

often do we behold the young, gay, pale and prostrate victims at his feet. Perhaps of the youth of this congregation are destined to an early grave. A few steps more may bring some of you to your bed of death and your eternal home. Nothing on the authority of eternal truth, I assure you, nothing but the arm of God can protect you in this time.

VI. Youth is a time full of peril.

Therefore, it should not be irreligious. The dangers that are set on every side, before the irreligious youth there is much tribulation. And no support. If he loses a friend, he buries them in anguish and the tears which he sheds remain.

Parents of such a child should be taken away. They cannot say with David, when my father and my mother forsake me; then the Lord will take me in. When disease comes to his body, his heart is distracted. The irreligious youth is exposed in an early death. The graves of the young crowd the burying places of the dead. The vast majority of our race never reach the days of manhood. Blooming youth in this congregation may be doomed to die. It ought to carry terror and conviction to the hearts of all. The blow of death is a decisive blow and should you be hurried to the tribunal of God in impatient state, then how could you picture your anguish? You would perish under the weight of truth and be plunged into hell. Even though you seek

and look and hope to get to heaven.

But suppose your expectations of life are answered, and you go on as an irreligious youth. Your very life is full of peril. And you feed upon poison.

Follow the footsteps of a young man without religion when he is a child. And instructed by his parents or others he possesses a tenderness of conscience and a sensibility of heart. He feels a truth and trembles when he sees a grave open. He dreams a death. There is a consciousness of sin and guilt. He weeps when he sees the son of God on a cross who conquered death. He turns pale at some of these experiences and as he hears of the place where the worm dies not, and where the flame is not quenched, he resolves in his heart that he is going to seek the mercy of God but he goes home, reads the Bible a little bit, prays some perhaps in his promises. And as he grows older he becomes more insensible till some alarming providence and remorse His strong conviction that alas his proud heart will not bow. A young companion frowns and smiles and sneers at the omnipotent God. Soon he is freed from the restraint of conscience. The impression of truth. He runs down the road of death. He now associates with the profane. The first oath that passed through his lips may have alarmed him; but he is so familiar with that kind of dialect. He could follow the footsteps and imitate the example of the sons of vice. Once he was a promise

Teenagers grow up and go home.

Now, of course, some of us may not like that kind of medicine. But teenagers can be useful. If they will take up the cross and deny themselves and follow Him. And be separate unto Christ, they can be helpful.

Every man is related to his fellowman. And is not made for himself in this world. But is to associate with other people.

There was an international incident that happened at the Youth World Congress in Stockholm. A group of young people were traveling, going to Amsterdam. In the pullman car they had reservations but there were a number of Dutch people standing in the vestibule. The young people crowded into two or three or four sections and offered the last section they had to the Dutch people who were standing. Those people hesitated. They didn't want to accept it. Until an interpreter explained that there was no catch to it. They were welcome. So the Dutch people were sitting down and soon some of the young people opened a box of candy and were passing it around and so they passed it on back to the Dutch people. Here again they were hesitant. Until they interpreter explained to them it was alright. The next day, in a leading newspaper in Amsterdam, there was a story about these Baptist college students. How that in the pullman car that they had paid for they shared the

space, they shared candy with total strangers. And asked nothing in return. What a different world it would be, the reporter said, if all people were like these Baptist college students from the southern states of the United States. Sharing instead of seeking and asking nothing in return.

Yes, I think we would be truthful in saying that the Christian young people have something to share and that they can be useful. Who can discharge the duties and the burdens without sharing with others? And sons and daughters should become instruments of happiness and working for their fathers and their mothers. Sharing with their friends and consecrated because they fear the Lord.

In whatsoever sphere a man is destined to work, he must be useful. Everything on which he lays his hands will feel a new impulse of his touch. Whether he lives in a cottage or whether he lives in a palace, you cannot depreciate the labor of a man. A man who is useful; a man who works, a man who serves; a man who is useful as a Christian whether he is a field general, whether he's a statesman in a cabinet; whether he is a citizen in a quiet walk of life; or whether he serves his country with fidelity. In every station of life, young people can be useful. They can be a friend of the gospel and being a friend of the gospel, they are more useful in that way.

We all have a common interest in eternity. This is one

generation" in the Saturday Evening Post, December 30, 1961, the largest of the father has weakened the son. Of the 3,000 young people between 14 and 22 who were questioned in a lengthy gallop poll, most appeared to be knowledgeable, pampered, houseplants. The American youth says Gallop and Hill expects nuclear war in this time and would rather compromise than risk an all-out war. Is highly religious, yet winks at dishonesty, He wants very little because he has so much. And is unwilling to risk what he has. He is old before his time; almost middle-aged, in his teens. While he has high respect for education he is critical of it as he is about religion.

Major Mayer of the U. S. Armed Special Study said of the many cities. The tragic of American prisoners of war to Communist brain-washing during the Korean conflict. The statistics only 5% of the American prisoners genuinely resisted brain-washing. The 5% were almost uniformly of strong religious faith or of thorough values of oriented education.

The Turkish who seemed to know what they believed and what they stood for had the best record for staying alive under adverse conditions. And a higher percentage of Americans simply laid down and died in the prison camps of North Korea. Than had given up their lives as prisoners in any of our previous wars since the days of the disease-ridden American revolutionist. According to Mayer, give-up-itis resulted in death. Occurred

without medical cause. He said there was a lack of built in values and principles to counter it. Youth's uncertainty, its lack of purpose, merely growing up will not satisfy their needs. When the growing must be done in the midst of a sick society.

