

Christian Youth Herald
and
Gospel Call

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"The Friend Who Just Stands By"

When trouble comes your soul to try,
You love the friend who just "stands by!"
Perhaps there's nothing he can do—
The thing is strictly up to you—
For there are troubles all of your own,
And paths the soul must tread alone,
Times when love can't smooth the road.
Nor friendship lift the heavy load.

But just to feel you have a friend,
Who will "stand by" until the end;
Whose sympathy through all endures,
Whose warm handclasp is always yours—
It helps, someway, to pull you through,
Although there's nothing he can do.
And so with fervent heart you cry
God bless the friend who just "stands by!"

—The Canadian White Ribbon Tidings.

Christian Youth Herald and Gospel Call

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EDITORIAL

The Indians of early America believed in what they termed the "great Spirit." Of course we know they were evidently referring to God, but they did not believe in Him as we do. They knew that there was a higher power ruling somewhere, but they did not know how to define it, nor how to reach it. Their conception of the great Spirit was of a force which ruled in their lives by force and not by love.

The story is related about an early tribe of Indians who were attempting to define the great Spirit and we find that they were not too far wrong on their definition, although they did not know it. One of the chiefs was making his description of the great Spirit like this: Our great Spirit is enormous. He is so tall that we cannot get above Him. He is so low that we cannot get below Him. He is so wide that we cannot get around Him. So all we can do is to let Him in. All in all that is a very good description of God to us.

We may fly up into the heavens

on the wings of a jet-propelled plane and attain heights which were never before thought possible, but we cannot get above God. He is in the heavens beyond our reach, yet if we just whisper a prayer to Him, He can hear us and answer the prayer. He is not so high above us, but that His Spirit can be very near to us at all times.

We may go into a submarine and sink into the lowest parts of the sea which are possible for man to go. We can also descend into the deepest mines, and yet we cannot get underneath God. Job tells us that we may descend into the lowest hell, but behold God is there. We cannot go low enough but that God does not see us.

We may climb into a plane and travel around the world from one side to another, but we cannot get away from God. There is no escaping from Him. The only thing we can do if we cannot get higher, lower or around God is to let Him in.

The Indians did not realize how true their idea of the great Spirit was, but their philosophy is a good one for us to take into consideration. They ended up with the final decree that if they could not escape from the great Spirit the only sane thing to do was to let Him in.

We pray that all young people will accept the homely philosophy of the Indians and let Jesus come into their hearts to dwell. Let us pause and meditate on these words of Empedocles: "God is a circle whose center is everywhere, and its circumference nowhere."

That is good which doth good.
—Venning.

The PSALMS and YOU

Psalm 91: Fear not!

By **Mary Holbert**

ILLUMINATING and strengthening! Yes the Psalms are that to anyone who will make them a part of their personal devotions.

Psalm one, Psalm twenty-three, Psalm one hundred! Well known favorites of many people! So much so, that other Psalms are often neglected. Don't neglect this source of inspiration! If you haven't made the Psalms a part of your daily Bible reading program, then correct this condition at once. By so doing, you will illuminate your mind and strengthen your spirit.

Which Psalm have you discovered lately? If you have not read the ninety-first Psalm, turn and read it. This Psalm, once discovered, will remain a favorite, giving a fresh significance to everyday living. We might say that the ninety-first Psalm tells us, "How not to be afraid."

Often we let the fears of those who do not trust in God "rub off" on us. We are worse than the Israelites to forget that God's love surrounds us and is able to battle the fears that we encounter. Those of us who know God, should not forget what God can do for us. If we have faith in Him we will say, "I will say of of the Lord, He is my refuge and my fortress: my God; in him will I trust" (verse 2).

The Psalmist's message is as timely now as it was at the time he wrote it. In essence, he is tell-

ing us to live our daily lives with conscious knowledge of the loving protection of God; to let faith, not fear, rule our minds. Consider verses 11 and 12, "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Having faith in these verses should make us stride confidently through the days, knowing in our hearts that, in spite of perhaps contrary appearances, God will take care of us. The Psalmist is so right. No person who knows God and trusts Him has to grope through life apprehensively.

