

YOUNG PEOPLE'S COLUMN

OUR BOYS AND GIRLS

One of the biggest questions in our minds today is "How can we get our boys and girls into the church, and how shall we hold them after we have them without resorting to means opposed to our Holiness teachings?" This is a problem which is growing all the time and I fear that the difficulty in finding a solution has caused it to be neglected. I believe a great many of our people share this concern, and I know God would be pleased if we should take it more earnestly upon our hearts and give it more consideration and prayer.

The age in which we are living is an age of youth. The spirit of adventure, of activity; the speed craze, the restlessness, all tell us that youth is dominant. The important positions in business administration are fast being filled by men who have not yet reached middle life, and it is almost impossible for a man past that age when once he has lost a job to find another. Our modern world demands that which only men of life and vitality can produce, and old age is having to respect that demand. Consequently the world is adjusting itself to the spirit of youth. The girl of twenty used to dress so as to appear forty; now the woman of forty dresses so as to appear twenty. Our fathers and mothers, and even grandparents, are playing games. Their children are setting the pace for them. The magazines, the movies and all the worldly amusements are directed toward the interests of the youth of our land. The world realizes that, if it satisfies youth, it has accomplished its greatest task. In this the world seems to be ahead of the church in realizing that a man is made out of what is fed him while he is young.

Young people of today have to face more pitfalls and snares than ever before. The home today has become very little more than a filling station. Gone is the love of home life; gone is the parental respect and authority; and gone is its religious and moral training. Our boys and girls go out into a world set with every kind of snare. Their hearts crave companionship and enjoyment and they are going to go where it is found. The enemy knows this and is ready for them. There are evil companions to be found, notoriously portrayed movie scenes to be absorbed, and filthy stories to be read; wild parties to be attended, accompanied by smoking and drinking on the part of both boys and girls, followed by a dance; and who can count the number of young lives who, amid all this, have been swept off their feet by a few tunes of jazz and have finally come to themselves with the consequences of sin upon them which the grace of God can forgive but not repair. This is a picture which is being repeated every day beside our very door. They are only attempting to satisfy the natural cravings of their hearts. The fault is not theirs; but it is the fact that the wrong influences have the upper hand in satisfying that craving. If the forces of good and righteousness put forth as much effort in this matter as the forces of evil, these desires would be satisfied in a wholesome and beneficial way.

Is it wrong for young people to have a good time? Must they suppress the natural instinct for enjoyment and live with some of their inbred desires unsatisfied in order to live a Christian life and be what the Lord means

for them to be? I do not believe so. God is able to satisfy every desire that He has put in the human breast, and He means that they shall be satisfied. The enemy is offering a substitute. God has His people on earth as the only means of presenting Himself to the world and it is their failure to fulfill that trust adequately that sends youth to the world in search of satisfaction. Jesus Christ in His reality and fulness is satisfying to the soul.

We often fail to understand the situation of young people today, and try to help them in the wrong way. Is it hopelessly condemning them to say that they are not satisfied with the kind of services which their grandfathers enjoyed fifty years ago? Is it wrong that we use the modern methods of living instead of those of a number of years ago? The scene of the conflict on behalf of our young people has changed as it has in every realm of life, and, as in any other battle, we must meet the enemy on the ground where he presents himself. Today's warfare cannot be fought with bows and arrows. We need soldiers who know how to use modern implements of warfare, without which we are defeated in this age. To think that the church program of our grandfathers is adequate for today and the only one that the Lord will allow in a Holiness Church is limiting God, and circumscribing the biggest and best thing in the world: the religion of Jesus Christ. It is keeping the Gospel from hungry, sin-bound souls.

The most prosperous church and the one having the brightest future is the church full of boys and girls. Few churches are ever built by the conversion of men and women, and no Holiness Church can be sustained as such by the continual addition alone of members of other churches who see their need of a second blessing. Their sanctification takes care of the sin problem alone; but their character and ideas have been formed under other teachings which gradually have to be changed. With full credit to their experience and worth to the church, they can never be the ones who will lead us on into the deeper truths of Holiness. The hope of our church is to have children grow up with us and have molded into their very character the principles of our doctrine. In this way and in no other way will we have a membership and leadership which we can depend on in later years.

Our need is to concentrate our efforts on the young people's work. We have conducted meetings for grown-ups for a long time and have expected the children to enjoy them. Why not let the adults enjoy our young people's services. I am sure it would be to our advantage. LIC. J. HARVEY BLANEY

WITHIN THE VEIL

Carleton D. Jones

"Which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil". Hebrews 6:19.

When man fell, the race was suddenly plunged into despair, but soon God gave a ray of hope with a promise. Since that time, man has been living in hope. No, by hope we do not refer to that vague, mythical, dreamy desire such as one who hopes for a million dollars, but as Webster defines it. He says, "a cherished desire for something good, with expectation or confidence of getting it." In the Scriptures we are told to "draw nigh in full assurance of faith."

This hope is an anchor. Mariners tell impressive stories of sea life and often where the destiny of the ship and all on board depended upon the anchor holding firm. The anchor conveys the idea of firmness and security. In this day of careless drifting, not many people would feel at ease if their stocks, bonds, deeds and bank accounts were as insecure as their soul's destiny.

While many seek safe investments, altogether too few are seeking soul safety.

It says this anchor "entereth into that within the veil." This is the Holy of holies referred to both in the movable tabernacle given to Israel after leaving Egypt, and the temple built by Solomon and afterwards rebuilt. This veil divided the holy place from the most holy place. The only piece of furniture in here was Ark of the Covenant. Covering this ark was the altar and upon this altar rested the shechinah glory of God. It was here that God promised to commune with the children of Israel.

This Holy of holies was a place of darkness, except when illuminated by the presence of God. No way was provided for the light of day to penetrate and artificial light was not allowed. Today we find many people trying to penetrate this darkness with the natural eye and by reasoning things out. We might just as well give up in despair. This is illuminated only by the power of God when accept him by faith after meeting his requirements.

No sin could enter into the Holy of holies. Neither does sin enter the spiritual Holy of holies today. People may argue, squirm and twist trying to take a pet sin in, but all to no avail. Sin in the Holy of holies means spiritual death.

The high priest who entered this place once a year went in with bells around the lower edge of his garment. As long as those bells rang they were a testimony that he was still living. If they ceased, it was because he had sin on him and he died. I am always uneasy about that person who has had a testimony as clear as a bell, and then suddenly we hear it no more. Frequently it has meant spiritual death.

This is the place of sweet communion with divinity. The saints of ages gone by look forward to the time they would have access to this great place, but they looked in vain, until one sad dark day when a mob gather at Jerusalem. Here they committed a crime this world has not forgotten in 1900 years. The deed was so black the sun hid its face, the elements protested, the earth shook and the Son of God died a criminal. At this moment the veil which had heretofore kept out the people was rent in twain from top to bottom, thus signifying the Holy of holies was now open for all. Because of this great sacrifice just consummated, people could now enter this great place of rest, comfort and security.

It is here we are invited to cast our anchor which will hold us securely while the storms of life roll around us. Uncertainty, doubt and fear are gone. We are secure in this place of communion. It is our heritage. It is the will of God that we should enter. Without passing through this Holy of holies we can not enter heaven, for this is the door way. This is the place where chains of sinful habits are broken. This is the place of freedom. No longer is it the place for the high priest only, but, "this is the will of God, even your sanctification." — *The Christian Witness*.

"We are most unlike the Saviour when we are selfish. Selfishness is the antipodes of Christlikeness."