

*Christian Youth Herald*  
and  
*Gospel Call*

Vol. XVIII, No. 48

Stanberry, Missouri

June 28, 1954

## My Little White Cottage

*My little white cottage 'though tiny it seems  
Has love overflowing, fulfillment of dreams.  
There's always a welcome at my front door  
For friend or stranger there's room for one more.*

*My little white cottage has blossoms a swinging  
And children outside that are playing and singing.  
A time for our work, a time for our play  
A sweet, quiet hour when we gather to pray.*

*My little white cottage! All working together  
Mid bright colored flowers, in bright summer weather.  
The world is so full of rejoicing and love,  
With green grass below us, and blue sky above.—Sel.*

# Christian Youth Herald and Gospel Call

A weekly publication for the young people  
of the Church of God (7th Day).

OFFICE EDITOR

Elaine D. Christenson

Entered as second class matter Jan. 8, 1950,  
at the Post Office, Stanberry, Mo., under the  
Act of March 3, 1879. Owned by the General  
Conference of the Church of God (7th Day),  
published weekly (except one issue during the  
annual camp meeting in August, and one dur-  
ing the last week of December) at Stanberry,  
Mo.

Subscription Rates: Single copies,  
\$1.75 per year; six or more to one ad-  
dress \$1.50 each per year; foreign  
\$2.25 per year.

## GUEST EDITORIAL

Supposing you were asked to state the three things you are most interested in, what would you say? First you might ask, "What do you mean? I am interested in quite a few things, but not all of them all at once. Some of them are more important than others. At meal time I am interested in something to eat; after dark I am interested in getting some rest."

To put the question in clearer light, What are the three most important things to you, which you are interested in?

The writer might tell three things that answer this question as he sees it personally, but that may not be the same as you readers would reply. Nevertheless, it is indeed well for us to do some deep thinking, and as we arrive at the answer, meditate thereupon.

Surely there are matters of life which all of us take seriously and with sober concern. Were we not all very serious when we accepted Christ, and were baptized

as a sign that we had given up a life of sin for the Christian life? We were then deeply concerned about being right with God. We were interested in our soul's eternal welfare. And now . . . how is our interest in the same? Has it lost its tempo . . . just a bit?

It may be that some of you readers were baptized only a short time ago, others several years ago. Some may be satisfied with what they have been doing for the Master since that time, while others want to do more. The question is, "How can we do more? How can we be a more profitable servant of our Lord?"

If you are concerned about this vital matter, the Lord is working on your heart. May I give you a little tip.

Jesus spoke a parable which included "that servant, which knew his Lord's will . . ." but did not do "according to his will." We do not want to be found in this class. There are many things we cannot do, so it seems, but do not let that discourage you for a single moment. There are a number of things all of us can do, but I am going to mention just one of them here — and here's the tip — make use of gospel tracts. Get them from the Publishing House and carry them with you wherever you go. Look for opportunities to hand them out. Girls can carry them in their purses; boys can carry them in a heavy envelope which will keep them looking fresh and clean. If you don't find very many opportunities to hand them out, then leave them at strategic points. Always carry them with you and be Minute Men for the Lord, ever looking for places to place them. Why not begin now!



# Liberty

By LeRoy Dais, Midwest Student

**T**HE purpose of this article is to point out and illustrate several points in regard to the liberty of a Christian. By the expression "liberty of a Christian" we refer to the state of freedom in which a Christian abounds. A Christian who walks according to God's will is no longer bound to the ways of the devil; but, as the word "liberty" denotes, he has been set free.

Since this liberty is such a wonderful gift, and can be bestowed upon us by One and only one, we shall first of all give attention to its giver. It was through His wonderful mercy, and His boundless love for mankind, that our heavenly Father has made it possible for us to be restored to a joyous state of fellowship with Him, after the disastrous downfall of man which occurred during man's brief time in the Garden of Eden. Through patience, impossible for us to fully understand, God has allowed people to inhabit the earth, and to increase in number. Many times the Creator of mankind pronounced His wrath upon His people, but always He would show mercy even though He did punish them, and preserved the lives of those stubborn and rebellious people.

