

Christian Youth Herald
and
Gospel Call

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Prayer

The weary ones had rest, the sad had joy

That day, and wondered "How?"

A ploughman, singing at his work, had prayed,

"Lord, help them now!"

Away in foreign lands they wondered "How"

Their simple word had power?

At home, the Christians, two or three had met

To pray an hour!

Yes, we are always wondering "How"

Because we do not see

Someone, unknown perhaps, and far away

On bended knee!

—Advance.

Christian Youth Herald and Gospel Call

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EDITORIAL

The stories about people who walk in their sleep are many and varied. Some of the things which they do while in that condition are almost unbelievable and when the acts are related to them, they are chagrined and hardly know whether or not to believe what they've been told. The thing that seems almost impossible to them and is a little strange to us, is how completely unaware of their acts they are. To them it is as if they have been in a black-out trance, for they have been totally unaware of what took place.

There is one instance told of how a man on a rainy night came to a toll bridge. He could not pass over without paying the toll, so he hollered for the tollkeeper to come out. When he called he heard the answer "coming," but no one came. He called again and received the same answer, but still no one came. He called twice more and when no one came, he decided to go inside and investigate. When he opened the door he found the tollkeeper

sound asleep in a chair. He shook him and upon awaking him asked why he said "coming," and then did not come.

Upon hearing this, the man was greatly surprised and said he must have been answering in his sleep, for he had not awakened.

Sleepwalkers too, will answer coherently when talked to while they are asleep. Why they do this we do not know, unless it is the work of their subconscious mind.

All of this reminds us of how some people are today. When you contact them about their spiritual welfare, they seem to be walking in their sleep, totally unaware of why they should be a Christian and are spiritually asleep, yet still living. They may have a definite calling or duty which they should perform, but are sleepwalking so far as that calling or duty is concerned. Some people may be trying to live a Christian life, but are so far asleep, spiritually, that they do things which they should not, but do not seem to be aware of them. If you approach them about some of these things they would be reluctant to believe that they were doing them. And if they did admit doing such things, they would be so asleep they would not be able to see wherein they were doing wrong.

Let us not be sleepwalkers. If we feel we have something to do for the Lord, we should get going and wake ourselves up to the duties before us. Sleepwalkers never accomplish much and neither do people who are spiritually dead. Young people need to be alive for God and take hold of the tasks while life is before them. Let us wake ourselves up.

Be Ye Kind One To Another

By Bertie B. Freeman

"The lintel low enough to keep out pomp and pride; the threshold high enough to turn deceit aside; the doorband strong enough from robbers to defend: this door will open at a touch to welcome every friend."—VanDyke.

MY husband had gone to make some radio recordings, and I went on downtown to do some shopping. I finished earlier than I thought. I would, and was standing in front of a large department store waiting for my husband to pick me up on my way home. I was watching the people pass by, wondering how old they were, what they did for a living, what their home life was like, were they Christians, and if so, what church did they attend? Some walked rapidly and with a purpose, knowing just what they intended to do and where they intended to go. Others were shopping with nothing particular in mind, while others seemed to be just walking.

The crowd had thinned out some when a man came along. He was an old man—I judged him to be eighty, or thereabouts. He walked slowly, haltingly, as if walking had long ceased to be a pleasure, and was now just a means of getting to one's destination. He paused now and then like someone with no place in particular to go, and plenty of time to get there.

Suddenly his face lit up with a glow of pleasure, and his hearty "How Do" was one of real meaning. The lady approaching had both arms full of bundles, and

her displeasure at being stopped by the old man showed plainly in her face. If he noticed, he didn't show it. He insisted on shaking hands, and after complaining that both hands were filled with packages she extracted a gloved hand and reluctantly shook the trembling hand he proffered.

She told him almost immediately that she was in a hurry and that it was late, and so on. But he seemed so hungry for friendship and so desirous of a word with someone he knew that he ignored her complaints and continued to talk. He inquired about her health, her mother's health, taking each member of the family separately as if to lengthen the visit. The lady kept looking this way and that way, standing first on one foot and then on the other, making it clear that she was not sharing the old man's desire for visiting.