To be realistic though, we must admit that many sincere believers are beset with anxiety and fear. They do believe in God's loving protection, but somehow their thoughts betray them. They think of the worst that could happen to them instead of the best. This is due partly to the fact that most of us in our daily contacts are exposed more to ideas of fear and anxiety than to ideas of faith. How then, can we discipline our thoughts so that the fears and misgivings of others do not "rub off" on us?

Part of the answer lies in Psalm 91. Read it; meditate upon it. Call upon God to lift up the fear and foreboding from your mind. Trust in God's promise given in verses 15 and 16, "He shall call upon me, and I will answer him:

I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation."

The answer of course, involves more than just reading a Psalm. We know faith and prayer are important. The fact is—all of us need to be more consistently in an atmosphere of faith. This means regular, not spasmodic, church attendance; it means participation in Christian activities based on faith in God; it means a closer fellowship with people who have faith.

These things plus daily individual and family devotions will make it easier to live our todays and plan our tomorrows with faith—not fear. The end result will be a peace of mind that passeth understanding.

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

Bible Biography

In the Hebrew language Moses means "drawn." He was the legislator of the Hebrew people and to a certain extent the founder of the Jewish religion. He was a descendant from the tribe of Levi, which was of the priesthood.

He was born at Heliopolis when his nation was in the deepest depression under the Egyptian rulership. His birth had been foretold to his father in a dream, according to Josephus. For three months after his birth he was concealed in his parents' home to keep him safe from Pharaoh. When he could be concealed no longer his mother made a small ark and put him therein. Then she placed the ark in the river where the king's

daughter came to bathe. The king's daughter found the child and took him for her son. She named him Moses because it meant "drawn out," and she had done this in rescuing him from the river.

Moses was educated in all the wisdom of the Egyptians. He was also taught Greek, Chaldee and Assyrian literature. He married Tharbis the daughter of the king of Ethiopia and returned with her to Egypt.

As Moses grew older he saw the oppression of his people. This caused him to kill an Egyptian, after which he fled for his life. God appeared to him in a burning bush while he was tending sheep. The Lord directed him to lead His people out of the land of Egypt. Moses became the leader of the exodus. After many trials the people successfully escaped from Egypt.

After forty long years of trekking through the wilderness because of the murmuring and disobedience of the people, they at last came to the promised land. Moses was not privileged to enter that land because he had stumbled on this journey at one time in not giving God the glory due Him.

After going to the top of mount Nebo and viewing the land with his successors, Moses died there. He had been blessed by God and was in some respects an example of Christ who came after him. He was known for his meekness, yet he was a great leader of the people.

Remember, whatever warrant you have for praying, you have the same warrant to believe your prayers will be answered.

Lest Satan Have an Advantage

By Opal Coulson

JOE LAY on his hospital bed wondering just what his new father would say when he heard of the accident with the family car.

Joe thought back over his wasted life. He was abandoned to the mercies of relatives who cared little for him when he was small. Then he was sent to a school of correction at the age of thirteen. Now he was sixteen. He had enjoyed his new foster home with kind and understanding parents. But would his dad forgive him for wrecking the new car? And it was the first time he had driven it alone.

Just as his thoughts brought him to the unpleasant present, Joe's new parents walked in. "Hello, Son."

Mr. Edison turned to his wife, "Maybe they have given him a hypo. Shall we wait for a few minutes?"

Joe turned toward his father, "No, I'm not asleep. Go ahead and give me both barrels. I'm ready."

"Well, Joe," replied Mr. Edison, smiling, "you were expecting the worst, weren't you? I checked with the authorities before coming up, and they say it wasn't your fault. We have insurance which will cover the cost of everything. I just talked with the doctor. He said your injuries were not serious, but that you should rest in bed for a day or two."

"We are so thankful you were

not hurt badly, Joe," added Mrs. Edison.

