



"LET NO MAN DESPISE THY YOUTH. BUT BE THOU AN EXAMPLE . . ."

EDITORIAL

BUILD A WALL

It was a good thing for Nehemiah that he was busy. He might have lost his head if he had not been. When the enemy invited him to a certain meeting place, he replied, "I am doing a great work, so that I cannot come down." (Nehemiah 6:3)

The Devil always gets a hearing with the unemployed. Doing something, regardless, seems to appeal more to some people than doing nothing. If we aren't doing something for the Lord, we are probably doing something for the Devil. We had better build a wall for the Lord, or the Devil will have us digging a ditch.

There is lots to be done. Don't wait for an assignment. Just catch the vision and go to work. You don't have to get permission to give out tracts, visit the sick and unsaved, invite people to church, Sunday School, and young People's; you don't need a license to witness, pray, and give.

Find something to do for Christ and His cause. You will help yourself while you help the Cause. Idleness is an invitation to the Devil; let him know that you are occupied — occupied for the rest of your life, because Jesus said, "Occupy till I come." (Luke 19:13)

C. E. S.

IT CAN'T BE DONE —
if you say it can't.

A thousand times someone has proved that our attitude and vision count more in achieving success than circumstances.

Londonderry and Meductic are two of those places where progress is not likely (so some say). But Londonderry and Meductic said that it can be done — and they did it! Both of these small churches have organized young people's societies. Behold! both societies have approximately thirty young people attending.

Congratulations, Londonderry and Meductic. You showed the big boys that it can be done. Why not have societies in the bigger churches?

C. E. S.

The "Ought"

Arvilla McKenzie

"Now class, as I am setting these oughts on the blackboard, watch. Tell me when to stop."

The string of digits lengthened. From the recitation bench a small boy piped up, "Whoa!"

There is a blackboard before you. On it stands a different kind of ought. "I ought to go to church. I ought to witness. I ought not miss prayer meeting. I ought to be patient today. I ought, I ought, I ought . . ." The string of oughts is lengthening. Whoa!

You have been saved, perhaps cleansed and filled with the Spirit of God. But you may yet be bound with what ethics talks of as the "oughtness of the ought". A digital ought, as our parents used to call the zero, is said by some to consist of "nothing — with a fence around it." Your religious life may be just that — nothing — as far as real usefulness is concerned, with a fence around it. All your life you have been propelled by a stern sense of

(Concluded in column three)

A Plain Or A Mountain

"Then Lot chose him all the plain of Jordon."

—(Genesis 13:11)

"Now therefore give me this mountain."

—(Joshua 14:12)

Here are two characters whose life's influence was directly reflected in the choices they made. For selfish gain and for personal advantage Lot chose the well watered plain of Jordon; Caleb because of the difficulties involved—a strong fortress inhabited by giants—chose the mountain.

What a striking contrast the choice of Lot and Caleb.

On the very surface is seen the low and the high—for self and ease and affluence; for vindication of God and the safety of others.

Poor Lot turned away from the highlands, said farewell to Abraham, the altar builder and friend of God, and went to live in the lowlands of ease and sensuous gratification. He pitched his tent toward Sodom. He went where he looked, and his family became like those with whom they associated. They chose to live in style and risked feeding the flames.

It is dreadful that men will choose a place where its whole influence is against high ideals and moral standards. Such a choice kills the man's fine sense of discrimination, and dwarfs all his noble soul qualities.

Lot looked down upon Jordon valley and made his choice and lost all. On the street crossings of a certain city were printed, in plain letters, the words "look and live." Here was a man who looked, and in that look was death—death to his family.

Caleb looked up. He saw a mountain fortress held by armed giants. He thought not of ease, or self, or gain. He thought of God, and of others. His mountain was a hazardous undertaking but, forty years before, he had expressed his faith in these words:

"If the Lord delight in us, then will he bring us into this land . . . let us go up at once, and possess it; for we are well able to overcome it".

Caleb's choice was "this mountain." Little did he know of the riches it involved, and the fame which would be his for three millenniums. But in looking up he chose the high road; in choosing the high road he went the way he looked.

Lot saw only the present and personal gain. Caleb saw an opportunity to serve his generation. Each was changed by his vision.

The great men of the world have been men of imagination and ideals, who, to accomplish those ideals, have bared their breast to every danger and exposed themselves to hardship and suffering.

What a man is, is never the measure of what he may become. What he may become depends upon the inner glow and the ceaseless fire of a great purpose. The distance a man travels will be bounded by the ideal which throbs within. For thirty-eight years Caleb had grieved because Israel had not proved God sufficient at Kadesh. Now is his hour to prove his faith. With heroic courage he asks for the most difficult assignment, and with unflinching faith accomplishes it on record time.

Are you looking for a plan where the going is easy, and the financial gain plentiful? Or are you looking for a mountain which needs to be conquered? The man who lives all his life

surrounded by self-chosen ease will be killed by monotony.

Only the mountain of daring venture will add romance to life and radiance to the face.

—Oliver Wilson

(Cont'd from column one)

duty. And that form of locomotion may get you to Heaven but it's a grinding, grim, jerky method of travel — always with the brakes on.

A certain conscientious holiness lady had lived all of her life that way, carefully, with too much care. The bondage of fear and care had even marked her physical life and illness threatened. This truth, however, punctured her world, "Whom the Son makes free is free indeed." The drudgery of duty was turned into sheer delight. Why? The Gospel of a reckless devotion to Jesus, a devotion that went beyond mere duty, spelled liberty to her, the liberty of love-service to Jesus.

The Galatians were bound, too, like that. Their "ought", their brakes were the law. To them Paul wrote, "The gospel is not bound." Are you bound? Are you constantly pushing yourself to serve the Lord? That may be bondage. The freedom that is in Christ Jesus breaks the bonds of life; and absolute yielding to the movements of God's Spirit breaks the restraint of fear. The rivers of living water, the rushing torrents of His Spirit will roar past the fences of duty, overleaping the barriers of human compunction and rush on to bless above and beyond the posts of human restraint.

It was when Goforth opened up the last compartment of his life to God that the floodgates of revival to the Orient were opened. In his case it was the righting of a difference with a fellow worker that spelled success.

In our day we have confined God's working long enough. It is time to do more than we ought. It is time to let God loose us of every fence we have erected and set us free to the leaping flood tides of His Spirit. There are a thousand assignments to which Christ would commission us if we would lift up our eyes and see. We must look beyond ourselves, and in one sweeping reckless act abandon ourselves to the larger purposes of God. If we would truly be God's servants—not slaves to ourselves but love slaves to God, if we would take our orders from Him daily and act at His bidding, our churches, our homes, our families would not be recognized for the same in another year.

We cannot do it ourselves. It is not just our righteousness that is as filthy rags. Our human wisdom, our human assets add up to absolute zero in God's sight. But He "of God is made unto us wisdom, righteousness, sanctification, redemption." All that God asks is a yielding of the barriers and He will be to us and through us God Himself moving as He never could through our limitations. St. Paul the "chief of sinners," the least of the apostles, accomplished great areas of work for God, without strain. The bars of the rigor of the law were down in his life. Where the old Paul used to strive, God worked in him mightily.

How are your fences? Are the barriers high, the bonds growing tighter? Perhaps you are a zero on God's blackboard. The string of oughts is lengthening. Whoa!

What's next? Denominational Rally, Sandford, N. S.