After the expulsion of Adam and Eve from the Garden of Eden, because of their sin, God made it possible for them and their posterity to repent of their sins, and then offer animal sacrifices for the remission of sins.

The shedding of blood was necessary for forgiveness, and animal blood was typical of Christ's blood.

Down through the ages, until the time of Christ, that was the system by which the people of God approached their Maker. These sacrifices all pointed forward to the time when the greatest sacrifice of all was to be made. It had been prophesied by men of God since early times.

To replace the burdensome sacrificial system which existed in the ages before Christ, God sent His Son into the world to die for the sins of all mankind. This made it possible for everyone to take advantage of the great plan of salvation — the author and finisher of which is the Lord.

A new life is waiting for all those who repent of their sins with the earnest desire of becoming a child of God, and are willing to completely yield to the teachings of Christ. Our birth to spiritual life will introduce the very spirit of Christ into our lives, thus freeing us from the lusts and desires of the flesh, and giving us the desire for spiritual things.

Paul said, ". . . the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21). This liberty is that which those who are found worthy at the coming of Christ will enjoy in the life that is to follow the glorious



day of the coming of the Lord. But, the liberty God's children are to enjoy during this present lifetime is a foreshadow of the glorious liberty to be enjoyed after the resurrection.

The bondage of the children of Israel is often considered as a type of the bondage to which the people of the world are subjected. When the Israelites were released from bondage in Egypt, they were liberated from slavery. Today, if a person accepts Christ as his Saviour, and yields to the will of God, he, too, is set at liberty. The reason for disputes and troubles arising among the supposedly Christian today is that they, like disobedient Israel in Canaan, are not heeding the admonition God has given. Because of this, corruption still remains.

In order to stay apart from the corrupt form of life in the world after God has granted us liberty through Christ, we must heed the advice given in Galatians 5:1. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

To make it possible for us to stand fast in liberty, we must be filled with the Holy Spirit, and under its guidance. ". . . where the Spirit of the Lord is, there is liberty" 2 Cor. 3:17).

Just to possess this glorious liberty is not all that is required of a Christian. He must give heed to the manner in which he uses that liberty, and be careful not to offend those new in the faith.

I believe that the words Paul wrote to the Churches at Corinth and Galatia would also be very fitting for us to consider: "But take heed lest by any means this liberty of yours become a stum-

blingblock to them that are weak" (1 Cor. 8:9). "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13).

Therefore, we must seek to be under the guidance of the Holy Spirit in order that we might possess that liberty, and then use it in a way pleasing in the sight of God. We might also remember the pleasant thought that ". . . whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:25).

---

### **Please Explain . . .**

*Question:* Reading Romans 8: 21, when are we to be delivered from the "bondage of corruption"? Aren't Christians set free through Christ now?

*Reply:* "Jesus said, "If the Son shall make you free, ye shall be free indeed" (John 8:36). The context shows that He refers to sin, and being set free from sin to serve the Lord. And to be free from sin is to be free from the eternal condemnation and eternal penalty of sin. We are to be set free from the sinning habit, too.

In Romans 8, Paul is referring the deliverance from the mortal body when Jesus comes. This present body of flesh and blood is subject to death and decay — corruption. We who have the first-fruits of the Spirit, long for the "redemption of our body."


---

Is one good deed a day enough? What about the rest of our deeds for the day?



# Challenge To Youth

By Lyle Schueler, Midwest Student

UR newspapers often contain ghastly stories about our American youth. They are committing crimes for the purpose of excitement, entertainment, and what they think is just plain fun. These violent tantrums of youth have terrified people many places throughout the land. People have lost their lives; property has been damaged, by wayward youth. What do they need? The answer is *Christianity*.

Christianity for youth — how good these words sound. What an advantage to the cause of Christ if Christianity for youth were in power! Our world would then change its bad reputation of youth to something honorable and mighty.

O youth, you may feel you have the right to “. . . walk in the ways of thine heart, and in the sight of thine eyes: [yet remember] but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh.”

