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Sanctuary

*I like to go into a place
When only God is there,
And bending low upon my knees
I bow my head in prayer.
No doubt or fear can touch me there,
My spirit is at rest,
For I am in my Father's house,
A loved and sheltered guest.
And when I must go forth again
Where men indifferent plod,
I am the better for the time
That I have spent with God!*

—From Sanskrit.

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OFFICE EDITOR

Elaine D. Christenson

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EDITORIAL

Today, we shall meditate a little upon the familiar phrase "Don't cross your bridges until you come to them." We feel sure that this very thing is done in the lives of most of us. People are inclined to borrow trouble and think of all the adverse things which could happen, but which never seem to do.

Many years ago, when they were contemplating building a bridge across the Niagara, the question arose as to just how they were going to get the immense iron cables across the falls. Someone came up with the idea that they could fly a kite across and draw a slender twine from shore to shore. After they did this, they drew a cord along side the twine. Next they put a rope along side the cord, and by the rope a larger rope, and then they were able to put a cable which was strong enough to hold the iron cable and bear it across the rapids. When all this was done they eventually built the bridge.

The beginning of this great bridge was very small—starting from a twine. By the faith of the builders, the bridge became a reality because they kept building bigger and bigger. They started at the bottom with only a small beginning. It took a little faith which grew greater and greater as they progressed.

Sometimes our faith seems to be very small to us. Sometimes it seems very weak when we are confronted with problems which seem unsurmountable. By using our little faith (if little is what we possess) we shall be able to make that faith stronger by launching out and trusting in the Lord. Our faith can grow by each step of progress we make toward a goal. It can become great enough to remove mountains of doubt and fear which we sometimes possess.

When we have launched out in faith, and have been rewarded by seeing the results of that faith, it helps to gain more faith. So many people are afraid to step out in faith, but rather seem to take pleasure in thinking and surmising all the things which they imagine will probably happen if they do, but which never do happen.

The bridge builders did not cross their bridge before they came to it because it wasn't at hand. Neither should we cross bridges before we come to them. Nine time out of ten there won't be need of any. Our faith can be a steppingstone to our success in life. We should use what faith we have as steppingstones to the things we cannot see and yet have a right to possess; by far the greatest of these is a place in the Kingdom of God.

Brotherly Love

By LeRoy Dais, Midwest Student



WE should earnestly think upon the full meaning of the title, "Brotherly Love," we might find ourselves quite amazed at the various thoughts which would flash through our minds. Any relationship that is referred to as *brotherly* is one that is as close as a relationship can possibly exist outside of the parent-child relationship. It is a connection that is bound by the greatest kindness, affection, and love that may exist between, or among, individuals.

To take one of the well-known Bible stories as an example of brotherly love, we might center our thoughts upon the story of Joseph for a few moments.

Most of us know about the dreams that Joseph had, which caused his brothers to become jealous of him, and eventually their hatred brought them to the point where they were getting ready to slay him. A company of Ishmaelites conveniently passed by at the opportune time, so Joseph was sold to them, and they in turn sold him down in Egypt. Through his honesty, and other God-given characteristics and abilities, Joseph consequently worked his way up to the recognition of Pharaoh and was made viceroy of the great country of Egypt.

Through the dream of Pharaoh God revealed to Joseph the oncoming famine; and through the authority given to him by the

king, Joseph was able to save up corn for the threatening years of drought. During the seven prosperous years, Egypt, through the administration of Joseph, was able to store up enough corn to last during the seven years of famine. The neighboring countries were ignorant of the coming famine that had been revealed to Joseph, and so were not preparing for those dry years; consequently, Hebron, and surrounding territories in Canaan, ran out of food. It was for this reason that the brethren of Joseph came to Egypt to get corn for their families.