Joe's fingers which had been clutching the sheet seemed to relax as his father continued, "Joe, I'll admit I was disappointed, but not angry. It will be an inconvenience to be without a car for a few days, but what is that compared with eternity."

"What do you mean, Dad?" questioned Joe, finding his voice a little more steady.

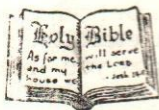
"You have just recently accepted Christ, Joe," continued Mr. Edison. "The devil is trying to defeat you. No doubt you were thinking a few unkind thoughts about me, expecting me to be angry with you."

Joe smiled, wondering how his father could read his thoughts; but he waited for him to finish. "The devil is always tempting us, too, even though we've been Christians much longer. The devil would like to keep us from forgiving others, thus winning a victory over us. Remember the verses we read last night in 2 Corinthians 2:10-11. 'To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgive I it in the person of Christ; lest Satan should get an advantage of us: for we are not ignorant of his devices.' Satan tries to strike when we least expect it."

After reassuring Joe that they loved him and would be back the next day, the Edisons left.

Joe's thoughts were quite different now. We pondered this new idea. He was thankful for a home, for kind and understanding parents, but he was most thankful for Christ and what He could do in one's life. Forgiving to keep from being a servant to Satan was something new he wished to think about.

Joe determined to learn more about Christ's principles and live accordingly.



A Bit of Bible History

(About B.C. 445)

(1. Why did Nehemiah view the ruins of Jerusalem by night? 2. Did he go on foot? 3. Who then did he go to? 4. What did he urge should be done that they "be no more a reproach? 5. What encouraging words did he tell them? 6. How did the Jews respond? Neh. 2:18. 7. Name the three enemies of the Jews? 8. What did they say, and what was Nehemiah's reply?)

TODAY'S STORY

In our last chapter of "Bit of History" we learned that when Nehemiah's purpose at Jerusalem became known, three notorious troublemaking enemies were on hand to lend their efforts in a hindering or destructive way. However, Nehemiah took courage, saying, "The God of heaven, he will prosper us . . ."

Action was the next thing in order. Eliashib the high priest, and others with him got busy.

They built the sheep gate. The authorized version terms it the "prison-gate." This seems to have been a point of junction of the city wall.

Other groups of faithful builders worked to repair the city. Some built the fish gate. The Tekoites did repair work; "but their nobles put not their necks to the work of the Lord" (Neh. 3:5). It may be they felt such work was below their dignity, or their hearts were not in the work. Nehemiah three deals with naming the various men who did repair work and what particular portion they did.

Now when "Sanballot heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews" (Ch. 4:1). He talked to his brethren, and "the army of Samaria," saying, "What do these feeble Jews? will they fortify themselves? . . . will they revive the stones out of the heaps of the rubbish which are burned" (verse 2). Tobiah, of the same evil feather, said, "Even that which they build, if a fox go up, he shall even break down their stone wall."

Nehemiah evidently knew these enemies were up to mischief. He took the matter to God in prayer. "Turn their reproach upon their own head, and give them for a prey in the land of captivity . . ."

"So built we the wall; and all the wall was joined together . . . for the people had a mind to work." Surely the reader sees the secret of their success. Isn't it the secret of all success?

Whatever we undertake, may it be our rule to—pray, with a mind to work, with our heart in the task one hundred per cent.

(To be continued)

Hetty's New Standard



"It is not fair, so it isn't. And nothing you can say will make me believe that it is, either," said Hetty Jacobs, defiantly.

"What isn't fair?" asked her mother, interestedly.

"That some folks should have so much money, and others so little," she exploded.

"Well, I do not yet see why it is so tremendously important at this particular time," said Mrs. Jacobs mildly.

"I'll tell you why, then. Every girl in school has pretty clothes, and 'costume jewelry,' and money to spend for candy and ice cream and sodas and things. And it's all I can do to pry a nickel out of Daddy once in a long while. It makes me look like a cheap skate! And it is not fair, so it isn't.

"Now, now, Hetty. Your statements are a bit sweeping, aren't they? I happen to know that Helen Masters has just as old clothes as you do. In fact older, for she wears those that you have outgrown."