I have reached the prime of my youth. I have heard criticism upon criticism against youth because they have been rebellious, stubborn, and have walked in the ways of their own heart and eyes. How true this has been. But I feel there is a way to put down our critics in a manner that will show them there is great hope and prosperity for youth. We can

do this by accepting Christianity and living a life patterned after Christ—a life which expresses love, peace, and kindness.

Youth of the world! Youth of the church! Come and join hands with the “Faithful Youth Challengers” of today. Being clothed with zeal, let us march forward with the banner of Christ before us to revolutionize the opinions of our critics and to show the world the blessings of serving God.

Paul admonishes youth on this wise, “Let no man despise thy youth . . .” If we are to heed this admonition, we are going to stand for the rights of youth and be the example of the believers of God in word, in conversation, in charity, in spirit, in faith, and in purity. Give ear, O youth of the land, “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he will direct thy paths.” What more can we ask for than having God direct our paths? Can we realize that under this condition our critics would have to run and hide? They would no longer have the right to criticize because we would be partners with God. He would be leading us. If we can comprehend these two questions, we have overcome the world and its critics. We will see the bad stories of youth disappear from the newspapers; we will no longer hear people say, “Those crazy kids.”

Yes, young folk, here is the challenge to make a good name

for youth. It is to be chosen much rather than great riches. Do you want to be recognized in the fight for democracy in a way that should always be practiced? Do you want your name to be upheld among men? Do you want people to look at you and say, "There walks a youth, honorable and trustworthy, carrying the gospel of Christ?" If you do, stand for the rights given you. Accept Christianity and live it. It is your privilege.

---

## Famous Hymns

A wee mite of a girl, taken to church for the first time, was impressed by the choir music more than anything else and asked her parents if God was singing. Well, God does sing to us, now and then, though inspired hymnists and some of our best church songs were written in a flash.

It was so with J. M. Black's "When the Roll is Called Up Yonder," one of the world's favorite revival hymns. Mr. Black was president of a young people's church society at the time he wrote his hymn. One night, while a consecration program was in progress and all present were responding to a "roll call" by quoting verses of Scripture, one young woman failed to read her verse when her name was called. The hymnist tells the rest of the story:

"I was moved," he said in recalling the incident, "by the thought of how sad it would be if any of us should not be present to respond when our names are read from the Lamb's Book of Life. I offered a little prayer in that group and asked that 'When

my name is called, may I be there to respond.' Then the meeting closed and I went home.

"Walking homeward, I longed for a hymn to express the thoughts which I had uttered in my prayer. The thought came to me that I might write one and when I reached my room I began to write. In almost no time at all, the words of the first stanza came to me. Within an hour, I had written the other verses. Then, I took the poem to a piano and composed the tune, exactly as it is sung today."

**When the Roll is Called Up Yonder**  
When the trumpet of the Lord shall  
sound, and time shall be no more.  
And the morning breaks eternal  
bright and fair;  
When the saved of earth shall gather  
over on the other shore,  
And the roll is called up yonder, I'll  
be there.

—By Horace Powell, Sel. by Grace Ward.

---

## JOTTINGS

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22).

When the Prophet Samuel spoke these words to King Saul he was trying to impress upon him the outstanding place which obedience has in the life of every one who professes to serve the Lord. Jesus stressed the same great principle. People need not try to fool themselves into believing that they are His followers if they are disobedient. Notice His words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

—*Christian Monitor.*



# Angels In An Oxcart



Twilight was falling over a forest in the northern part of Nicaragua. Muted by a thick carpet of pine needles, the hoofs of four mules passed silently under the overhanging trees.

"Night is falling," don Roberto Escudero observed to the young man and woman who rode nearby.

"Tiene razon," Frank Brown answered him in Spanish, although in reality he was an American, ". . . that's so."

It was sometime before 1920. For only a short time this missionary and his wife Catherine had been in that Central American republic. This was their first trip up into the unevangelized territory near San Rafael del Norte. For two weeks they had been traveling these unfamiliar trails—riding by day and camping by night. As they went along they would stop to speak to the people they met, telling them there are no believers to whom we can turn for shelter. Perhaps we can find a house where the people will be kind enough to let us stay."