I stood watching, my heart aching for a lonely old man who begged for a few kind words as a dog begs for crumbs from the table. I thought, with a world so full of people whom God has created for happiness, and an old man had to walk alone because people were reluctant to give a few minutes of their time to make his last days a little happier. He didn't ask much, just a smile, a handshake, a few in-

quiries about names that brought back familiar faces to his memory.

It is said that an effort made for the happiness of others lifts above ourselves. Paul admonished the Ephesians to ". . . be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). It doesn't take much to be kind to others. When we are courteous we are kind. Kind looks, kind words, good deeds, a warm handshake, all help make the going easier when we are faced with strain, the battle of life and the struggle for survival. The best portion of life can be the happiness derived from deeds of love and kindness.

Half the misery of human life might be extinguished if people only had compassion on others. Kindness is the cheapest gift we can give. It is so economical that we can bestow it bountifully not only on our friends, but on everyone we meet. It can be given without trouble or sacrifice. Jesus went about doing good. He gave the rule of friendship and love to instill kindness in His people. Today we call it the golden rule: "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them" (Matt. 7:12). It is as easy as that. Just treat others with the same consideration you would like to receive from them.

The wise man said, to have friends one must prove himself friendly. George Eliot phrased a thought-provoking question when he wrote, "What do we live for, if it is not to make life less difficult for others?" We often recall instances of an unkind act or deed when the person is gone from our midst, and we have no

way on earth of making things right. What we do for others while they are here will make their memory dear to our hearts when they are no longer with us.

We may be God's blessing to others through our deeds, if they are merciful, wrapped in kindness and blest by happiness. Try showing kindness to all ill-mannered persons and see if God doesn't bless you. True, it may take effort at times to be cheerful and kind, but kindness and cheerfulness can be cultivated like good habits, and become a pleasure to do, because they become a part of our nature.

Each day I live I realize more and more the truth of doing what good we can while we are here. A good motto for successful, everyday living is found in the words of Penn, "I expect to pass through this life but once. If therefore, there be any kindness I can show, or any good thing I can do to any fellow-being, let me do it now, and not defer or neglect it, as I shall not pass this way again."

The quality of mercy is not strained; it droppeth as the gentle rain from heaven upon the place beneath; it is twice blessed; it blesseth him that gives and him that takes: 'tis mightiest in the mightiest: it becomes the throned monarch better than his crown. Mercy is an attribute to God Himself; and earthly power doth then show likest God's, when mercy seasons justice. Consider this, that, in the course of justice, none of us should see salvation: we do pray for mercy, and that same prayer doth teach us all to render the deeds of mercy.

—Shakespeare.

The Judgment

By Mary Holbert

DAVID, when he was bringing the ark up to Jerusalem, spoke of the judgment. He said, "Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth" (1 Chron. 16:33). David spoke of the judgment with a definite statement, "He cometh to judge the earth." Then in Ecclesiastes we find that there is a time for every purpose and for every work; and here again is the statement, "God shall judge the righteous and the wicked" (3:17).

We can expect the judgment to be at a certain time. Acts 17:31 tells us, ". . . because he [God] hath appointed a day, in the which he will judge the world in righteousness . . ." This judgment was yet future in Paul's day, because when Paul spoke to Felix, "He reasoned of righteousness, temperance, and *judgment to come.*" Felix trembled at the thought, but he said as so many do today, "Go thy way for this time; when I have a convenient season, I will call for thee."

Does the Bible give us any idea of what time the judgment will be? Second Timothy 4:1 says, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead *at his appearing* and his *kingdom.*" This statement clearly testifies to the fact that the judgment does not take place until Christ's second coming. This

also means that it does not take place at death, as is commonly taught today. We all know that Christ's second coming is in the future, so all should know that the judgment is also future. Another fact is that "the living know that they shall die: but the dead know not anything . . ." (Eccl. 9:5).

