

YOUNG PEOPLE'S PAGE

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

WALKING WITH GOD

(Evangelist Roy L. Hollenback)

Divine fellowship is the highest privilege of the human soul. John tells us: "If we walk in the light as He is in the light, we have fellowship one with another, (God and us) and the blood of Jesus Christ His Son cleanseth us from all sin." Fellowship with the Lord is to be retained by walking. The Christian life is a walk—a walk with God. He walks by our side, and because we are honored by His presence, we should conduct ourselves in such a way that He will not be ashamed to walk with us. Paul exhorts us to "walk worthy of the Lord." Let us see how we are to walk worthy of this divine companion.

1. If we walk with God, He must determine the swiftness of the pace, and we must keep in step with Him. We may break step with Him by walking too slowly, but more often it is done by going too fast. Our walk should be leisurely enough to allow of uninterrupted conversation with the Heavenly Guest, and yet we should go as fast as the Lord sets the pace for us to walk.

2. If we walk with the Lord, we must let Him determine the places we shall go. It is certain that He will not go just any place, for in some places He is reproached and insulted. Once we have discovered such places, we are to avoid them out of honor to Him. We have heard some say: "I will not go to this place unless I can take the Lord with me." A better thing is to say, "I will not go unless my Lord takes pleasure in going with me." There are, Oh, so many places to which I am sure the Lord will never lead us. We can never walk with Him to a show, a dance, or any other sort of sinful amusement. Before going anywhere, ask yourself this question: "Will I be as free in communion with the Lord after I have gone?" Is not His favor and fellowship worth more than any flitting pleasure that might be experienced while there?

3. If we walk with God, He must also determine who our companions shall be. Do your companions, those who hold a place in your affections, fear and respect your Lord? We cannot afford to make chums of any in whose company the Lord can have no delight.

4. To walk with God it is necessary that He determine the nature of our conversations. Does the theme of your conversation delight Him, or are you speaking always of things in which He can have no interest? Or does the spirit of your conversation grieve Him by being too foolish, sensual or self-attractive?

5. It is also necessary that He determine the character of our fashion-plate. Our clothing and makeup must be in keeping with His taste. Would you know what kind of clothing He delights in? The Bible throws light on this. God does not forbid adornments; rather, He COMMANDS adornments. But He tells us what all persons of good taste have discovered, namely, that modest apparel is an adornment. Gay clothes are ugly. We are scripturally and rightly dressed when we are so free from extremes of every kind that no one in particular notices how we are dressed.

6. If we would enjoy an unbroken walk with the Lord, He must determine the quality of our habits. He is pleased with cleanliness.

We can have better fellowship with Him when we have a clean body, a clean mind, and clean habits, all of which go with a clean heart.

7. And lastly I would say, that if we walk with God, we must never be ashamed to own Him.

"Jesus, and shall it ever be,

A mortal man ashamed of Thee?"

Perhaps we are not really ashamed of Him, but we are woefully negligent when it comes to introducing Him to our friends. Oh, beloved, since He who walks with us is the central figure in Heaven, and the object of the adoration and worship of angels and archangels, we should be proud to say to all our acquaintances, "Have you met my friend, Jesus? I have found Him the dearest of all friends; and, oh, I do want you to know Him." He is delighted when we thus introduce Him, and you need never have fear that you will ever regret having made the introduction, for they will find Him much dearer than you told them He was.

TEMPERANCE

The real meaning of temperance is found in St. Paul's use of the term in Galatians 5:23 where he lists it among the fruits of the Spirit. Love is the greatest and is put at the head of the list, while the list concludes with temperance, the balance wheel of the whole. All of the fruits mentioned are the result of a life of righteousness, all sin having been put away; so that temperance is not found in the realm of sin or wrong, but in the realm of what is right. One cannot be temperate in a thing that is wrong. Temperance is not something with which we combat wrong and fruitlessly endeavor to establish right, but it pre-supposes a life of righteousness begun, and seeks to properly regulate that life.

One element of temperance is self-control, which can only be perfected in the life that has been fully surrendered to God. When God accepts the consecration and comes in sanctifying power, He does not break down that surrendered will and direct every action of that life as an engineer controls a locomotive by the use of certain levers, but he purifies the motives and strengthens the will so that by the grace of God the Christian is in control of his every faculty and emotion. It becomes increasingly easy to say, yes, to the will of God. He accepts everything cheerfully as coming from God. He is conscious of the privilege and need of growth in grace, and enlists his whole being in that one pursuit. He "strives", he "labors abundantly", he "presses toward the mark", he "cultivates the fruits of the spirit."

Another element of temperance is balance. In a normal Christian life there is no excess of any one spiritual fruit at the expense of another. Great joy is accompanied by great love. Deeds of kindness are done with gentleness. A temperate Christian is a well rounded Christian, living a well proportioned life. He does not indulge in pleasure at the expense of duty. He puts God first, others second, and himself last. He "loves his neighbor as himself." He "sets his affections on things above, not on things on the earth." He "lives in the Spirit," and "walks in the Spirit". He has "crucified the flesh with the affections and lusts thereof". He has his

"fruit unto Holiness, and the end everlasting life."

HARVEY J. BLANEY,
Editor Y. P. Page.

PRAYERFUL POSITIONS

No. 2.

In this second brief discussion of our subject we will take up the attitudes in public prayer, and will preface all remarks with the statement that in spite of God's ability to bless whether a person sits, kneels, stands, or walks, it nevertheless remains that the natural attitude for prayer is kneeling. A noticeable characteristic of an old time Holiness meeting was that when the call to prayer came, every Christian as far as possible, from the preacher down, went to his knees. And what an impressive sight that makes! Let us as young people not get away from some of those good old practices which put an indelible stamp upon our Holiness forefathers. We shall never fail in the stand we take by first denying the essentials of our doctrine, but by becoming negligent of some secondary essentials and practices, and then adjusting our beliefs to that lowered standard.

One thing that should be instilled into young people, saved or unsaved, is that quietness and reverence shall be observed during prayer. At such a time, every head should at least be bowed, and among Christians, nothing short of kneeling should be excusable, except when not convenient. When one is asked to lead in prayer, it is supposed that others will follow. He rejoices to know that others are praying with him. But he cannot but be in doubt of it when no one else kneels. He must needs feel that to a large degree the whole burden of prayer is upon him. But if all the Christians kneel and make his prayer their prayer, a better believing atmosphere is created, praying power is increased, the load lifts more easily, Satan is disturbed, sinners feel the power of it, God's blessing flows more readily, while

"Heaven comes down our souls to meet,
And glory crowns the mercy seat."

The Young People's service of the Quarterly Meeting on District No. 4 will convene with the church at Brazil Lake, Saturday evening, September 22nd. Will each Society please send delegates also written reports.

LOIS HERSEY

PATIENCE

(James 1:4)

Many difficult situations respond readily to gentle treatment. Keys often stick in locks, and are difficult to remove. To jerk, to pull, to bang are often useless; besides, such efforts are usually accompanied by a display of impatience and intemperate speech. A ruffled spirit is a poor companion to take abroad. After some time we discover the key responds to an easy pull. Solomon was thinking of sticking keys in the locks of life when he wrote, "A soft answer turneth away wrath." So was David when he said, "Thy gentleness hath made me great." Pacivity is a stronger mark of character than pugnacity. Patience is love waiting for its opportunity. Patience advances our acquaintance with God and his ways. A true Christian is truly patient.

—Florence S Teed.