As they traveled, the shadows deepened under the pines. Darkness fell and through the lacy foilage of the trees filtered the silvery beams of the tropical moon. Hushed by the beauty of the night, the three travelers rode on in silence.

It was nearly eight o'clock when at last they reached a large *finca* (ranch). Bathed in moonlight, they could see the sprawling lines

of an adobe house with a tile roof. Along the front, was a "corredor" about Jesus and the salvation He so freely offers. Many times they would also sell some of the Bibles and Gospels from the pack that the fourth mule carried.

"We must look for a place to pass the night," the guard added.

"But where?"

"I don't know. In these forests *redor*" where this roof extended out beyond the walls of the house, forming a porch-like shelter. This was upheld by several wooden beams. Beneath, was an uneven pavement made of square clay tiles.

Riding up to the doorway of the house, don Roberto addressed the dark-faced man who came out to meet him.

"Good evening, sir," he said.

There was no answering friendliness in the rancher's reply. Silently he stood waiting for don Roberto to explain why he had come.

"We are travelers and have been unable to find shelter for the night. Could we stop here and hang our hammocks on your *corredor*?"

For a moment the dark eyes of the ranchers looked at the newcomer and beyond him to the shadowy forms of the two riders who stood in the road. Then he shook his head. "No!"

"But it is late and we have nowhere to spend the night. My two

(Continued on page 10)

---

# TEEN

---



## Letter From Grandmother Lois

*My dear Boy:*

Don't you feel a thrill surging gently through your mind when you read and study the stories of Elijah and Elisha?

Truly, it is inspiring to study them, and especially if young people will in these times draw near to God in devotion, so that He will reveal to them things out of His Word.

In the past half century there have been many false prophets and so few true ones. Few people seem to appreciate or follow the present-day fulfillment of prophecy, given for our benefit.

For instance, take the automobile. Years ago, when manufacturers began to turn these machines onto the highways in large numbers, a few prophetic warnings were raised, mentioning the need for better rules to prevent disastrous results. In my mind it is absolutely disastrous to take our Creator's valuable minerals from the ground in such wasteful quantities, and make such powerful vehicles and then place them in the hands of people too young, some of whom are criminal-minded.

There were a few true prophets in the early days of auto who

foresaw these dangers to our safety; but they were practically unheeded. Now we find ourselves face to face with a gigantic tangle and no clean solution. Liquor that intoxicates brain power is poured generously around conferees who should have the best vision possible.

The first week in June the newspapers gave a timely report of the deadly effects of auto exhaust in Los Angeles, California. An old lady like myself can perhaps do a tiny bit of suggesting to a sturdy young grandson to "Draw nigh to God and He will draw nigh to you" (James 4:8; Psalm 73:28). These precious and true promises are as true today as they were when Elijah and Elisha guided erring Israel.

May your eyes be open to see how the windows of heaven can open for God's faithful servants and the mountains be seen full of His hosts. Such visions will encourage you in your youthful experiences as one of the present-day "sons of the prophets" and "servants of the Lord" in the midst of plans for defense against enemy hosts without and on every hand.

I must draw this letter to a close now, with much love to you as you busy yourself in Bible studies. God bless you.

Grandmother Lois





---

# TALK

---

## IT'S YOUR GUESS

What do you know about—?

1. The place where Mary lived—  
a. Jericho, b. Magdala,  
c. Corinth
2. The place where Jacob and the  
angel wrestled—  
a. Peniel, b. Hermon, c. Bethel
3. The brother of James—  
a. Peter, b. Zebedee,  
c. Thaddeus
4. A chief city of the Philistines  
a. Gaza, b. Joppa, c. Gerizim
5. Azariah's Chaldean name was  
a. Shadrach, b. Meshach,  
c. Abednego
6. A stone set up by Samuel after  
the defeat of the Philistines—  
a. Ebenezer, b. Peniel, c. Ebal
7. A king of Tyre who sent ma-  
terial to Jerusalem to help  
build the temple—  
a. Hezekiah, b. Hiram, c. Herod
8. A tax collector near Jericho—  
a. Zacchaeus, b. Matthew,  
c. Thomas

\* \* \*

Answers to "It's Your Guess"

b, a, c, a, c, a, b, a

---

Who said crime doesn't pay? It pays more than its customers ask for, and much like tampering with a hornet's nest.