The revelator was given a glimpse of the coming judgment. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

The next verse tells how complete the resurrection will be at this time and what will take place. "And the sea gave up the dead which were in it; and death and hell [the place of the dead—see Cruden's Concordance] delivered up the dead which were in them: and they were judged every man according to their works" (verse 13). That last part should be ample reason for us to analyze our works. They were judged every man according to their works!

Jude tells us how old is the doctrine of Christ's second coming, and the judgment. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all . . ." (Jude

14, 15). If Enoch, the seventh from Adam prophesied of the judgment, then we know it is not something new, but that people throughout the ages have known of the judgment to come.

Second Corinthians 5:10 tells us that without a doubt ". . . we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Peter speaks with confidence about the judgment when he says, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (2 Peter 2:9).

Revelation speaks of world conditions at the time of the judgment. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged . . ." (Rev. 11:18). There will be a separation of the righteous and the wicked. Let us read Matthew 25: 31, 32, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

The judgment is sure and nothing will be slighted in the judgment, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12: 14).

Where will we stand in the judgment? Will our names be in the Lamb's Book of Life? Let us remember that "whosoever was not found written in the book of

life was cast into the lake of fire" (Rev. 20:15). Let us strive to live so we will be among those who hear these words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

He Knoweth

Bill had just received a jolting shock. The doctor had been through the ward that morning, and, stopping at Bill's bed, had told him quite frankly that the condition of his leg was not too good. Although he had now been lying in plaster of Paris casing for several months, it looked as if he were still in for a long period of treatment. Then of course, there was the possibility that the hip might become permanently stiff and deprive him of the use of his leg. Depressing thoughts came chasing through Bill's mind. This was bad news for an active man, one who had spent much of his energy in the service of the Lord. It was a glum day indeed, with gloomy prospects ahead.

"Card for you, Bill!" The post had arrived and a strange card was thrown on the bed. Whatever's this? It was covered with signatures. Our invalid opened his eyes and scanned the strange missive. It was from a crowd of happy youngsters on holiday. "We have been thinking of you, and have been praying for you, and felt we would like to send our greetings and best wishes." Hence all the names. These young people on holiday had thought of their church treasurer in a hos-

(Continued on Page 9)

How Jesus Leads Today

By Katherine Mayle

One of the great lessons found in the Scriptures is how Jesus met and overcame temptation. The dramatic skit which follows shows how some junior high boys and girls found a way to apply this lesson to their everyday lives. (This skit can be used effectively in local group programs. It lends itself to tape recording for use in other programs at later dates.)

Preceding the skit, the Scripture Matthew 4:1-11, should be read. Three people should read it; one, the narrator, another reading the part of the tempter, and a third reading the part of Jesus.

The characters are: *Jim*, a boy who isn't afraid to ask questions about what he doesn't understand. *Bob*, *Marian*, *Jean*, and *Sue*, are friends of *Jim*. When the scene opens, they are all discussing the Scripture lesson which has just been read. *Jim* speaks first.

* * *

Jim: Yes, I've heard that story many times of how Jesus overcame temptation. But that all happened about 2000 years ago. And besides, I've never been tempted to turn stones into bread, or to jump from a high temple, or to bow down and worship Satan. So—how does all that have anything to do with me?

Marian: But *Jim*, It does. For instance — have you ever been tempted to be selfish?

Jim: Why, sure, *Marian*. Who hasn't?

Marian: Did you ever know of anyone who liked to show off before a crowd or "put on an act" just to be popular?

Jim: Of course. Why, only last week—.

Marian: Now, just a minute, *Jim*. I'll give you a chance to tell about that later on. Now for the last question. Have you ever heard of anyone these days getting rich and powerful by being dishonest? Or have you yourself ever been tempted to do wrong if you were going to gain something by it?

Jim: Oh, my, what questions, *Marian*. But I suppose so. Yet I I still don't see how all this has anything to do with Jesus' temptation.

Marian: Well—come, let's explain it to him. By the way, *Jim*, you weren't present at FYC the other evening when we discussed this lesson. What happened to you?