"Oh, Helen!" with a disdainful toss of her head. "Who cares about her!"

"But you said 'every other girl in school.'"

"Oh, well I meant girls like Letty Eaton and Clara Wilkinson and the other girls in my set."

"Which means a small dozen or so out of a hundred or more. Is my daughter such a snob as that?" questioned Mrs. Jacobs, sternly.

Hetty colored. "I don't think I'm a snob," she defended. "It

isn't wrong to want pretty things and good times, is it?" she asked with an injured air.

"Perhaps not, if you can afford it, or can be a real help to someone in need. For instance, if you can give work to Mrs. Chambers, who is anxious for the sewing, it may be all right. But if your father cannot afford to buy the materials and pay the dressmaker, I am sure that it isn't so innocent to want the pretty clothes."

"Mother, do you believe in prayer?"

"Most certainly. I could not live without prayer," said Mrs. Jacobs, decisively.

"Well, I have lost all faith in it," and there was a hard glitter in the girl's eyes, and a curl of scorn on her lips.

"Why, Hetty, what are you saying?" demanded her mother.

"I suppose you are shocked, but I can't help it. I do not believe in prayer any more. If there is a God He doesn't care about such little atoms of creation as we are. My personal affairs are too small for His attention and I'm not going to bother Him with them any more," and she arose to leave the room.

"Wait, Hetty," said her mother, sternly. "Don't go until you tell me more. You must have a reason for this attitude, but I can't understand it. What has happened?"

"Well, I'll tell you. I have felt it for a long time, but I didn't want to hurt your feelings so I

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TEEN



ALL OUT FOR SOULS

(A Paraphrase of 1 Cor. 13)

Though I speak with the tongues of scholarship and use high-sounding phrases and well-coined sentences, and though I have a winning personality, and have the art of getting along with people, and fail to win souls to Christ, I am a cloud without rain, and a well without water.

And though I have the best of education and understand all the mysteries of religious psychology, and though I have all Biblical knowledge, and lose not myself in the task of winning souls to Christ I become as high-polished brass and a tinkling cymbal.

And though I read the latest books and magazines, and attend church, Bible conferences, and camp meetings, and yet am satisfied with less than winning souls for Christ and building Christian character, I am a wandering star without light or heat.

The soul winner doth not behave himself unseemly; doth not make it hard on others and easy on himself; is not envious of others that seem to be more successful; is not puffed up over his attainments.

The soul winner never faileth, but if one does not win souls he is a failure. Though I win the highest positions in the church and am recognized and honored

by all and fail to win souls for Christ, what will it profit me in eternity?

Now abideth positions, popularity, and personal soul winning, but the greatest of these is soul winning.

—The Preacher's Magazine.

What Does It Mean?

(Here is a brief word study to help you understand the meaning of words found in your daily reading of the Scriptures.)

Succor (Heb. 2:8) aid, help, relief, assistance, comfort, sustain, rescue.

Trow (Luke 17:9) to trust, to believe, faith. However, this text uses it in the obsolete or archaic sense: to think or suppose.

Abase (Ezek. 21:26; Dan. 4:37) lower, depress, hurl down, de-grade.

Adamant (Ezek. 3:9; Zech. 7:12) an imaginary stone of impenetrable hardness, hence obdurate (hardened in feeling, unyielding, hardhearted, stubborn.)

Cogitations (Daniel 7:28) faculty of thinking or reflecting, meditation, thought, idea.

Feign (1 Kings 14:5; Luke 20:20) to imagine, invent, relate as if true, pretend, dissemble.