## UNCONTROLLED

Some boys in Miami, playing around a bulldozer, started up the engine and then fled in terror as it went on a rampage. Before it stopped, the machine had carried damage through four blocks, smashing fences, clothes lines, and fruit trees, and ripping up water pipe, before crashing through a new chicken house and into a dwelling, where it stopped. In all, it had done an estimated \$10,000 worth of damage, for it was never intended to operate without a driver in the control seat.

Who is in control of your life? "Machines work best under restraint. Unbridled power is destructive. Character is controlled by the same law. We are most free and most useful when we work within the will of Another—the will of God."—Sel.

---

Spring Vale needs a foreign language teacher. Many young people are not going there their high school years because of this. We have to have two years of foreign language before we can go to college. Many of us want to go more than one year, but we cannot if we want to go to college. Will someone help us? Thank you very much! The Lord will bless you.

## ANGELS IN AN OXCART

(Continued from page 7)

companions are 'americanos' — one is a woman."

At the sound of the word "americano," the dark face before him changed subtly.

"...all right," he agreed slowly.

Riding to a spot a little distance from the house, the strangers dismounted — built a fire — and prepared some food which they had packed in their saddlebags. Wearily, but thankful for a resting place, they ate their meal.

Suddenly in the distance they heard the clatter of hoofs. Up the trail came a group of horsemen who rode right to the doorstep of the house. As though they had been there many times before, the six men dismounted. In a few moments they had taken possession of the "corredor."

From a distance, don Roberto eyed this gang of ruffins suspiciously. Being a Nicaraguan himself, he understood better than the missionaries the full meaning of their rough speech. They were not good men.

"Hermano Frank," he advised, "let's go on. Let's not stay at this house."

"... Why?"

"There is something wrong here . . . something that I don't like."

The missionary looked at his wife's weary face. He, too, was tired with the day's long ride.

"Oh, we'll be all right," he answered. "Come on, let's get ready for the night."

By now the "corredor" was cluttered with the band of riders and their horses. Turning to the large tree that stood a little dis-

tance from the house, don Roberto began to tie their hammocks to its spreading branches. To the limbs of the same tree they tied their horses. Weary and worn, the travelers soon settled down to rest.

It was close to midnight when suddenly Catherine Brown found herself wide awake. Gripped by an overpowering fear, her first impulse was to pray. And pray she did — desperately — that God would protect them.

Turning in her hammock, she looked toward the ranch house. There she noticed the flicker of torches. By their fitful gleam, she saw the horsemen huddled together in a circle. Although she could not hear their words, she watched their gestures and the dark looks they cast toward the encampment under the tree. From the ominous expression on their fire-lit faces, she realized the men were plotting some evil against them.

At that moment don Roberto stirred in his hammock. "Hermano Frank," he said, "I think we'd better get up and move on."

"What's the matter?" the missionary wanted to know.

"I've been listening to them for hours," their Nicaraguan friend answered. "In fact, I haven't slept at all. We are in the midst of a band of robbers."

Swiftly, the missionaries slid out of their hammocks and began to make hasty preparations to depart. Seeing that the campers were about to slip away from them, the band of horsemen left the overshadowing "corredor." As they stepped out into the moonlight, the missionaries could see the glint of the knives with which they were armed.



Halfway toward the tree, suddenly they stopped short and stood listening into the night. The missionaries heard it too—clearly and unmistakably—the familiar creak of an oxcart coming down the road.

Nearer and nearer it came until it reached the "finca." There it turned in and came over to join the three strangers under the tree. As though by some previous arrangement the two drivers pulled their oxen to a halt. Calmly they prepared for the night and lay down to rest.