Jim: Oh, I don't know; seems I don't remember just now.

Marion: Well, listen now, and we'll tell you some of the interesting things we learned about this lesson. *Sue*, suppose you start. What was the first temptation of Jesus?

Sue: It was the temptation to be selfish. When the devil tempted Jesus to turn stones into bread, he was tempting Him to be sel-

(Continued on Page 10)

TEEN



Letter From Grandmother Lois

My dear Grandson:

There is a grand work ahead for you and your pals on this earth where we live. Thousands of men have taken some of God's gifts and turned them over to feed a great "dragon." By dragon I mean a big creature that frightens and steals from God's children food, clothing and comfort.

I am referring to the dragon of "intemperance." Jesus plainly taught His disciples against intemperance. Standard lessons for Sunday schools mention a temperance lesson once every three months, but they fail to quote Jesus' plain words against eating and drinking as drunkards do who support the "dragon" intemperance.

This dragon has taken the beautiful fruits and healthful grains God created, let them ferment in God's pure water, bottled and canned the liquor in glass and metal which God put in the earth, glamorized it for peoples' daily beverage, and grown into an immensely great "beast" destroying young men and young women whom God wants in His Kingdom.

Satan, thousands of years ago, in the garden of Eden, tempted Eve to use what God had told

our first parents not to touch. They followed his evil advice and fell and became sinners.

Fruits, grains and people can be converted, which is much better than being "perverted." Your right choice is the eternally beneficial work for you and your pals. If your radio or newspaper is afraid of that dragon and do not try to convert young people to eat and drink to the glory of God, there is the work for you.

You are fortunate to have temperate parents and grandparents, who would destroy the musty barrels of fermented stuff, and bottles of distilled liquors, which made the dragon grow fat and flagrant—a far cry from fragrant.

That dragon led poor Europe down to hell, and is now frightening the children of Adam and Eve in America toward similar degradation and destruction.

Our Savior came to lead the children of Adam and Eve out of destruction. He is calling to convert and redeem them. He has a victorious plan to lay hold on that old dragon and put bars and a sealed gate around him so that nations will be no more deceived. I will encourage you all I can to join in working with our Savior and Redeemer.

Grandmother Lois



TALK

It's Your Guess

What do you know about Abner?

1. His name in the Hebrew language means—
 - a. father of nobles, b. father of light, c. father of gift.
2. He was the son of—
 - a. Ner, b. Nebo, c. Nahum
3. He was a cousin of—
 - a. Samuel, b. Seth, c. Saul
4. He proclaimed king.
 - a. Ishbosheth, b. Ishmael, c. Iddo
5. After a battle, he was pursued by—
 - a. Joseph, b. Jonadab, c. Joab
6. He was married to—
 - a. Rachel, b. Rizpah, c. Rama
7. He met death by—
 - a. suicide, b. illness, c. murder

* * *

Answers to *It's Your Guess*

2, 4 a; 1, 6 b; 3, 5, 7 c

People should be guarded against temptation to unlawful pleasures by furnishing them the means of innocent ones. In every community there must be pleasure, relaxations, and means of agreeable excitement; and if innocent are not furnished, resort will be had to criminal. Man was made to enjoy as well as labor, and the state of society should be adapted to this principle of human nature.—*Channing*.

HE KNOWETH

(Continued from page 6)

pital: it was a touch of sympathy and love which brought tears of gratitude and joy to his eyes.

But it was not merely that they had written to him, that was a fine gesture in itself; it was the fact that the Lord arranged for the card to arrive at the precise moment that touched Bill's heart. Oh, how true are the words: "He knoweth our frame; He remembereth that we are dust." And so the Lord tempers even the severity of our trials with a touch of human kindness. Some folks, of course, would call it coincidence—and how the critics love that word coincidence when replying to spiritual evidences!—others can see an unseen hand, kind and true, arranging even the small details of life and helping us over the humps that might otherwise stumble us.—*The Elm Evangel*.