Many years had passed since Joseph had been sold into Egypt, and his brothers did not recognize him when they met him in Egypt. However, Joseph recognized his brethren and accused them of being spies and tried them. Although Joseph had not forgotten his native tongue, he spoke through an interpreter to further conceal his identity. By treating his brothers harshly, and by keeping one of them as security to their promise that they would bring Benjamin along the second time, Joseph was able to find out about the welfare of his father and his younger brother. We know that he did not treat his brethren rudely with the idea of seeking revenge, due to the fact that at times his passion toward his brothers grew so great that he left them and wept. For this reason it is logical to believe that it hurt Joseph more to

treat his brothers in the way he did than one might think.

After the brethren came back the second time, and the episode of the silver cup brought them back a third time, Joseph finally made himself known to the ones whom he loved so much. The great love that Joseph had toward the ones who had at one time planned his death, was plainly expressed by the actions he took in making it possible for the whole household of his father to come to Egypt to make their home there, since the famine was to last for five more years.

Just think of what a changed world this would be if every human being had the inexpressible love Joseph had! It would even be a tremendous change if only the ones who are supposed to be true Christians had this wonderful love.

Many good reasons are given in God's Word concerning the study why man should, and must, have the true *love* that is found in Christ, and was also evident in Joseph. It also gives sufficient evidence for us to comprehend what is to become of those who do not have *that love*. We shall consider the latter first, so that we might conclude with more pleasant thoughts.

At times most of us have heard people say they just cannot love certain individuals — and their deeds show forth the very thoughts they have expressed; but yet many of them profess to be true-hearted Christians. Could theirs be a true profession? "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (1

John 3:10). This verse clarifies the fact that one who does not love his brethren is classified among the doers of unrighteousness; and the doers of unrighteousness are the children of the adversary of God—the devil.

In 1 John 2:11 we can further find the condition of one who does not love his brother: ". . . he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." The person who possesses hatred for his brother or neighbor, robs himself of the blessings that God bestows upon His children, such as: happiness, peace of mind, satisfaction, and innumerable others. Without these blessings a person cannot have the longing to bring others into the fold so that they, too, might enjoy these gifts of God. The individual who does not free himself of the hatred that he possesses, also pronounces upon himself a sentence which causes him the loss of all hope for the great reward that awaits the just and faithful at the end of this life, because, "He that loveth not his brother abideth in death" (1 John 3:14).

In 1 John 4:8 we read: "He that loveth not knoweth not God; for God is love." Some people probably still doubt whether this includes the love for all mankind—every individual no matter if he appears to be a friend, foe, or whatever other position he might be in. The solution to this problem may lie within the following verses: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath

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Introduction To The Problem Of Sin

To begin with, it will be well for us to come to an understanding of terms.

The problem of sin is too lightly dealt with by the Christian and sinner alike. We find it excused in the sinner with the statement: "After all, it is his nature to sin. He doesn't know any better. What else can you expect of him?" But for all this excusing the fact still remains that "the wages of sin is death."

Sin is condoned in the believer by the use of such expressions as: "None of us are perfect," or "We are bound to sin as long as we are in these mortal bodies."

It is an oversimplification of the problem to say that: "Sin is sin," for sin is not always used in the Bible in the same identical sense. We find the same situation in the Scriptures with reference to the word "sin" as we do many other words and phrases in the Bible, namely: that there are dual and sometimes multiple shades of meaning to a word, the correct meaning in each case being determined by the context.

To illustrate:

It is obvious that James does not use the word "justification" in the same sense as does the Apostle Paul, for Paul says: "By the deeds of the law shall no flesh be justified," whereas James says: "Ye see then how that by works a man is justified, and not by faith only."

No contradiction is involved, for Paul is speaking about justification pertaining to regeneration which has everything to do with salvation, and nothing to do with works, while James is

speaking of justification with reference to the fruitage of the life of a born-again Christian. The type of justification James speaks about has everything to do with works and nothing to do with regeneration.

The same thing is true of the word "salvation." It is used in at least three different ways in the Bible.

First, as it pertains to the experience of regeneration: "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God."

It is also used with reference to Christian growth and development: "Work out your own salvation with fear and trembling, for it is God who worketh in you, both to will and to do of his good pleasure."