TALK

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|---|---|---|---|---|---|---|---|---|
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| 6 | I | M | I | L | L | | | A |
| 7 | A | | T | H | A | N | | T |
| 8 | H | A | X | | D | O | N | E |

(Down)

- ✓ 1-a. Weeping prophet
- ✓ 1-c. Pertaining to God — (See *Gospel Call*, Feb. 15).
- ✓ 1-d. Kind of cattle in Pharaoh's dream
- ✓ 1-f. Tree
- ✓ 1-h. "in his law doth he day and night."
- ✓ 2-e. Suffix
- ✓ 3-b. Name given to Esau
- 4-c. Kind of ears in Pharaoh's dream
- ✓ 5-e. Kind of tidings preached by Christ (Luke 8:1).
- 6-d. Interjection of inquiry
- ✓ 7-f. Negative

(Across)

- ✓ 1-a. 2nd of minor prophets

- ✓ 1-f. What God used to bring Israel out of Egypt. Acts 13.
- ✓ 2-c. dregs
- ✓ 3-a. 2nd tone of scale
- ✓ 3-d. City in Syria (Isa. 36:19).
- ✓ 4-a. First garden
- ✓ 4-f. Obese priest
- ✓ 5-a. Term used for mother
- ✓ 5-e. Strain at a and swallow a camel
- 6-a. To urge forward
- 7-c. Conjunction
- ✓ 8-a. Poor material for foundation, (1 Cor. 3:12).
- ✓ 8-e. We shall be judged according to what we have (2 Cor. 5:10).

—Edith Clapp.

(Continued from page 7)

said nothing. But you know Daddy used to give me everything I wanted if I coaxed him hard enough; but this last year you know, yourself, that my allowance has been positively niggardly. I've had to wear my dresses, oh, way too long. So I decided to pray about it. The Bible says, 'Ask what ye will,' and 'Ask and ye shall receive,' so I asked for a million dollars, and I haven't had one single little cent more."

"Hetty Jacobs! A million dollars!" cried her mother in a wide-eyed amazement. "Whatever would a girl like you do with a million dollars!"

"I'd have everything I wanted," said Hetty, defiantly. "That Duke girl isn't so very much older than I am, and look at the millions she has. It isn't fair."

"Hetty," said her mother, earnestly, "money does not bring happiness, or contentment, either. That 'Duke girl' as you call her, can wear only one dress at a time. She can eat only a certain quantity at a time. And she likely lives in fear of kidnapers all of the time, and thinks her friends are after her money instead of her love. No, my dear girl, the road to joy and peace is not gold-paved."

"I might have known I would get no sympathy from you," said the girl, sullenly. "All you and father seem to think about is work, work, work."

"And rightly, too. Here is something I found the other day. Listen: 'Subtract hard work from life, and in a few months it will have gone to pieces. Labor, next to the grace of God in the heart,

is the greatest promoter of morality, the greatest power of civilization.' Look around you. We say that we do not believe in classes here in America, but we do have our very rich, and our very poor, and the middle class. Do you know which furnishes the most of our criminals?"

"No, I do not," Hetty said slowly.

"Well, I'll tell you. The rich who have too much of both leisure and money, and the poor, who are too shiftless to work, and so drift into crime. The hope of our nation lies in its large middle class. Solomon prayed, 'Give me neither poverty nor riches . . . lest I be full, and deny Thee, and say, Who is the Lord? or lest I be poor, and steal, and take the Name of my God in vain.'"

"Mother, if I had money I wouldn't commit any crimes," said Hetty, resentfully.

"How do you know that? One seldom deliberately becomes a criminal at the first. It is one wrong step and then another. And my girl, I fear you are setting your feet on the wrong path already. 'Thou shalt not covet' is in the Decalogue, and if you are casting covetous eyes on the wealth of your neighbor, you are looking in the wrong direction. An old proverb says, 'Content is the philosophers' stone that turns all it touches into gold.'"

"Do you expect me to be content?" she asked, scornfully.

"I certainly do. Look at Mary Smith."

"I'll thank you not to compare me to Mary Smith," Hetty said, indignantly.

"Why not? Mary's name was on the high honor roll this month, and I know yours was not. And

I doubt if any of your fine friends had their names there, either, did they?"

"I don't remember that they did. But what difference does that make?"

"Only this: we do the little things in a way that shows how we will do the great ones. If money means so much to your set, and honor so little, it just proves that you are measuring your lives by the wrong standards. For some time I have been worried about your associating with that crowd. I'll tell you right now that I would rather you had no friends at all. Personally, I think Mary Smith is every inch a lady."