FRIENDSHIP

We learn our virtues from the friends who love us; our faults from the enemy who hates us. We cannot easily discover our real character from a friend. He is a mirror, on which the warmth of our breath impedes the clearness of the reflection.—*Richter*.

HOW JESUS LEADS TODAY

(Continued from page 7)

fish by misusing the power which God had given Him, and using it just for self.

Marian: Satan's aim was to somehow get Jesus to fall by *obeying* his orders. Now what was the next temptation, Bob?

Bob: It was the temptation to be a show-off. When the devil asked Jesus to jump from a high temple and escape unhurt, he was tempting Him to win popularity by being a show-off.

Marian: What was the third temptation, Jean?

Jean: It was the temptation to get what we want or to gain an advantage by any means at all—no matter if it means doing something we know is wrong. When the devil asked Jesus to bow down and worship him and thus rule the world, he was tempting Him to win worldly power quickly without work or suffering—even though it meant compromising with evil and being disloyal to God.

Marian: Now, Jim, think. Have you ever been tempted to be selfish?

Jim: Well, what a question, Marian! In many ways every day, I guess. Come to think of it, there are lots of ways in which we can be selfish, aren't there?

Marian: Yes, Jim, but selfishness is still the same, whether it happened in Jesus' time or today. It still means thinking of ourselves first or putting our own good before that of others. Surely, Jesus didn't do that when He refused to use God's power for Himself instead of the way it was in-

tended. And now Jim, you started to tell us something about the second temptation a while ago. You saw someone acting the part of a show-off. Tell us about it now.

Jim: Oh yes; well, I was just thinking of the time that Eddie Brown, the star forward on our basketball team tried to "put on a show" for the crowd, and caused us to lose the most important game of the year. You see, the coach had told Eddie that good team play—passing the ball and giving others a chance to score too, would put us out in front. Well, but the moment Eddie heard the roar of the crowd when he made his first long shot, he forgot all about the coach's orders. From that second on he was strictly a "one-man team." Eddie's daring may have dazzled the spectators, but it didn't fool us any. The rest of the team—in fact, the whole school—felt pretty let-down over the result.

Marian: Yes, Jim, I can see why they would. But I guess the whole world would have been let down if Jesus had surrendered to his temptation to jump from the high temple. But He remembered the purpose for which He had been sent into the world and steadfastly refused to weaken. Do you see any connection at all, Jim, between these two examples of a show-off?

Jim: Yes, Marian, I surely do. In fact, I'm beginning to understand the whole story much more clearly now.

Marian: Now which one of us has ever been tempted to do something wrong in order to gain an advantage of some kind?

All: I have.

Marian: Yes. I am afraid of that, but we can only hear from one—so Sue, it's your turn now.

Sue: Well, I was tempted one time to cheat on an arithmetic exam in order to gain the honor seat in our class. You see, I was tied with another girl on honor points for our daily work and the exam would decide who our top student was. I had a chance to cheat on one question and I did. I won by two points, but my conscience hurt me so badly that I never enjoyed sitting in the honor seat. You see, it was really a *dishonor* seat for me.

Marian: There really is a connection between the two stories, isn't there. Sue, of how you were tempted to do something wrong in order to gain an advantage and of how Jesus was tempted to win worldly power quickly and easily by worshipping Satan? Now, if I asked how many have at some time been tempted to be dishonest, I'll bet we would all have confessions to make. How about the time you tried to get into an entertainment at half price when you were over the age limit? or the time you failed to return the money when the clerk gave you too much change?

Jim: I'm really beginning to see what you mean now, Marian. Jesus would have been dishonest too if He had turned stones into bread, jumped from a high temple, or worshiped Satan, wouldn't He?

Marian: That's right in a sense, Jim. When we think about it we can all see how this Bible story really carries a message for us today.

Jim: Now, there's one more thing

that sometimes puzzles me. We have been taught that if we are to be followers of Jesus, we must learn to make right choices when even small temptations come to us at home, at school, on the playground, or wherever we happen to be. But how can I always be sure that I am making right choices? What if I am in doubt about that?