Thirdly, it is used to describe the believer's achievement of the glorified state: ". . . for now is our salvation nearer than when we believed."

An interesting illustration of the way in which a phrase is used differently in the Bible is the apostle Paul's famous phrase: "All things."

Note especially the following passages in which the phrase occurs:

Romans 8:32; 14:20; 1 Corinthians 6:12; 9:22; 14:40; 1 Thessalonians 5:21.

We would comment briefly on these passages in the order in which we have given them.

We know that evil things cannot be numbered among the "all things" God is willing to give us; that among the "all things" which are declared to be pure we can-

not number those which are known to be impure; that among the "all things" which are lawful cannot be listed adultery, murder and other sins; that among the "all things" Paul became to all men, he certainly did not include things sinful and wrong; that among the "all things" to be done decently and in order, could not be listed indecent things; that among the "all things" the saints were told to prove could not be included the things already known to be bad.

It became clear from a perusal of these passages that the inclusion of one word is necessary in order to make the statements understandable, and that is the word "good."

We are confronted with a similar situation with reference to the word "sin," for we find that it is used to convey various shades of meaning.

Thus, we are told that, "He that is born of God doth not commit sin, for his seed remaineth in him and he cannot sin because he is born of God."

Here we have a plain statement that there is a certain type of sin of which the true believer is incapable.

This cannot refer to all types of sin, because another passage, also written to believers, says, "If we say that we have no sin, we deceive ourselves and the truth is not in us."

We are also told that there is a type of sin to which the believer is dead "What shall we say then, shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?"

But there is also a type of sin to which the believer is not dead: "Little children, these things write I unto you that ye sin not, but if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

What is the sin which the true believer is incapable of committing? What, on the other hand, is the sin of which the believer is not free?

A clue to the answer is found in Hebrews 10:26: "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

The picture here is of a person who has received Christ in the head but not in the heart—who comes to a knowledge of the truth as the Pharisees did, but, who, like them, spurns the responsibility that knowledge entails and consequently deliberately rejects Christ.

The unregenerated person sins wilfully. The truly born-again person does not so sin, does not deliberately defy God, because such an attitude is foreign to him since the impartation of a new nature.

But the believer is guilty of involuntary sin due to the imperfection of his spiritual development. However, as he grows in grace he also grows in wisdom.

—A. A. Sorenson in Christian Fellowship Class News.

Make a rule, and pray to God to help you to keep it, never, if possible, to lie down at night without being able to say: "I have made one human being at least a little wiser, or a little happier, or at least a little better this day."—*Charles Kingsley.*

C Stands For . . .

George C. Elliott stopped in front of the row of the books as though someone had tapped him on the shoulder. The title on the book with the blue cover caught and held his attention.

He looked around the library before he reached to take the book from the shelf. He had had trouble enough without having some of the fellows catching him reading stuff like this book. Still the blue book held him. The library was deserted except for a small girl with pigtails and an elderly gentlemen in the far corner, and the librarian.

George checked the book out and hid it under his sweater, just in case. Then he checked out another book for cover-up. If some of the gang caught up with him, he would show them the mystery book. The gang was suspicious of anyone who liked to read as much as George did. If they caught him with the blue-covered book—

They'd like to get something on him, he knew that. Like finding out what the C in his name stood for. That would give them something to make fun of him about.

He didn't know just how it had started, their wanting to know what the C stood for. He guessed it was partly just because he was new in town. He had come to live with his Aunt Martha after his father died, and his mother had gone to work for the children's hospital.

The worst thing they could pin on a fellow in the gang's opinion

was to call him a sissy. They had been trying to find something that would prove George to be a sissy ever since he had come to Westerville to live.

"Hey, Georgie," Bones Collins said one day as they were resting up on a steep hike up Sun-Up Ridge, "What's that C in your name stand for, anyhow?"

"Who says there's a C in my name? It's spelled with a G. G as in goose."

"Yeah," said Bones. "I know. But after that, the C. I saw it on a letter that came from your mother."

That was right, George mused. His mother always put the C in his name. Maybe it was to remind him what the C stood for.

