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DEAR GOD

By Lila Weir

*The scene you have painted this morning
I fail to find words to describe;
And we don't need a college diploma
To say that "it's pretty outside."*

*The trees to the north are wearing
Your handwork of silvery paint.
The sun on the frost is reflecting,
Like jewels in the armor of a saint.*

*I turn to the western horizon,
And there on the hills up and down,
The trees You have made seem to glisten
Immaculate, in their wedding gown.*

*They've never excelled it on easel,
No matter how hard they have tried.
The infinite beauty this morning—
Yes truly, "it's pretty outside."*

*And so with the changing of seasons,
Your blessings go on through the years.
You've given a foretaste of the glory
In the land where there'll be no more tears.*

—Wisconsin State Bulletin.

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EDITORIAL

One time a young man asked an elderly man if it was all right to practice the art of self-defense. He said he had learned the art.

The older man replied that he, too, had learned the art and thought it was all right.

The young man then asked if he had learned the English system or the Sullivan system.

The older man said, "Neither one, I learned Solomon's system."

To this the young man replied that he had never heard of that system and wondered what it was like. He was surprised greatly when the answer was given from the fifteenth chapter of Proverbs and the first verse which reads, "A soft answer turneth away wrath . . ." He had thought of the art of self-defense in terms of physical force which would bring about results of a subdued enemy through the force applied. Little thought was given to the use of a quiet spirit to suppress the inner wrath of a surging emotion.

Today we see the system of force being used to subdue ag-

gression, but we cannot see lasting results. Through the centuries, wars and fightings have taken place time and time again, but they have not been the means of bringing about peace. The desired peace which nations seek must first begin in the hearts of humans before it can spread to whole nations. There are in every country those who seek peace and do not care to find it through force, but there are far too many who are not so inclined and think that only through might comes right.

The little act of Peter, who impulsively slashed off the ear of the high priest's servant did not keep the evil men from taking Jesus by force. Jesus was quick to replace the ear and chide Peter for his act. He knew that that little avenue of escape for Peter's emotions would not help the situation which He was in. He knew that the hearts of those evil men would not be softened by one of them losing an ear, but it would only tend to make them more aggressive to seek revenge.

Acts, just as impulsive as Peter's, are today making the world a boiling pot for restless spirits. People are so unsettled that they are fearful because they find no peace and security. Their failure to find peace and security is because they have not turned to the right source to find it. True, there is more of a trend toward the spiritual than there was a decade or two past, but it is not as great a trend as we would like to see.

Young people of today should make it their duty to help fulfil that verse in Proverbs and thus bring more peace and happiness to a sin-sick, troubled world.

3-D CHRISTIANS

By Bertie B. Freeman



ODAY WE hear quite a lot about 3-D pictures and 3-D paintings. William Ward Beecher describing one of his 3-D paintings says, "3-D painting has been known for centuries as 'trompe-l'oeil' (pronounced tromp-loi) meaning trick of the eye, also called heightened realism, magic realism, and illusionism."

Trompe-l'oeil is a visual practical joke in which the painter fools you into thinking you are seeing the real thing. You can almost believe you are seeing the actual substance. You want to reach out and touch it to see if it is real. Then you put forth your hand knowing full well that you are being fooled, and you have but to withdraw your hand again to produce the effect of realism, thus being doubly fooled.

It is so with one phase of 3-D Christians, the ones who are not real Christians but give the illusion of being earnest, devout, zealous workers. These are wells without water, trees without roots, houses of grandeur built upon the sand. They maintain an outward appearance of piety like the Pharisees whom Jesus rebuked for making the outside of the platter clean, but refusing to clean the inside. Isaiah prophesied of them saying, "These people worship me with their lips, but their hearts are far from me." Someone has said "they stole the livery of the court of heaven to worship the devil in." These are moral hypocrites, the 3-D illusion, the outward adornment of consecra-

tion, the pious formalism of empty worship.

To give the 3-D illusion of Christian, some, like the Pharisees, pay tithes of mint anise and cummin, but omit the weightier matters of the law, judgment, mercy and faith. They are legal in all respects, but lawless in matters pertaining to their love for their neighbors and their desire to see them saved. It is necessary to love mankind with compassion for their welfare. Jesus said the greatest commandment was to love God, the second is like unto it, to love your neighbor as yourself. If you desire to be saved, then you will also desire to see others saved.