"Her folks are as poor as church mice. And they live in a mean little house down by the railroad track. I think her mother takes in washings," said Hetty in horrified tones.

"Well then, compared to that, your home here is quite magnificent, isn't it?" smiled Mrs. Jacobs. "Her father has been very sick and not able to work and the family is bravely trying to carry the burden. Mary is anxious to fit herself for a teacher. There are several more young people who would be more wholesome associates for you than the girls you spoke of as being in your 'set.' If you need so much money to keep up with them, suppose you drop out and form a set of your own with higher standards."

Hetty shook her head dubiously. But her mother went on, "You have the wrong idea, too, about prayer. You can't pick up your Bible and take a sentence here and another there and read your own meaning into it and then ex-

pect God to meet your own silly notions."

"I didn't mean it that way," mumbled Hetty.

"Perhaps not. Take your Bible now and find I John 5:14, 15. Do you see that that says, 'Ask any thing according to his will'? In what respect did you think it would be the will of the Lord for you to have a million dollars? Tell me that."

"I never thought about it in that way at all," protested Hetty.

"And yet you could blame God for not answering your prayer when you never even took the trouble to think whether it met His conditions or not. You wanted the money to have a good time with, I believe you said, didn't you?"

"Yes, I said that. But I can see that I was a simpleton."

"I am glad you can see that, but I do want you to look up one more verse. Turn to James 4:3."

Obediently Hetty read, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

"Do you see, child? You wanted money to spend for the frivolous things of life, and to make a show. As the saying is, 'to keep up with the Joneses.' The Lord knew it would be your ruin, both soul and body, and He loves you too much to grant it. How could He say anything but 'no'?"

"Oh, Mother, what an insufferable idiot I have been! I see it now! I see it now. Forgive me, please. I will break with that fast set at school, and I will see if the right sort of girls will take me in. My name is going on that honor roll next month. You'll see. But first of all I am going to

(Continued on page 16)

My Excuse

By Noah Camero, S.V.A. Senior

I am a gentile. You may wonder and with reason say, what's so strange about that. Perhaps if you were to observe me more closely you would soon realize that I have a special respect for one day out of seven. You see, I'm a Sabbath-keeper.

Yes, I know that commandment was for the Jews, or so you've been informed. That's partly right; and I also realize the money I lose by refusing to work on the seventh day. But permit me to explain, or maybe better yet I'll call on the prophet Isaiah.

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people" (Isaiah 56:2, 6, 7).

If the Sabbath was meant only for the Hebrew race, then why would God even bother to make a promise to the stranger or Gentile who would keep the Sabbath?

My friend, if you're at all concerned, about the truth of this matter, you will, I am sure, observe the clearness of the quoted verses.

No doubt you have heard—and I presume you're about to bring it up, so I'll save you the trouble. Do I keep the Sabbath as strictly as the Jews. Listen a moment, and you'll hear what the great prophet Isaiah has to say about this. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Did I say I was a Gentile? Excuse me, I made a mistake. At heart, I'm an Israelite.

DID YOU KNOW that *saffron* was used for seasoning and also as a perfume? It was taken from the saffron crocus. The part used was the stigma which was pulled out and dried. They are an orange-yellow color and have a peculiar, aromatic odor and with a somewhat bitter taste. It also was used as a stimulant medicine and is still in high repute in the East.

MIDWEST NEWS

Even though life is busy and there is little time for real relaxation for the students here, it is still evident that there is much happiness in the hearts of the students inspite of the activity. It might seem strange that regardless of how many times one student meets another throughout the day, that there is almost invariably an exchange of greetings. Surely there is a warm feeling of love that prevails among the students and teachers; and they enjoy happiness in the Lord.

The blessings of the Sabbath day's fellowship together was certainly enjoyed by everyone who attended the services here at Stanberry, February 27. The worship services were made even more inspirational because of the large number of visitors who came to worship with the local brethren.

