

"Remember now thy Creator in the days of thy youth."

—ECCLES. 12:1

YOUNG PEOPLE'S PAGE

Voice of the Reformed Baptist Y. P. A.

Rev. W. L. Fernley
Black's Harbour - N. B.

EDITORIAL

"BRIGHT TIES"

In shopping recently I had quite an interesting experience. I was looking for a necktie, a particular kind of necktie—one that had no designs upon it, just a plain brown one. It was somewhat like looking for a needle in a haystack. I discovered every other kind of necktie than that which I was looking for. I could have bought one with a touch of brown in it but nothing like I wanted. The colours of the ties I saw were much too bold for a conservative Englishman. After much walking and looking I eventually found one to suit my taste. In my search I came to the conclusion that the fashions of ties have changed radically in the past few years. There are ties that speak for themselves now—they are so loud!! Men are wearing neckties now that years ago they would have thought ridiculous. Why the change? Christian men used to condemn the women for the kind of wearing apparel that they chose to put on—now some of those men look gayer and flashier than some of the worldly women!! Why the change?

The question of dress has always been one of great controversy among good Christian folk. The question comes to all of us, "What should I wear that will make me inconspicuous? How simple can I dress that others will have no occasion to fall from grace because of how I look in company? In this sense we are our brother's keeper!!"

Personally I have always felt it an injustice to attack the women folk alone on the matter of dress. Men these days are as vulnerable as the women for attack. Bright ties, bright socks, gold chains, gold tie pins, etc., make up the wardrobe of most men in this modern day.

What am I saying all this for? Just to emphasize the fact that the question of dressing correctly is as vital today as it ever was. To the Christian there should be a definite line drawn between the fads of the day and that which "becometh Holiness." My personal attitude to the dress question is this, "What attitude or motive have I in wearing this article of clothing?" Is it to make me appear prominent or is it to make me respectable to God and the public in general? If the former, then it is wrong for me; if the latter, then I feel free to wear it.

This article may appear to be somewhat unusual but as Holiness people what are we to do with it?

Let me say in closing, I am not against colours of any kind. God gave us colours in the universe and it is no sin to wear colours of any kind if the motive be in accordance with the dictates of our conscience. Yet to me it is a dangerous thing when a man is automatically picked out from a crowd of people and to have said to him, "You must be a preacher in the ——— Denomination—I can tell it by the kind of tie you wear!!!"

God grant that we show what we are by our countenance and our attitudes, that we belong to God's family.

How about our Young People's Societies discussing this question in a friendly way?

If a man would call every doctor in town to save his life he ought to do something with it.

SELF-PITY

Self-pity is a spiritual poison. The individual loses courage and sinks into a state of depression, and in that state of depression blames himself and has a feeling of unworthiness without being able to do anything about it. * * * Even in the depressed state, when he seems to be blaming himself, the real trouble is his own lack of courage in facing problems. —Dr. William Brown.

A LONG LADDER TUMBLES TO THE GROUND

I remember hearing of a man who dreamt that he built a ladder from earth to heaven, and when he did a good deed up went his ladder a few feet. When he did a very good deed his ladder went higher, and when he gave away large sums of money to the poor, up it went further still. By and by it went out of sight, and years rolled on, and it went up, he thought, past the clouds, clear into heaven. When he died, he thought he would step off his ladder into heaven but he heard a voice roll out from paradise: "He that climbeth up another way, the same is a thief, and a robber," and down he came, ladder and all, and he awoke. He said if he wanted to get salvation he must get it another way than by good deeds, and he took it the other way.—D. L. Moody.

CHRISTIAN COMMUNISM

The members of the Church at Jerusalem had all material things in common. It hardly needs to be said that this communism was something quite different from the communism for which so many clamour today. It was communism among Christians only. It was local in its scope, there being no evidence in the New Testament that it was practised in any other Church than that at Jerusalem. Even in the Jerusalem Church it was a temporary arrangement. There was nothing compulsory about it, for when Ananias and his wife, Sapphira, members of the Church, sold a possession and pretended to give the whole price to the Church—although actually they gave but part—Peter said to them: "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?" (Acts 5:4). And the spirit behind this communism was radically different from that which often comes to expression in present-day communism. Someone has aptly said: "The Christians at Jerusalem said 'All mine is Thine'; communists today say, 'All thine is mine'."—Prof. R. B. Kuiper.

Reformed Baptist Church

BLACK'S HARBOUR, N. B.



Pastor: REV. W. M. FERNLEY

AS HE WENT ALONG THE WAY

Much of the work that Jesus did, He did as He met men and women along the way. It was incidental work, but it was work full of Divine compassion. As he went along the way a woman touched Him and was healed. Meeting a funeral procession as He entered the gates of a city, He raised the dead boy and restored him to the arms of his mother. As He passed through Jericho He restored sight to a pair of sightless eyes. As the two disconsolate disciples went their hopeless way to Emmaus the risen Jesus met them on the way and filled their saddened hearts with gladness. The work was done not at stated hours of worship, not in the synagogue, not surrounded by the journalism of ritualistic worship, but along the highways, wherever there was need and a mind willing to receive.

It is not in the meeting house, my brother, that you and I have the largest opportunity for service. It is not while sitting under the ministration of the Word; not while listening to encouraging songs of Zion that you and I have the largest opportunities to witness for Christ. But it is out there upon the highway, where we mix and mingle with our fellow men. It is out there where hunger stalks by with sunken cheeks and hollow eyes, and we have an opportunity to relieve it. It is out there where skepticism stalks by with sardonic grin, pointing the finger of scorn, that we are able to silence him with a righteous life. It is out there where sin slips up arrayed in all the allurements which it knows so well how to assume that we can turn our backs and say, "No" As we seek to follow in the footsteps of our Master let us do all the good we can as we meet men along the way.—Sel.

PRAY

We are not only to pray without ceasing but also to pray without fainting. "And He spake a parable unto them, that men ought always to pray and not to faint" (Luke 18:1). The first is a warning against fitfulness in prayer, the second against lack of perseverance therein. For this, like that, ensnares many. No temptation in the life of intercession is more common than this of failure to persevere. We begin to pray for a certain thing; we put up our petitions for a day, a week, a month, and then, receiving, as yet, no definite answer, straightway we faint, and cease altogether from prayer concerning it.

This is a deadly fault. It is simply the snare of many beginnings with no completions. It is ruinous in all spheres of life. The man who forms the habit of beginning without finishing has simply formed the habit of failure. The man who begins to pray around about a thing and does not pray it through to a successful issue of answer has formed the same habit in prayer. As in everything else so it is in prayer. To faint is to fail. Then defeat begets disheartenment, and unfaith in the reality of prayer, which is fatal to all success.—Selected.

The committal service of Ruth Auralie Moses was conducted at the Milo Cemetery by Rev. Herman Gerrish on June 21. She was the infant daughter of Rev. and Mrs. J. A. Moses, who are now serving a pastorate at Winter Harbor, Maine.