To give a heightened effect to their realism, 3-D Christians when performing some obligatory rites of the church, make mental resolutions that they feel will make them less guilty before God. They make reservations concerning profanity "Lord you know I have a terrible temper and I do not mean it if I am angry." They make mental reservations concerning church support, "Lord, I'm not really persuaded that the money is rightly proportioned, or properly used." Mental reservations are made for the fulfillment of the lusts of the flesh, for any act of sin they might want to commit. These are all covered by acting pious at church, or in front of the minister or members.

Many well-meaning people omit the weightier matters of the law because they have not been taught

the truth concerning their duties to others. Many people rely on doctrine to save them and are very strict concerning their beliefs, but if they have omitted judgment, faith and mercy their worship is not acceptable to God. It is truly said that the sins of omission are as great as the sins of commission. Omission is the sin of the lost. It is meaning to do the things one should do, but keep putting them off. It is the failure to help a brother in need, and it is the holding back when we should be in the front lines of the struggle to win souls. The sin of omission deceives many into thinking that because they formally worship God they are genuine. Jesus said these things were the weightier matters of the law. Without compassion for the welfare of others we cannot expect Jesus to show us mercy. What we do for the least one of His children, we do also for Him.

Another trick of the eye is the person who seeks self-glorification through his religious profession. "Woe unto you Pharisees! for ye love the uppermost seats in the synagogue." These people feel they must honor themselves and minister to their vanity. Their feelings are always getting hurt, they tell their imagined tribulations to the laity, and seek for pity and support. They do not exactly lie, but they put things in such a light as to be construed as a lie. They pitifully assert they do not know why this is not done, or that is not done, but believe them, if they had charge of it, it would be done. They have no thought of adorning the doctrine of God, but seek to be adorned by the doctrine. If they hold an office in the church, it is because

it may add to their supposed dignity. They attend church regularly, but their God is themselves. It is not the church they love so much as those "uppermost seats" that help lift them up. They are very zealous in religion if they can gain the flattery of others. I have read somewhere these people are like a glowworm, it seems to have both light and heat, but when you touch it, it has neither. God searches the hearts of men and has said, "Be sure your sins will find you out."

God doesn't want 3-D Christians. He wants the genuine products. He wants those who will walk with Him, and are led by His Spirit. They do not have to continually search for God's will by signs and wonders, but know it because they led of Him, and find His will in His word.

God wants a people of His own because they have given up their own will to follow Him. If you will give Him right-of-way in your heart, He will create a new person—one that will be led of His Spirit.

WE'RE NOT ALONE

Ho! my friend, lend an ear
To words of comfort and of cheer:
Jesus promised to stand by
So on Him right now strongly rely.

Don't forget His presence sure,
And every heartache He can cure;
All He asks is just believe,
And every burden He'll relieve.

—By a contributor.

TRADITION

I am well satisfied that if you let in but one little finger of tradition, you will have in the whole monster—horns and tail and all.

—T. Arnold.

BAPTISM

By Mary Holbert

WHEN Christ gave His disciples the commission to go and teach all nations, He included the act of baptism as a part of the command. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

Baptism, then, is not to be lightly considered. It follows rather than precedes the teaching of the word of God. Peter in talking to a group said unto them, "Repent, and be baptized every one of you" (Acts 2:38). This means that a man must repent of his sins before being baptized. Acts 20:21 tells toward whom a person must repent—"Testifying both to Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Why? "For all have sinned, and come short of the glory of God" (Rom. 3:23). This is hard for some people to accept. They refuse to realize that "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). We must accept this fact, and then humbly seek repentance toward God. God loved us so much He sent His Son to redeem us. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19).

Repent and be baptized. Repent means to amend one's life

as a result of contrition for one's sins. To repent of our sins means what sin is and then to change we must have a knowledge of our ways. First John 3:4 says, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." What law is it speaking of here? First John 5:3 answers, "For this is the love of God, that we keep His commandments: and His commandments are not grievous."

When we accept the fact that in our natural state we cannot please God, when we are sorry for our sins, and when we no longer want sin to have dominion over us, then we are ready for baptism. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). After baptism we are ready to live a new life, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (V. 6).