During the Friday evening prayer and Bible study service. Nelson directed the trend of thought on an always interesting subject—"The Holy Spirit." An unusually good crowd was present for the service which started God's Sabbath off right. Then for the eleven o'clock service Sabbath morning Elder A. B. Craig delivered a timely message on "The Seal of God" in which he emphasized that those who have God's name sealed in their forehead, or intellect, must accordingly show forth those characteristics which are evidenced in the meaning of the title by which God is known.

After lunch the congregation gathered back in the chapel for

the afternoon service, conducted by the young people. Acting as master of ceremonies, Willard led an exceptionally good program which included several musical numbers offered by visiting young folks as well as the local young people. There were also readings and poems given, and then Elder E. A. Straub delivered a stirring sermon on "God in the Home" since that was the theme of Willard's program.

Sunday morning Lawrence spoke at Mt. Zion, where we pray God might fill the lives of those people with more love and a greater desire for the Truth. We would like to have you readers join with us in our petition to God in behalf of these dear people.

Most of the day Sunday was spent in helping Dr. and Sister Carlin move into their recently purchased home. As an act of appreciation for the kind services Dr. Carlin has shown the students as physician and teacher, a "certificate of award" was granted to the family recently, entitling them to the services of all the students in the endeavor to relocate the Carlins in their new home. The girls helped Sister Carlin pack and then rearrange in the new house, while the boys with their muscular ability (?) assisted by loading and unloading the furnishings on the trailers and truck. It was the least that could be done to show the sincere gratitude of the students for Dr. Carlin's kindness.

With this we close, hoping that God has richly blessed you readers

(Continued on Page 16)

Poetic Gems

THE GRUMBLER

It's dryer than it ought to be—

Or else "It's much too wet—"

He never saw a blessing

That the Lord has sent him yet.

There's always things that's lacking,

And there's always something wrong,

In his soul there's no thanksgiving—

In his heart no joyous song.

There's no glory in the sunrise,

And no peace at twilight dim,

All he thinks of is disaster

And the ills that come to him.

And I grieve for eyes so holden,

For his dreary life so bare,

That sees no cause to praise Him

In the beauty everywhere.

May we learn from him a lesson?

Not to so ungrateful be,

For the multitude of mercies,

That He showers on you and me.

—Susan H. Martin (Sel.)

* * *

THE LIVING STREAM

From Horeb's rock the living stream,

Descended to the plain;

And Israel's host drank from the same,

Their feeble strength to gain.

"That rock was Christ," living stream,

A full, a rich supply,

Abundant for our every need,

A stream that ne'er goes dry.

All through the lonely wilderness,

These living streams abound,

Where weary travelers in distress

Oft quick relief have found.

E'en down to Jordan's rugged brink,

This stream doth wend its way,

And countless numbers from it drink,

And quench their thirst each day.

Oh, may each thirsty soul be filled

With living water pure,

When thus the sinner's thirst is

quenched,

It is a perfect cure.

—Sel.

* * *

NO TIME TO TREAT MEN WRONG

There is time to work and play,

A time to eat and sleep;

A time to study and to pray,

A time to laugh and weep;

A time for fellowship that's sweet,

A time for sacred song;

But never is there time to treat

A human being wrong

There is a time to lift men up,

And help them on life's road;

A time to drain their bitter cup,

And share their heavy load;

A time to bless with our grace,

And boost them all along;

But never is there a time and place

To treat our fellows wrong.

There is a time to help men seek

The God who saves the soul;

A time to show them that the meek

Shall reach life's highest goal;

A time to help them turn aside

And leave the wicked throng;

But never does our God provide

A time to treat men wrong.

—W. E. Isenhour in S. S. Banner.

It's Your Choice

By Lovel Massey

"... but his word was in mine heart as a burning fire shut up in my bones..." Jeremiah 20:9.



H, IF ONLY those could be our words! If only the words of God could become a propelling force within us rather than merely a leaning post in time of need.