Reluctant to attack a group so large, and not knowing who the strangers might be, the bandits withdrew to the shadows of the "corredor."

Suddenly a sense of confidence dropped down over the missionaries and their friend. Returning to their hammocks, they, too, settled down for the night. All of them went to sleep.

In the gray hours of the early dawn, the two men in the oxcart stirred from their slumber. With a creaking of the large wooden wheels, they turned their "carreta" and went on down the trail. In a few moments they disappeared behind a clump of trees.

Immediately a strange excitement gripped the bandits on the "corredor."

Slipping from his hammock, don Roberto walked over to the house.

"What's happened?" he asked.

"Who were those two men in that "carreto?" asked the rancher who appeared to be the leader of the band.

"I don't know," answered don Roberto. "I've never seen them before."

"In which direction did they go?"

"Down that way," answered the guide motioning toward the trees. "They came from the opposite direction. I guess they were just continuing their journey on down the road."

Bewilderment, excitement, and fear struggled in the faces of the robber band. As one man, they answered, "They couldn't!"

"They would have to turn around and go back in the direction from which they had come," one of the bandits explained to don Roberto.

"Why?"

"Come, we'll show you," answered one of the members of the group.

Together, they walked in the direction that the "carreta" had taken. Just beyond the trees, the trail suddenly stopped. Yawning ahead of them was a deep abyss. Looking down into the chasm, the men expected to find the broken remains of the oxcart and its drivers. But there was nothing to be seen. The "carreta," the oxen, and the two men had vanished.

In don Roberto's heart a spring of praise welled up toward God. Now he knew without a doubt who the strangers were.

Since that night many years have passed by. But to this day, both the Browns and don Roberto Escudero remember with thankfulness the time when God sent His guardian angels in an oxcart. (Editor's Note: This story is true. Only the names of the principal characters have been change.)

—By Adele Flower in HiCall.

---

Anger: Temper on a bender.



# Shackles Of Sin

Two men were driving along a peaceful highway when one suddenly said, "Stop the car. I'm sick." As the car rolled to a stop, he reached in the back seat, picked up a piece of pipe, and hit the driver on the head. Then he got behind the wheel, drove the car off the road, and jumped to safety as the car went careening down a steep cliff. Although the man in the car was thrown out the door before the car plunged into the ocean, he was badly hurt, and was finally taken to a hospital.

The mystery about the whole situation is that the two men were the best of friends. They had joint-ownership of an automobile dealership and were even living together in the same home. Why would a fellow want to kill his best friend?

The newspapers carried another story recently about a young man who had received a \$400 government bonus check and who wanted to have some excitement before he settled down. After patronizing several taverns, he flew into a rage and killed two people before he realized what he was doing. Friends of the young man could hardly believe he would do such a thing, because he was considered a good, respectable person. They blamed his crime upon the fact that he was drunk. But why would a respectable man want to imbibe in a drink that would cause him to do things he would be sorry for later?

Why do we need locks on our houses and cars? Why do we need

penitentiaries and law-enforce-officers? Why are we plagued with wars and waves of crime? Why must Christians constantly fight temptation to do evil?

We are bound by the *shackles of sin*. Our human nature prompts us to do evil. Our lives are directed by a wicked heart. David said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5). We have been brought into an environment of wickedness and corruption. When we begin to search our own hearts, we find that we are no more righteous than those who commit gross crimes. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9).

What can we do about our condition? Certainly, we do not wish to live in the fields of sin any longer! We know the sickening results of evil in our homes. At first, sin fascinates, but then it finally assassinates. The shackles of sin bind our hands of freedom and drag us down into the depths of despair. They cause us to become wrapped up in ourselves and to forget God. "All we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6).

The first step to release ourselves from the shackles of sin is to recognize that we do sin. We must admit our guilt. "If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:10).