Galatian 3:27 tells what one puts on after baptism. "For as many of you as have been baptized into Christ have put on Christ." If we have Christ, we are no longer servants of sin. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of

God is eternal life through Jesus Christ our Lord" (Rom. 6:22, 23).

After repentance toward God and faith toward our Lord Jesus Christ, we should not tarry or wait longer before being baptized. When Philip had preached the word to the eunuch, he believed. When they came to some water, the eunuch said, "See, here is water; what doth hinder me to be baptized?" (Acts 8:36). "And Philip said, If thou believest with all thine heart, thou mayest" (V. 7). "And they went down both into the water, both Philip and the eunuch; and he baptized him" (V. 38). You remember the jailers' family—when they heard the word, they believed, and were baptized immediately. ". . . and was baptized, he and all his, straightway" (Acts 16:33).

Acts 8:12 tells us again the pattern of hearing the word, believing, and being baptized, both men and women. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

Baptism is an important ordinance and a necessary one. However, it should come after a knowledge of God's Word and will concerning us. Children who are not old enough to understand the Word of God, or repent, would not understand baptism. But any person who has reached the age of accountability must seriously consider the command, "Repent and be baptized for the remission of sins."

After being baptized, and risen with Christ to walk in newness of life forsaking the old man of sin, we should "seek those things

which are above, where Christ sitteth on the right hand of God" (Colossians 3:1), remembering that "He that believeth and is baptized shall be saved" (Mark 16:16).

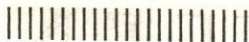
LIFE

Life, all life is expenditure; we have it, but as continually losing it; we have the use of it, but as continually wasting it. Suppose a man confined in some fortress, under the doom to stay there until his death; and suppose there is for his use a dark reservoir of water, to which it is certain none none can ever be added. He knows that the quantity is not very great; he cannot penetrate to ascertain how much, but it may be very little. He has drawn from it, by means of a fountain, a good while already, and draws from it every day. But how would he feel each time of drawing, and each time of thinking of it? Not as if he had a perennial spring to go to; not, "I have a reservoir, I may be at ease." No; but, "I had water yesterday—I have water today; but my having had it, and my having it today, is the very cause I shall not have it on some day that is approaching. And at the same time I am compelled to this fatal expenditure!" So of our mortal, transient life! And yet men are very indisposed to admit the plain truth that life is a thing which they are in no other way possessing than as necessarily consuming; and that even in this imperfect sense of possession, it becomes every day less a possession!

—John Foster.

Has your subscription expired?

All That Glitters



Margie Winters, considered by her classmates to be one of the prettiest seniors at Glenwood High, strolled dreamily up the walk toward her home. In spite of the early October nip in the air, she did not hurry for she was wrapped in a rosy glow of inner warmth. As she opened the front door Mrs. Winters came into the living room.

"Oh, Mother, the most wonderful thing has happened!" Margie began.

Ten-year-old Keith, sprawled on the divan, dribbling peanuts into his open mouth, sat up and grinned. "See, Mom, what did I tell you? Margie's got a boy friend."

Margie ignored her brother. "Gordon Young asked me to stop for a malt. That's why I'm late, Mother."

"Gordon Young? I don't believe I know who he is."

Margie dropped into the nearest chair. "He's the new boy who entered late this year. The boy who transferred from Central City High. Oh, Mother, he's the kind of a boy every girl dreams about. I think almost every girl in the senior class dates everything *before* or *after* Gordon came."

Keith choked on a peanut. "Oh, brother!" he sputtered, leaving the room. "All this gooey talk gags me."

With her brother gone, Margie settled herself more comfortably. "Gordon is well on the way to become the best football player

Glenwood High's ever had. And he hinted tonight that he's pretty good at basketball, too. Oh Mother, you should have seen the look on some of the girls' faces when Gordon began talking to me after school. And when we walked off together they fairly oozed envy."

"Is Gordon a Christian, Margie?"

"Oh, now, Mother, don't go spoiling everything," Margie replied. "How would I know?"

The telephone rang and in a moment Keith called out, "For you, Margie, its Norma."

Norma was Margie's best friend. Margie took the phone into her room. "Sorry to keep you waiting, Norma, but I was trying to get comfortable. Oh, I've got so much to tell you."