Sure! One can expect the sneers, the scornful smiles and the stinging, lashing words of the unbeliever. One can expect former friends to slip one by one from his company to view "that odd person" from afar. We aren't the first ones to suffer from public opinion. Jeremiah, in the ninth verse of the twentieth chapter, relates how he was derided daily for speaking the word of God and he goes on to confide that it came to his mind to keep silence and speak no more. But—as was his testimony, the word of God burning in his heart kept him from silence, carrying him through temptation.

The word of God was *burning* in his heart. Much as the burning coal provides the mighty power for the surging locomotive, we need the Word of God burning in our hearts. With the power of God we will be able to launch forward. Consider again the locomotive: the more fuel it has, the more power; the more power, the more speed, and the more speed, the more blurred becomes the dangers to the right and to the left. This leaves only the goals ahead in view. (The goals—cities

to be quickly reached one after the other.)

There is no limit to what a child of God can do. Much like the widow's ever-full vessel of oil, the Bible presents a bottomless source of fuel. One needs only to fill his heart with the powerful burning Word of God. It's up to you how far you go. Each of those cities which the locomotive speeds toward is an unsaved soul in a Christian's pathway. How many goals will you reach? Don't run out of gas on a desert highway. Keep your heart filled with fuel—the Word of God.

If you keep up your speed, the waves of doubt, the temptations, the trials, and the other countless weights which hinder the Christian race will become mere blurs to the right and to the left as goal after goal of unsaved souls loom challengingly and pleadingly ahead.

HOW TO CONQUER THREE ENEMIES

The World: "This is the victory that overcometh the world, even our faith" (John 5:4).

The flesh: "Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16).

The devil: "Resist the devil, and he will flee from you" (Jas. 4:7).—*The Prophetic Word.*

Please Explain

Question: Is the Sabbath the seal of God?

Reply: We read about the seal or being sealed in Ephesians 1:13. Here Paul told these brethren that "after ye believed, ye were sealed with the Holy Spirit of promise." This shows that the Holy Spirit is the agent or the one that does the sealing work.

Revelation 7 also tells about the sealing work: ". . . till we have sealed the servants of our God in their foreheads" (verse 3). Then it tells of 144,000 being sealed of the tribes of Israel.

Revelation 14 mentions the 144,000 thousand "having his [the Lamb's] Father's name written in their forehead." The head or forehead is the seat of intellect. Without intellect the Holy Spirit could not work without first restoring intelligence. Jesus said the Father would send the Comforter.

To have the name of the Father in the forehead we understand would be to have the character of the Father. The Son would be included because the Father and Son have like characters and doctrines—one in intent and purpose. To have a character like theirs would be to follow their teachings and doctrine.

The Sabbath is not mentioned in connection with the sealing work in the Bible. It is only one part of the teaching of the Word. The Holy Spirit is the spirit of truth, and the Sabbath is one of God's truths, but there are many other truths as well, and we do not believe the sealing work is confined to any one point of truth.

The worst evils are those that never arrive.—*Johnson.*

The Face

I am persuaded that there is not a single sentiment, whether tending to good or evil in the human soul, that has not its distinct interpreter in the glance of the eye, and in the muscling of the countenance. When nature is permitted to express herself by this language of the face, she is understood by all people, and those who were never taught a letter can instantly read the signatures and impressions, whether they be of wrath, hatred, envy, pride, jealousy, vexation, contempt, pain, fear, horror, and dismay; or of attention, respect, wonder, surprise, pleasure, transport, complacency, affection, desire, peace, lowliness, and love.—*Brooke.*

Aim at perfection in everything, though in most things it is unattainable; however, they who aim at it, and persevere, will come much nearer to it, than those whose laziness and despondence make them give it up as unattainable.—*Chesterfield*

HETTY'S NEW STANDARD

(Continued from page 11)

my room and beg the Lord to forgive me. How could I have been so blind! Today I raise my new standard."—*Nellie L. Harrington in S. S. Banner.*

MIDWEST NEWS

(Continued from page 13)

ers everywhere as He has us who are privileged to attend college here.

—Max Morrow, Reporter.