Having confessed our sin, we



must stand ready to face a just God. A judge has no alternative but to decree punishment for the guilty criminal. The righteous God must condemn the sinner. We can be thankful that God is just. We can be more thankful, however, that God is *love*. He is merciful to each one of us and wants us to repent. God loves us so much that He has provided a way for our guilt to be taken away. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

Our next step to freedom is to accept the sacrifice Christ made for us. When we do this, we are brought into favor with God. "As Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Peter 3:18). What a relief it is to know that we are no longer held responsible for our sins!

Now that we have been released from the guilt of sin, may we live as we please? Definitely not! You do not want to be made a prisoner of sin again. Christ died for us, "that we, being dead to sins, should live unto righteousness" (1 Peter 2:24). He expects us to be upright and pure in all things.

Release yourself from the terrifying effects of evil, throw away the shackles of sin, and find new peace and happiness in the Lord!

—Restitution Herald.

---

Can we name one thing we have of which we may rightfully boast? Is it not the goodness of God that allows us to possess what we now enjoy?



### LITZ—MORROW

Miss Shirley Litz, daughter of Mr. and Mrs. Ora Litz of Bassett, Nebraska, and Max Morrow, son of Mr. and Mrs. Virgil Morrow of Albany, Missouri, were married on Sunday afternoon at two o'clock in the Church of God, at Bassett, Nebraska. Elder Clayton Faubion of Stanberry, Missouri, performed the ceremony.

Preceding the wedding ceremony, Sister Faubion played appropriate music and, to her accompaniment, Jim Burke of Ainsworth, Nebraska, sang "I Love You Truly" and "Because." At the close of the ceremony, he sang "The Wedding Prayer."

After a short wedding trip to the Black Hills in South Dakota, the newlyweds will spend the summer doing evangelistic work in Wisconsin.

Both Max and Shirley have been students at *Midwest Bible College*. They plan to return to Stanberry in the fall when Max will again enroll at *Midwest*.

We wish them the blessings of God upon their new life together for Him.

---

To know the Lord is life.

# Poetic Gems

## THE SILENT SERMON

Did you ever walk in the woods  
When summer was at full flush,  
Inhaling the scent of the moss, rich  
and deep—

Hear the sweet, clear note of the  
Thrush?

Have you watched a butterfly  
Wing his way across patches of gold,  
A heavy fragrance filling the air  
As twilight, the day, does enfold?

Have you watched a narrow stream  
Like an enchanted ribbon, run  
Silently through the wood?  
Have you seen the setting sun

Flicker its patches of light  
Through the beech trees, as they lift  
Their lovely white arms toward the  
God above

While the sun, its gold, does sift?

Then, I know you have found the  
peace  
Of a silent sermon good.  
Your soul is refreshed, your faith re-  
newed,

As you take this walk in the wood.  
—Katherine Bevis in Lighted Path-  
way.

\* \* \*

## LET YOUR LIGHT . . . SHINE

Would I be called a "Christian,"  
If everybody knew  
My secret thoughts and feelings,  
And everything I do?  
Oh, could they see the likeness  
Of Christ in me, each day?  
Oh, could they hear Him speaking,  
In every word I say?

Would I be called a "Christian,"

If everyone could know,  
That I am found in places  
Where Jesus would not go?  
Oh, could they hear His echo  
In every song I sing?  
In eating, drinking, dressing,  
Could they see Christ, my King?  
—Sel.

\* \* \*

## LET ME

Let me be true to myself  
And to my fellow man,  
Giving some word of cheer;  
Lending a helping hand.

Let me be true to myself  
And those who're dear to me,  
Giving words of encouragement;  
Helping the blind to see.

—A. L. Guerard (Sel.)

\* \* \*

## WHO PRAYED?

Did you think of us this morning  
As you breathed a word of prayer?  
Did you ask for strength to help us  
All our heavy burdens to bear?  
Did you speak of faith and courage  
For the trials we must meet?  
Did you ask that God might keep us  
As you bowed at Jesus' feet?  
Someone prayed and strength was  
given

For the long and weary road.  
Someone prayed, and faith grew  
stronger,  
As we bent beneath our load.  
Someone prayed and the way grew  
brighter  
And we walked all unafraid—  
In our heart a song of gladness—  
Tell us, was it you who prayed?