Marian: Well, we learned in FYC meeting the other evening that there are at least two things you can do. First, try to think what Jesus would do in your place. Since Jesus overcame the same temptations which we face, He is able and willing to help us do the same if we will but seek His help. Then if you are still in doubt, here are some questions which can be used as guideposts in making a Christian choice. We discussed these too, in FYC meetings. Sue, do you remember one of the questions?

Sue: Yes. I remember that we should always ask ourselves if our choice is wise. What will it lead to in the future?

Marian: How about you, Bob? Do you remember one?

Bob: I remember that we should always ask ourselves if our choice will hurt others. Or will it hurt our Christian influence?

Marian: Jean, you're next.

Jean: We should ask ourselves if we would be proud for our parents and friends to know about it—or for it to be published in tomorrow's news?

Marian: Now, Jim, have we helped you any by trying to answer the questions you asked?

Jim: My, Marian, you surely have. And, by the way, I'll try not to miss any more FYC meetings. They must be real interesting, judging from what you've been telling me.

Bob: They surely are, Jim. We'll look for you there Sabbath evening.

Jim: Okay, I'll be there. So long everyone.

All: So Long, Jim.

A Testimony

By *Thelma Severance*

On January 30 we were returning home from Sabbath school and church services. We had turned from a gravel road onto a paved road, and had gone just a short distance when six-year-old Paul unknowingly pushed down on the door handle of the back door and it flew open. Before I could warn him to step back, he grabbed the door handle to try to close the door. He was dragged out of the car and thrown in a heap beside the pavement. My husband stopped the car as quickly as possible, and we ran back toward Paul. We both expected him to be badly hurt. Although we were not going fast, it was fast enough that he could have sustained some serious injuries.

Paul's only complaint was that his head hurt very much. Knowing that he could have suffered a head injury, we took him to our doctor for an examination. The examination revealed several surface cuts on the back and side of his head, but nothing serious. One arm was scratched and bruised. Other than the shock he

suffered, he wasn't hurt anymore than he might have been if he had fallen from a tricycle, or child's wagon onto a sidewalk or coarse gravel. The doctor said he was "very lucky" not to be seriously injured.

We surely thank God for His intervening hand. My thoughts were drawn to Psalm 91:11-12: "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." I might add that the experience served as a lesson to all the children, and a warning to us to fasten safety locks on the doors hereafter. Uppermost in my mind is the thought that all praise belongs to God for a little child's deliverance.

In the Maze

A few years ago I visited Hampton Court, and while there went into the famous maze. I found it rather easy to get to the center, but the trouble started when I tried to get out. Round and round, this way and that, but all to no avail; I always came back to the center. Beginning to despair, I heard a voice say, "This way," and looking up I saw the keeper high up on a stepladder pointing, for from that position he could see the way to get out. Following his directions, I was soon outside. So many people are in a maze of sin, trying this way and that to get out. There is only One who can show the way out. That One is the Lord Jesus, and it is only by looking to Him that we can be free from sin."—*The Christian Herald*.

MIDWEST NEWS

A cheery hello from all the Midwesterners! It is remarkable how fast these Sunday mornings creep up on one. It seems almost like yesterday that the last report was going out.

Since Elder Kauer was remaining here Monday, a special chapel service was called. Elder Kauer encouraged the students to choose the phase of church work they felt God wanted them to do, and study diligently in that field, that they might fill the position well qualified.

Elder Straub spoke at the regular Wednesday morning chapel service. Elder Straub brought to our minds many of the little (or seldom stressed) duties of a minister.

Midwest's halls seem very quiet this weekend compared to the regular weekends. What makes the difference? Six of the boys left Friday afternoon to spend a few leisure days at the Haffners' in Bern, Kansas. Those who left were: Haskell and Willard Hawkins, Lawrence Meier, Le Roy Dais, Paul Jellison and Jack Epperson. While there the boys will also help in the Sabbath services. The Haffners live 80 miles from the nearest church of God, so they welcome visitors of like faith. The students enjoy this sort of work.