"About Gordon?"

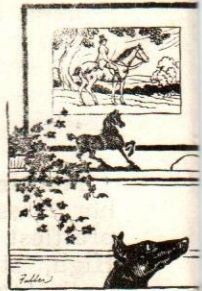
"That's why I called you, Margie. Do you know that Gordon is practically an atheist? Oh, I know he's the school's dreamboat right now, but he told my brother that believing in God is 'small town stuff.' Tom had asked him to go to church and that was the answer he got."

"Well, maybe I can prove that he is wrong," Margie said into the phone.

When Norma said good-bye, Margie set the phone on the floor and picked up her history book. But try as she might she could not keep her mind on General Grant and the Civil War. Tho'ts of Gordon and the question her

(Continued on Page 10)

TEEN



Getting or Giving

"I'm going to get all I can get while the getting's good." Ever hear someone say that? Shows he's a selfish person doesn't it? But a lot of people feel that way—even some of those who say they are Christians.

Now, we're in favor of getting all we can get if the "all" applies to an education, learning about and living a Christ-like life, giving "ourselves" over to helping others—being selfless.

Of course, if the "all" applies to money, material possessions, it's a different story. It isn't that having these things is wrong. It's a matter of emphasis—emphasis on possessions or on the use of them.

Money is essential. There's no question about that. We need it for living purposes, some form of recreation, and the feeling of security that having a dollar in your wallet gives. But it isn't the most important thing in the world. It's really very minor.

First, it won't buy lasting happiness, only momentary joy; it won't buy friends, only "fair weather" buddies. Money won't buy the inner glow of satisfaction that comes from a job well done, nor will it buy salvation.

When we learn to have a right sense of values and to place the

spiritual above the material, then we shall find happiness.

Examine yourself. Dig deep. Stand in front of your mirror. What do you see? A great person? One whose goal is spiritual wealth instead of material wealth? Or do you see a little person?—one who thinks of gain for self?

Are you one who is getting or one who is giving?

—Jerry Sinise (Sel.)

It's Your Guess

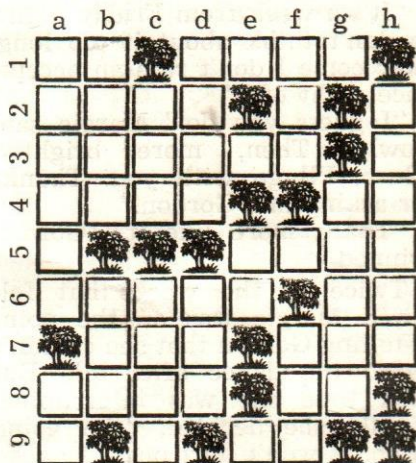
What do you know about Moses?

1. His name in Hebrew means—
a. bonds, b. drawn, c. chosen
2. His father was named—
a. Aaron, b. Abijah, c. Amram
3. He was concealed in the house of his parents for—
a. three, b. four, c. five months
4. His mother's name was—
a. Jochebed, b. Jael, c. Josephine
5. He was raised to manhood by
a. his mother, b. sister, c. Pharaoh's daughter
6. His brother's name was—
a. Aaron, b. Abimelech, c. Achan
7. His sister's name was—
a. Mary, b. Miriam, c. Michal
8. He was a leader of—
a. Jews, b. Israel, c. Moabites
9. His successor was—
a. Joseph, b. Korah, c. Joshua
10. He died in the land of—
a. Caanan, b. Moab, c. Syria



TALK

CROSSWORD PUZZLE



ACROSS

- a-1. Where did Jesus go to pray?
(Abbrev.)
- d-3. What religious people re-
jected Jesus long ago?
- a-2. Denoting relation to air.
- a-3. A small bag or cushion filled
with perfume.
- a-4. An agent of the U.S. treasury.
- g-4. Abbrev. for time of day.
- e-5. A part of the human body.
- a-6. Carried food for God (bird).
- g-6. A Prep.; motion toward.
- b-7. Transgression of God's law.
- f-7. Home of a small animal.
- a-8. To pour out or diffuse.
- f-8. Conjunction.
- e-9. Abbrev. for Saint.

