a career. It is natural for young people to desire a career, and it is advisable for them to seek the education to prepare them for the career they pursue, providing it is a wholesome and worthy one. But is it not often the case that this desire so possesses young people that they get ahead of God, other

things come first. They often seem to succeed and make the mark, but one cannot help see the lack of the most essential thing that makes real life, i. e., depth of spiritual life. An education, plus humility and the spirit of sacrifice, is a wonderful asset, and should be coveted by all for God's glory, yet how many young people have left the narrow path, forsaken God and His people because they were afraid they would miss a career. This mistake has caused them to miss the most wonderful career they could have sought. Every Christian that follows God every step of the way, willing to be loved or hated, bear favor or reproach, to live or die for the gospel, has learned, or will learn, they have not missed a career but gained one.

We think now of the Pilgrim Christian in John Bunyan's "Pilgrim's Progress." He knew what it was to go up the hills of difficulty, down the valleys of despair, through the Slough of Despond. Do you not think Christian felt he had a career when he at last reached the Celestial City and received the victor's crown?

So, young people, regardless of what opportunities present themselves, or what things we are denied, let us make our motto, "God first, loss or gain."

Worldly-minded people can think of life only as it is found in entertainments that are active, sensational and fascinating, appealing to the natural desires, rather than the spiritual. But the ones who have found real life are those whose affections are "set on things above, not on things on the earth" whose lives are "hid with Christ in God." Col. 3:23. Jesus said, "I am come that they might have life, and that they might have it more abundantly." Jn. 10:10.

If James had asked, "What was your life?" some may look back to better days when they enjoyed God's presence and blessings, but are now void of the same, because their high ambitions and desires for certain things have led them to compromise. Their spiritual life has ebbed away. All they have left is a formal empty profession, if they have not outwardly backslidden and fallen into deep sin.

What about our lives? Are they telling for Christ? Can we say with Paul: "For one to live is Christ and to die is gain?" Can people tell us from the worldly by our behaviour and dress? Are we willing to be "marked like some of our holiness predecessors were for the sake of the Cause? Or are we following things and amusements that are shallow, chaffy, frivolous, worldly, and seeking the same?"

Let us as young people realize that our representation and example is either hindering or helping the cause of holiness. Actions speak louder than words and "a good example is better than the best sermon." May it be that when our life shall pass as a vapor, we shall not look back with regrets. May we be true to our charge and profit by the wonderful light, fine influences, and golden privileges most of us have had. God helping us, we will!

The modern fiction writers will not achieve immortality * * they miss it by a "t."—Sunday Visitor.

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REV. D. W. MARSTEN, Treas.
Amherst, N. S.

THE CHRIST OF CALVARY

Annie Johnson Flint

Christ does not save men by His Life,
Though that was holy, sinless, pure,
Nor even by His tender love,
Though that forever shall endure;
He does not save them by His Words,
Though they shall never pass away;
Nor by His vast creative power
That holds the elements in sway;
He does not save them by His works.
Though He was ever doing good;
The awful need was greater still,
It took His Death, His Cross, His Blood
Men preach today a cross-less Christ,
A strengthless Saviour, vague and dim.

They will not see their sinful state,
They will not own their need of Him,
They will not know the Lamb of God,
Despised, rejected, crucified—
That were to humble into dust
Their boasted intellect, their pride.
Yet no man cometh unto God
Save by the Son alone; He saith
The deathless life for which we long
Can only—ever—come through death
Not Bethlehem or Nazareth
Stern Justice's uplifted hand could stay;
To Calvary the soul must go
And follow Jesus all the way.

HIS MOVE SET ME FREE

Years ago Paul Morphy was the champion chess player of the world. A friend of his one day invited him to come and look at a valuable painting he had just purchased. It was called "The Chess Player," and represented Satan playing chess with a young man, the stake being the man's soul. The game had reached the stage where it was the young man's move; but he was checkmated. There was no move he could make that would not mean defeat for him, and the strong feature of the picture was the look of awful despair on the man's face as he realized his soul was lost, and the grin that was on Satan's face as he saw his victory.

Morphy studied the picture for a time (he knew more about chess than the artist who painted the picture), and then called for a chess board and men. Placing them in exactly the same position as they were in the painting, he said, "I'll take the young man's place and make the move;" and he made the move that would have set the young man free.

When I heard this story, I thought it was just like my life. In the game of life I was worsted. It was my move, but death was in every direction. I was in despair, when I saw One come on the scene who knew all about