—Sel.



# He failed To Think Twice

By Roberta Harris, Midwest Student

**J**EPHTHAH, the Gileadite, who was the ninth judge of Israel, was a mighty man of valor. However, because he was a son of a harlot his brothers drove him from home. When the Ammonites came against Israel to battle, the Israelites called upon Jephthah to lead them. Jephthah would consent only under one condition—that they would make him judge if the battle was victorious.

Before Jephthah fought the Ammonites he made a vow unto God which is recorded in Judges 11:30-31, "And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hand, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering."

Jephthah and his army were victorious over the Ammonites. Upon his return home, this Gileadite was met by his daughter. He recalled his vow and was sorry indeed that it had been made. We are told just how he felt in verse 35, "And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter; thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back." Keeping his promise to the Lord

Jephthah gave his only daughter. Certainly this was a time of weeping and repenting for Jephthah. No doubt, he was very careful after that before he made a vow of any kind.

[That this Gileadite actually killed his daughter and literally burned her on an altar, is difficult to believe. Some commentators believe that she was shut up in a house her father built, and could never marry; and that "the daughters of Israel went up yearly to lament" — "talk with," marginal reading — "the daughter of Jephthah the Gileadite four days in the year" (verse 40)].

Does this story hold a lesson for us? Since we are to profit by the different events in the Bible, surely this is one to be learned from. Jephthah, without thinking seriously, made a rash vow. How many times do we say things hastily and without considering the effect it will have on another? I like the old proverb which says, "Think twice before you speak once." Many times we would change our words if we did, thus saving many heartaches and misunderstandings. This is most important when we are making a promise, or vow to someone. If we break it we soon find that our friends have lost confidence in us. Most certainly a Christian should be careful in his speaking, for he is a follower of Christ; showing forth the way of Christ.

We should consider Ecclesiastes 5:4-5 carefully and always



keep it in mind when in the act of promising or vowing. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." It is better for us not to vow or make a promise if we will break it in the future. May we take care when we make a promise, whether to God or man, that we might not put Christ to shame, or cause God to have no pleasure in us. Since Christians are Christ-like, they should be very careful in their words and actions.

Let us strive to be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation (see Phil. 2:5).

---

#### THE GRUMBLE FAMILY

There's a family nobody likes to meet,  
They live, it is said, on Complaining  
street,

In the city of Never-Are-Satisfied,  
The river of Discontent beside.

They growl at that and they growl  
at this,

Whatever comes there is something  
amiss;

And whether their station be high or  
humble,

They all are known by the name of  
Grumble.

The weather is always too hot or cold,  
Summer and winter alike they scold;  
Nothing goes right with the folks you  
meet

Down on that gloomy Complaining  
Street.

They growl at the rain and they growl  
at the sun,

In fact their growling is never done.  
And if everything pleases them, there  
isn't a doubt

They'd growl that they'd nothing to  
grumble about!

But the queerest thing is that not one  
of the same

Can be brought to acknowledge his  
family name

For never a Grumbler will own that he  
is connected with it at all, you see.

And the worst thing is that if any-  
one stays

Among them too long he will learn  
their ways,

And before he dreams of the terrible  
jumble

He's adopted into the family of  
Grumble.

So it were wisest to keep our feet  
From wandering into Complaining  
Street;

And never to growl, whatever we do,  
Lest we be mistaken for Grumblers  
too,

Let us learn to walk with a smile and  
song,

No matter if things do sometimes go  
wrong,

And then, be our station high or  
humble,

We'll n-e-v-e-r belong to the family  
of Grumble!

—East and West.

---

Happiness consists in being  
perfectly satisfied with what we  
have got and with what we  
haven't got.—*Spurgeon*.

---

How little man is; yet, in his  
own mind, how great! He is lord  
and master of all things, yet  
scarce can command anything. He  
is given a freedom of his will;  
but wherefore? Was it but to tor-  
ment and perplex him the more?  
How little avails this freedom, if  
the objects he is to act upon be  
not as much disposed to obey as  
he is to command!—*Burke*.