DOWN

- a-1. What was Jesus sometimes
called?
- b-2. A group that works together.
- d-3. One of Jesus' disciples.
- f-4. The condition of the earth at
times.
- h-2. A very strong man.
- g-4. One of Jesus' disciples.
- b-6. Name of a tree.
- c-6. The act of seeing.
- d-6. To terminate.
- f-7. Just a speck.
- a-8. Abbrev. for Sabbath School.

—By Mrs. J. L. Johnston.

THINGS TO FORGET

The mean things others have
said about you.

The injury any person has done
you.

The mistakes you have made
in the past, except as they may
warn you in the future.

The kindness you have tried to
do others.

The ill-natured gossip you have
heard concerning others.

The secrets entrusted to your
confidence.

The worry that hinders your
happiness.

The drawbacks that seem to
stand in the way of your success.

—Baptist Observer.

“Pray without ceasing.”

ALL THAT GLITTERS

(Continued from page 7)

Mother had asked, plus the information Norma had given her, kept up a persistent warfare of their own. Finally Margie put down her book and sat up. "I'll tell Gordon I'm a Christian the first chance I get. That will keep the record straight."

But in the days that followed there seemed to be no right moment to tell Gordon. Anyway, he hadn't asked her to go any place where she couldn't go as a Christian, so why make an issue of the fact, she argued with herself. In her heart she knew the real reason she didn't say anything was because she liked the feeling it gave her to be known as Gordon's girl. She liked the after-school gatherings at the Malt Shop with Gordon and herself in the limelight. She didn't want to do anything to cause Gordon to raise his eyebrows and accuse her of being "small town." Not that she was ashamed that she was a Christian. She faithfully attended church, and the young people's meeting each week. But, she had to admit to herself, when she allowed herself to think about it at all, those things didn't seem quite so important since Gordon had begun paying her special attention.

About the middle of October the main topic of conversation among most of the senior girls was the big dance at the Country Club which the Boys' Club at Greenwood High were sponsoring. If you had a date you were "in"; if you hadn't been asked yet you didn't talk about it. Margie hadn't been asked, and she wasn't quite sure how she did feel about it. She couldn't bear the thought of some other girl going

with Gordon — and yet what would she say if he did ask her?

The big moment came one afternoon just as they reached her house. "How about you going with me to the big dance, Margie?" Gordon asked, smiling down at her.

For once Margie's usual composure left her suddenly. "Why—why," she stammered, "I haven't been to a dance in over a year. I'll think about it."

"It's a week from Friday night, so don't think about it too long. How come I don't rate an acceptance right off?"

"I guess you do," Margie said slowly. Then, more brightly, "Sure, I'll go with you. Thanks for asking me, Gordon."

"That's more like it," Gordon grinned.

Twice in the week that followed Margie was on the point of telling Gordon that she couldn't go to the dance after all. But each time she was interrupted. Finally she decided, "I'm going to go. It won't hurt once, I guess. I'll not even tell Norma. If I don't go, Gordon will probably ask someone else — and then where would I be?"

She banged her locker door shut on her decision. Patsy McGill, one of the most popular girls at Glenwood High, stuck her head around the corner to see what was the occasion. "Oh, it's you, Margie. Say, I heard some good news last night. Gordon told me you are going to the dance with him. I'm so glad. I guess what I heard about you this summer isn't true, after all."

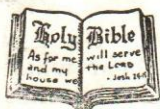
Margie's mouth suddenly became very dry, and while she was thinking of something to say Patsy went on. "I heard that you

had become a Christian, that you had gone up to the altar and cried and everything like that." Patsy laughed. "Isn't that fantastic? I wonder who started that story anyway. Well, I'm glad it isn't true. Be seeing you."

Suddenly, in spite of the sick feeling in the pit of her stomach, Margie saw everything as it really was. When she found her voice she called after Patsy, "But it is true, it is!"

But Patsy was gone. Only the silence of the locker room answered Margie, standing there in the stillness, more sick at heart than she had ever been in all of her life. The glitter that had been so alluring was not what she wanted, after all. Not if it meant that her Christian testimony was hurt. Resolutely she straightened her shoulders, picked up her books, and started for the door. Gordon would be waiting to walk her home. He might never look at her again after this afternoon, but she had to get a few things straight.

—Dorothy Morris in HiCall.