The same afternoon Jimmy Stroupe and Lyle Schueler accompanied the Lawrence Christenson family and Jean Groce to Des Moines, Iowa where they also helped with services.

This left only two lonely boys in the dorm, Max Morrow and

Nelson Caswell. Sabbath the dorm was completely empty as these two boys, Joyce and Roberta went with Brother Heavilin as far as Milan. (Gladys had planned to go too, but a sore throat told her no.) Brother Heavilin left these students to conduct the services at Milan as he went to Keytesville to get acquainted and talk Bible with a family who learned of the Church of God through our radio work. He found them very interested.

Max Morrow was the speaker at Zion this Sunday. The boys are thankful they have the opportunity to spread the gospel in this way.

The students are happy to welcome Jean Groce back to their midst. Jean plans to work in Stanberry and take a night course in Bible Doctrines if it is possible.

The students who remained at Stanberry for the Sabbath were happy to have Jim Taylor of Denver and Eva Walker of Kansas City with them.

The deadline for going to press is almost upon me so Midwest will say good-bye for this time. May God's blessings rest upon you, and remember Midwest in your prayers.

—By Roberta Harris

THE BIBLE

The longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.

—Romane.

Poetic Gems

BE STILL AND KNOW THAT I AM GOD

Be still and know that I am God
Who hung the earth in space,
And set the firmament on high,
Heaven is My dwelling place.
Be still and know that I am God
Who rules the earth and sky.
Be still and know that I am God
I'll guide thee with Mine eye.

Be still and know that I am God
The God of Moses' day,
Who with the fire and the cloud
Led Israel all the way.
Be still and know that I am God
Jehovah is My Name.
Be still and know that I am God,
Forever more the same.

Be still and know that I am God
Who drew salvation's plan
And when the time in fulness came
Sent Christ, the Lord, to man.
Be still and know that I am God
Who suffered pain and loss.
Be still and know that I am God
From manger-bed to Cross.
—Blanche Quigley in Gospel Herald.

* * *

SAY SOMETHING GOOD

Say something good!
You've said too much that was gruff.
A little of that is enough,
Too much, I opine,
For the little vine
Of love can't grow on such.
You could alter your words if you
would,
If only you'd say something good!
Praise the man!

You've told him all that was wrong,
So bridle your bitter tongue.
Say, "Fine! That was right,"
And see the light
Of joy come into his eye.
Your own heart would warm if you
would,
If only you'd say something good!

Kiss the hand
Of her who has toiled through the
years,
The cheek of too many tears!
And o'er your lip
New love will trip,
To kiss the soul of you.
Life would be new if you would,
If only you'd say something good!

Say something good!
Living would rise from the plane
Of bitterness and pain,
If only we
Might come to see
That people hunger for praise.
They'd be your slaves if you would,
If only you'd say something good!

—Barton Rees Pogue (Sel.)

* * *

HOLY GROUND

"The place whereon thou standest is
holy ground" (Exodus 3:5).
It may be on a kitchen floor,
Or in a busy shopping store,
Or teaching, nursing, day by day,
Till limb and brain almost give way;
Yet if, just there by Jesus thou art
found
The place thou standest on is holy
ground.

—M. Colley in Advance.

Business-Minded Christians

By Max Morrow, Midwest Student

Joseph had risen in power to a position next to Pharaoh, king of Egypt, and had been entrusted to rule over all the land. He had been given authority to supervise the preparation for the seven years of famine that God had revealed to Pharaoh by dreams that Joseph had interpreted for the king by the assistance of the Spirit of God. He had been promoted to a high office, having power over all Egypt except the throne.

Thus, he set his plans into operation to store up a surplus of provisions in reserve for the famine which was only seven years hence. His businesslike manner soon made remarkable advances; and when the seven good years were ended, the country was ready for the famine as far as having food was concerned.

Periodically, the people had to seek aid from the government because their crops failed and their food supply became exhausted. Since Joseph had planned a long-range program for the famine, there was food stocked in storehouses which were all opened for the Egyptians to exchange their money for much-needed products.