Adolescents enter motion picture houses that show pictures for adults only. J. D. Sallinger, Catcher in the Rye and his Franny and Zooey novels are used as literature in some schools. These two novels are filled with profane language. One might check on page 93 of the novel.

Young people will never get what they need from such trash.

The Bible makes a distinction between knowledge and wisdom. It upholds knowledge as the necessity for man's function. But identifies that human functioning is the wisdom of Solomon. Solomon knew a great deal but more significantly he had the God-given power to organize his knowledge for decisions making about the crucial issues of life. There was the fear of the Lord. Too many of us are already standing for nothing and falling for everything. If we lack wisdom to make sound judgments, and to order the facts effectively, then what? Then where?

III. Young People have more ground for hope than any others.

for thy servant heareth.

Obadiah stated I fear the Lord from my youth up.

King Josiah, at 16 years of age, was devoted to the cause of God and at 20 we see that he was a spiritual veteran.

Abolishing the high places, cutting down the groves and consecrated to the filthy dieties.

Jeremiah was sanctified before he was born.

Daniel, when a young man, in captivity, is clad in spiritual armour upon which all the weapons of a heathen court can make no impression.

John the Baptist was filled with the Holy Spirit from birth.

Timothy knew the scriptures from a child. That God could command the young to attend to the concerns of religion is a direct evidence that this subject is important because of his estimation. He commands that they follow him. These commands are followed by merciful promises. He entreats them. He gives testimony of the value of following him in youth. And he points a finger to heaven. He also would point a finger to hell to warn youth that they must be penitent.

II. It is natural that youth should follow God, during those days - the best days.

It is within the condition of youth that they should follow him. Youth is a period of dependence. And it ought to

become a period of holy living. Wherever there is dependence there is obligation. Our parents who are the instruments of our existence and who watch over our tender years and direct our inexperienced steps deserve and generally receive the expression of gratitude. But bad as our world is, the unnatural child certainly is doomed. If then I be a father where is mine honor, said the Lord of Hosts.

Gratitude and ingratitude are viewed in the light of obedience and disobedience of parents. Let the youth of this congregation consider the great God for a moment in the character of a benefactor. Your very existence is from Him. Your rational faculties distinguish you from the brutes and place you above angels or gifts from God. Your opportunities of mutual cultivation. You might have been doomed to intellectual night but you are now so situated to become acquainted with the globe and with the stars. And with things in outer space. With all of this superlative blessing, of the gospel of God, upon you the Lord hath spoken. And I wonder if you are still a rebel against him. It should be natural for you to follow him. The young man who is a friend of the Lord Jesus Christ, however, he may be secretly hated or openly ridiculed by the wicked, possesses a true dignity of character.

Saul of Tarsus made that memorable journey as a young man to Damascus. And we would find inspiration and zeal

laughing at him, we need to weep for him. Because he has gone that way.

Dr. Leo K. Bishop said, after he survived the attack upon his life by teenage, a Negro teenage gang bent on robbery, that today's youth do not cherish that heritage which is being handed to them. When one examines the economic concepts of values of today's youth, he realizes that the treasured values of thrift and industry and initiative are no part of today's youth. Extravagance, once considered a vice, has now become a virtue. Hard work and aggressiveness has given way to take it easy. The desire for security and comfort has replace the traditional drive for independence. When we examine the use of money, honesty in the class room or intergrity in employment, we become aware that suddenly the whole base of our moral and spiritual values has shifted. Another statement I liked was we have been afraid of flag-waving, drum-beating patriotism. We have looked with mild tolerance, on pious and sentimental religions and have turned our backs on profound spiritual and ethical values.

In our Text today we take up the message of a young man. These were words spoken by Obediah, to the prophet Elijah. It was during the cruel rule of Ahab. At this time the heavens were shut and it rained not on the eart by the space of three years and six months. It was a period of drought and famine.

And Obadiah is introduced to us as Ahab's steward. But even in this station, he maintains his fidelity to God.

The name, Obadiah, signifies the servant of the Lord. And this name is descriptive of his character. When Jezebel, the wife of Ahab, cut off the prophets of the Lord, Obadiah interceded. And took a hundred prophets and hid them by 50's, in a cave and fed them bread and water. The famine was bringing desolation upon the land and thus Ahab was feeling the pressure of it. He came one day to Obadiah and said, Let us go and see if we cannot find some new lakes and fountains and water for use. That we might save the animals from perishing. (verse 5) And we need the horses, the mules, and the other beasts. Therefore, they set out upon this journey. Obadiah was to go one way and Ahab was to go the other way. And Obadiah went out in search for water for the beasts of the field. They were exploring the country. And at last, to the astonishment of Obadiah, he arrived face to face with Elijah. He recognized him. He said art thou my Lord, Elijah? And he answered I am. Elijah said go and tell your Lord that Elijah is here.

Now the communication of this message was objected to by Obadiah. He could not believe that the prophet intended to go into the presence of the King Ahab. He knew that Ahab had spared no pains to find Elijah, he had hunted him in his own kingdom. He had searched him as a hated object. But