A Bit of Bible History

(Continued—ABOUT B.C. 445)

(By way of review, can you answer the following questions? (1) With what words did Nehemiah take courage as seen in Ch. 2:20? (2) As the rebuilding work prospered, what is recorded about some of the Tekoites? Neh. 3:5. (3) How did the enemies (Neh. 4:7) of Judah react at

this time to the rebuilding work? Ch. 4:2. (4) What do we learn from Ch. 4:4 as the best thing to do when we get into a difficult situation?)

TODAY'S STORY

Now the enemies of Nehemiah and his people "conspired all of them together to come and to fight against Jerusalem, and to hinder it" Neh. 4:8. They had found that merely mocking the Jews did not stop them in their effort to rebuild. No doubt Nehemiah heard about this. It took great courage on his part to go ahead with the work.

Indeed it was a time of trouble for Nehemiah and his people. The prophet Daniel had been informed by the angel Gabriel that Jerusalem would be rebuilt — "the street shall be built again, and the wall, even in troublous times" (Ch. 9:25).

This did not cause the Jews to give up. "Nevertheless we made our prayer unto our God, and set a watch against them day and night . . ." (Neh. 4:10).

The enemy figured to sneak upon them, saying, "They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease (v. 11).

Certain Jews, some who evidently were not helping with the rebuilding, heard this and came and told the others that the enemy would be upon them "from all places." Ten times they gave this warning. Still Nehemiah did not give up. What a lesson for us today! He set guards here and there "with their spears, and their bows." He encouraged them with these words: "Be not ye afraid of them: remember the Lord, which is great and terrible,

and fight for your brethren, your sons, and your daughters, your wives and your houses" (v. 14).

The enemy then saw how determined the people of God were to go forward with their work and that they could not in any way be frightened into giving up. They saw that half the people worked rebuilding and half held weapons of defense, "and the rulers were behind all the house of Judah" (v. 16).

Would we give up under such difficult and trying circumstances? Just how determined are we to do our full duty before God? Do little things cause us to make excuses and give up? May God give us a heart so determined to work, and work together! (*Continued*)

Can We Do It?

By Richard Norris

Have you ever tried to comprehend in your thinking how great is the God who created heaven, earth, man, and beast? Have you ever wondered how these things could be brought into existence, or just what power God has to work with? These are all questions I have asked myself and if I try to go too far asking myself such questions I find—well, I just can't explain how I feel when I think about them.

When Isaiah wrote his book, he too, must have been thinking on these things (see Ch. 40:11-18). He asks the questions: "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" He is asking these

questions in trying to express the greatness of God.

What earthly men have even so much as tried to measure the waters or count the grains of dust and sand there are on this earth? The point I think Isaiah is trying to bring out in these verses is that God doesn't need devices for measuring the waters and the earth. The only term you can use is that He is so great that He just knows.

Today we have some great nations and kingdoms on this earth, or what appear to us as great, but to God they are as a drop of a bucket and as a small piece or grain of sand.

To whom then can anyone liken God? Because of His greatness you can compare Him to no one, or we should say no one can be compared to God. Because none of us can really understand the greatness of God, we will just have to go out on the limbs of faith and use what we know about Him and leave the rest up to Him.

Faith and Victory

Jesus said, "He that hath an ear, let him hear what the Spirit saith to the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7).

John said, ". . . and this is the victory that overcometh the world, even our faith" (1 John 5:4).

Would any of us hesitate long in answering the question, "Do you really want to eat of the tree of life in God's paradise?"

The key to faith—Rom. 10:17.
Faith is worth more than gold!

MIDWEST NEWS

Hello again from *Midwest!*

Brother Roy Marrs is conducting a night class in Bible Doctrines, which began March 9. Those who are enrolled are Jean Groce of Conroe, Texas, and Clarence Gitthens of Stanberry.

Midwest was happy to have the Baptist minister as guest speaker for the March 10 chapel service. He presented many good thoughts from the twenty-third Psalm.

Sabbath, March 13, several of the students and young people went to St. Joseph to fill the regular Sabbath appointment there. Lawrence Meier was master of ceremonies. A quartet consisting of Joyce Adams, Esther Selleck, Gladys Larson and Roberta Harris presented a musical number; Esther sang, "Can He Depend on You" as a solo; Haskell Hawkins read a portion of Joel 3 as Scripture reading; Lyle Schueler delivered the message encouraging his hearers to make right decisions—decisions that are on the Lord's side.