The famine lingered on until the people had spent all of their money for provisions—had given their cattle in exchange for food, had yielded up their farms to Joseph, as Pharaoh's overseer, and had agreed to till the land for a certain per cent of the increase. The situation was perilous; yet by being business-

minded, Joseph had averted the people's utter extinction and had profited his master immensely.

As Joseph was in business for his master, so we are in business for our Master today. We have been entrusted to bear witness of Him all over the land. We have been given the task of preparing the people for the famine of God's Word that will come. We are His salesmen of the provisions that are stored away; that is, we are the distributors of His Word.

It is our responsibility to open the doors of the storehouse of godly knowledge to the people of all the land so that they will have a source of life-preserving substance in their days of tribulation. It is up to us to look after our Master's interests and to exercise business-like judgment in so doing.

Let us apply our best efforts in managing our Master's business of saving lost souls.

MANNERS

Manners are of more importance than laws. Upon them, in a great measure, the laws depend. The law can touch us here and there, now and then. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and color to our lives. According to their quality, they aid morals, they supply them, or they totally destroy them.—*Burke*.

Arkansas Y.P. Report

The Delaplaine Church of God young people's meeting was held on Friday night, February 27. The opening hymn was "Whosoever Will" led by Mildred Gillean. The Scripture reading from Psalm 46 was read by Barbara Eubanks and Isaac Eubanks led in prayer.

The poem "Forgiveness Pays" was read by Alma Eubanks. Anna Pitchers read "The Best Music." The song "I Can't Help What Others Do, I'm On My Way," was sung by Betty Eubanks.

The poems "He Always Answers" and "God Hath Not Promised" were recited by Joyce Eubanks and Noma Eubanks. The song "Leaning On the Everlasting Arms" was sung by Betty Eubanks, Anna Pitchers, Barbara Eubanks, Vonna Honeycut, Glenna Gay Collins and Alma Faye Eubanks.

The poems "Faith," "I Believe in Alcohol," and "My Snowman" were given by Marlene Gillean, Betty Eubanks, and Leorn Pitchers. Donald Eubanks quoted a verse of Scripture and was accompanied by his mother Sadie Eubanks who gave the reading "A Mother's Prayer."

Dowell Pitchers quoted the first and second verses of Psalm 23, after which the song "He Set Me Free" was sung by Barbara Eubanks, Anna Pitchers and Alma Faye Eubanks. Barbara Eubanks read "Face the Sun."

A story was read by Mildred Gillean. Jessie Eubanks gave a reading. Tildie Martin then gave a poem and sang the song "I Saw Jesus When I Prayed Last Night." Mary Pitchers and Mrs. McKinley read chapters from the Bible. Mary Pitchers and Tildie Martin

sang a duet and then Eva Summers read a poem accompanied by Mildred Gillean humming "Beyond the Sunset."

Isaac Eubanks read a chapter from the Bible and then gave a reading about Jonah and the whale. The closing song was "Jesus Hold My Hand" and we were dismissed with prayer by Edgar Gillean.

—Submitted by Barbara Eubanks.

Bible Biography

The name Silas is derived from the Latin word "silva" and means "wood." He was one of the prominent members of the early Christian church, and one of Paul's apostles.

The first we learn of Silas is when he was one of the leaders of the church at Jerusalem. He was an inspired teacher or prophet. He was one of Hellenistic Jews (spoke the Greek language), but was a Roman citizen.

Silas accompanied Paul and Barnabas on their return to Antioch from Jerusalem. When he finished this mission he returned to Jerusalem. Later Paul selected Silas to accompany him on his second missionary journey. While at Berea, Paul left him there with Timothy when he went to Athens. After a time Silas again joined Paul at Corinth.

Some authorities conjecture that Silas is the Silvanus who accompanied Peter on his mission to Asia Minor. It is also thought that he became bishop of Corinth.

Nothing is given of where or how Silas died.

When you doubt, abstain.

—Zoroaster.

Pitchers and Eubanks — 16 —
are Tilda Kester's (Tildie
Martin) nieces and nephews