The speaker at Zion this Sunday was Haskell Hawkins. He spoke on the "New Commandment." *Midwest* prays that thru these messages the people at Zion will be drawn closer to God.

The visitors at *Midwest* this week were Brother Louis Harris, Sheridan and Quintin Harris of Poskin, Wisconsin. The students were happy to have these visitors, especially Roberta Harris.

This has been a rather quiet week at *Midwest* with only the regular studies and duties that come each day.

May the Lord watch over us all, keeping us faithful and diligent servants in His service.

—Roberta Harris.

Bible Biography

Adam was the name of the first man. His name in Hebrew means "formed," because God made him from the earth. He was made on the sixth day of the week. God created Adam a little lower than the angels and higher than the animals. He gave him a mind to think and also made him a free person to choose.

The Lord gave Adam the power to love, thus in a measure reflecting God. He also gave him a spirit (mentality) which is not given to any other creature.

The Lord placed Adam in the Garden of Eden to dress and keep it. He also made a wife for him and called her Eve. Adam and Eve fell from the grace of God when they disobeyed His command not to partake of the tree of the knowledge of good and evil.

Adam was given the privilege of naming the animals which God created.

We do not know how long Adam lived in Eden before he was driven out, but it probably was not a very long time.

After Adam was driven from Eden he had to till the soil to make a living. He became the father of Cain, Abel and Seth who are mentioned in the Scriptures. He was the father of other sons and daughters too. He lived to be nine hundred and thirty years old.

Poetic Gems

THE GLORIOUS MINORITY

There are people who carry life's
burdens,
Their own and some others besides;
There are people who stand in their
places,
And who stand there whatever
betide.

When the Kingdom is calling for
workers,
Or the city is crying for men,
Or some cause is seeking supporters,
These people will answer just then.

There are two kinds of people—you
know them,

As you journey along on life's track:
The people who take your strength
from you,

And others who put it all back.

—Gospel Herald (Scottish) Sel.

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THE OLD OAK TREE

The old oak tree still standing
By the village grocery store,
And children gather acorns
As we did in days of yore.
On the old oak tree are carvings
Of arrows, names, and hearts,
That speak of budding romance
In which the oak played many parts,
In the lives of all the youngsters
Who gathered 'neath its boughs
To sort of talk things over;
The old tree heard many vows.
Now the village seems forsaken
Young folks scattered in strange
lands,
Often think of that old oak tree
And the village, where it stands...

—Sel.

CHRIST IN US

"O Christ," I used to say, "help me
to come to Thee!"
But can I say it now, when Christ
hath come to me?

Dear Presence in my soul, where
Thou hast found Thy rest!
Why seek Thee in the skies, who
dwellest in my breast?

The mother seeks her child, when
wayward it doth roam;
But seeking hath no place, when it is
safe at home.

His Name is on my lips; His tear be-
dews mine eye;
His Name is in my soul; He cannot
be more nigh.

* * *

IN QUIETNESS

In quietness let me aide
When light is growing dim,
From earth's distractions would I hide
Shut in alone with Him.

In perfect peace then let me turn
My thoughts to heights above,
And there anew life's lessons learn
From him who speaks in love.

There, while I in His presence wait,
He makes the storm a calm,
And on my heart so desolate
He pours His healing balm.

He gives me grace to persevere
New courage to go on;
His love dispels the clouds of fear
And fills my heart with song.

—Grace Troy in The Gospel Message.

You Reap What You Sow

By Kenneth McCoy

EVERYONE knows that you cannot go out into a field, sow oats, and expect to reap a crop of corn. Neither can you plant beans and harvest pumpkins. That is just common "horse sense." The laws of nature will not allow that to come about.

So it is with our lives. We cannot expect to sow "wild oats," have a "fling," and reap a home in God's kingdom. Romans 2:6 tells us, "Who will render to every man according to his deeds." The *Who* in this verse refers to God. If our lives have been what they should be, if we have lived Christian lives, our reward will be an enjoyable one. But if we indulge in all kinds of worldly things and forget God, our reward will not be very enjoyable. In fact, we will meet a terrible fate. We will be lost forever with no chance of a life in God's kingdom of glory.

If a man drives his car sixty miles per hour in a thirty mile zone, he is breaking the law. If a policeman catches the man driving at that rate of speed, a ticket is likely to be rewarded the offender. The man will be reaping what he has sown. He knew that he was breaking the law, but thought he could get away with it. After being caught by the policeman, the man was dealt with according to his deeds. His deeds were bad, therefore he was punished for them.

God also has a way of dealing with offenders. He may not pun-

ish them during this life, but when the day of judgment comes, those who have broken His laws will be punished severely.

God needs no policemen to give out tickets. Job 34:21 tells us, "For his eyes are upon the ways of man, and he seeth all his goings." His eyes are upon us at all times and anything we do, be it good or bad, is seen by Him. If our deeds please Him He will have mercy upon us, but if they are evil no mercy will be shown.

Let us all strive to sow good seed, kindness, love, mercy and so forth, so as to reap a good crop. When the time comes for the rewards to be given, then we will know our names will be on the list, and we will rejoice for evermore.

Michigan Y.P. Report

A young people's meeting was held Sabbath, February 21 at Big Rapids, Michigan. The meeting was opened by congregational singing of two hymns. The children's class reviewed their morning work of the all-day meeting. They showed the pictures they colored and the older boys and girls showed the table center pieces they made with Bible verses on them. They also sang some choruses they had learned.

The Scripture reading, read by Kriss Williams, was found in Proverbs 6:16-23, and we were led in prayer by Ken Noble.

A duet, "More Like the Master," was sung by Dora Hassen and Dick Norris. A girls' quartet con-

sisting of Martha, Mary and Verna Hosteter and Dora Hassen sang "My Task." A poem was read by Sam Hassen.

We then had "Aunt Lena Time." Aunt Lena read a story about the prodigal son and a poem. Dora, Ruth and Sam Hassen sang "Precious Jesus, Don't Forget."

Little Ralph Durham recited the poem "Too Little," and Sister Thelma Phillips read a story about being helpful. We then sang several choruses and several folks gave testimonies. The closing hymn was, "I'll Be Listening," sung by the congregation. Elder K. H. Freeman dismissed the service with prayer.

—Submitted by Ruth Hassen.

Alfred North Dakota Y.P. Meeting

The regular young people's meeting was held February 27. It was opened by singing "What a Friend" led by Taphiel Schlenker. Joe Schlenker then led in prayer.

Ecclesiastes 11 was read by Allen Schlenker. Some choruses were sung by the congregation and the orchestra played a beautiful number to the glory of God.

Shirley Schlenker read the poem, "God's Sabbath Day," and the small children sang the chorus "Fishing" assisted by Frieda Schlenker and Irene Moldenhauer. Ronald Schlenker read a poem, "Is It Nothing to You?"

The ladies quartet sang a number. Poems were read by Vernon Presler, Deloris Gohner, Elroy Schlenker and Eileen Presler. A pantomime "The Blood and the Bible" was given by seven small children.

Patricia Schlenker played a

piano solo and a musical number, "Love Lifted Me" was given by Viola and Luella Nitschke. A contest was held with the boys and girls hunting the Scripture verses which Hugh Butrick named for them. The result was that the girls won. A Bible quiz was given by Taphiel Schlenker.

The congregation sang, "Kneel at the Cross," and the meeting was closed with prayer by Hugh Butrick.

—Submitted by Frieda Schlenker.

FAULTS

When I see your fault, I'll pray about it,

When you see mine, pray about it too,

That is how the saints can help each other

And behave as Christ would have us do.

If instead of praying we should gossip,
Some may stumble on the narrow way;

All our words are listened to by Jesus,
Is He pleased with what His children say?

Some of us confess that we are guilty
Of beholding in the other's eye
Motes we cannot see in our own vision
And we'll be so sorry by-and-by.

Let us ask the Lord to cleanse and fill us

With an overflowing of His love,
'Til we take all faults we see to Jesus
For the help He gives from up above.

In the Word of God we are admonished

Our own faults to others to confess
Not the faults of those we see around us,

For their need we are to pray and bless.

—Hazel Banks in Gospel Herald.