"What's it for?" Bones said.

George lay flat on his back, staring up at the sky. "Wouldn't you like to know?" he said.

"Don't tell us if you don't want to," Bones said. "We'll find out some other way."

They mustn't find out what the C was for. That was just what they needed, a name to pin on him. They'd call him by his middle name if they found out what it was.

But they couldn't find out. Not any way but by asking his Aunt Martha. Or his mother might write the name out in full on a letter some time. Bone's cousin was mail man on his Aunt Martha's route.

He would write her that night and tell her not to make that mis-

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TEEN



Letter From Grandmother Lois

My dear Granddaughter:

It is interesting to ride through the sections of our beautiful country where our vegetables grow, which later come into our homes and onto our tables for food. Some varieties which we cannot seem to grow successfully in our own small gardens, we sometimes see growing in delicious looking quantities in broad fields of rich, dark, soil in the river valleys. You have enjoyed from your nearby gardens some fruits and vegetables that are very delicious, and also others that are brought to you from long distances away.

Whether your father planted the seed in soil nearby, or some distant farmer did it, either one gave serious thought to selecting the seed. Field workers next gave hours of attention and care to these vegetables which your mother and you cook and eat with enjoyment.

Thus in your kitchen work you, in a sense, are co-operating with field workers to prepare foods nutritious and good tasting for your family. In one way your life is a certain co-operation with your fellow humans. And we are to cooperate with the Father in

Heaven, too, which is most important and wonderful of all.

A few words written by the prophet Malachi (2:15) may be a key to open up one of God's plans in which He has invited us to be helpers. Woven into that verse we find the world that tell us He is seeking a "goodly seed." And in verse 14 we note the point of the matter is connected with a man and his wife. Treachery (or unfaithfulness) should not creep in.

A field worker who is found to work with a treacherous, unfaithful heart, disobeying orders and thwarting the employer's plans to raise good and pleasing products, gets fired presto-pronto! Similarly when in the final stage of preparation of foods in the kitchen, faithful, honest, effort is necessary on the part of the cook.

So young men and women both are preparing for a noble work, in harmony with Jesus' interpretation of life when He said, "The field is the world. Both men and women are to share in God great co-operative plan. How happy it should make us feel, that we may say, "We are laborers together with God" (1 Cor. 3:9).

I am writing my next letter to your brother on this same topic as it appears from his viewpoint. Perhaps you two will compare the differences and similarities of



TALK

your outlooks. May they bring clearer uplooks.

Lovingly,
Grandmother Lois

Foundation Stones

A girl once went away from home to fill a most interesting position. She was well educated, and before long was making a success of her work.

Then came the test. The town in which she worked was populated mainly with foreigners, who kept to themselves. There were, however, several American girls of about her own age, engaged in similar work. From this group she was forced to choose her associates.

All went well for several months and the girl enjoyed their company.

A little later, however, there came a time when this group became discontented with ordinary entertainment, and right away they planned to stage a different kind of party—a party at which smokes and drinks would enliven the occasion. It meant that all guests would have to partake of these things or get left out in a social way from then on.

This particular girl had never smoked or drank at home. It came as quite a shock to her that she should be asked to do so now.

But she did not make her final decision concerning her future conduct until she had viewed the Christian training she had received from her devoted parents.

“No, I cannot possibly smoke or drink, not for all the so-called social life in the world!” she told herself and her friends.

This girl’s foundation stones had held fast.—*Unknown.*



“O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation” (Ps. 95:1).

Of all the evil spirits abroad in the world, insincerity is the most dangerous.—*Froude.*

Remember that what you believe will depend very much upon what you are.—*Noah Porter.*

C STANDS FOR . . .

(Continued from page 7)

take. But when he went to write the letter, he couldn't do it. After all, it was the name his mother had chosen for him from all others. She wanted him to be proud of it, too.

Even if he explained it to her, she would think the name was more important than the way the gang felt about it.

He did tell his Aunt Martha not to tell anyone what the C stood for. He didn't explain why he didn't want her to tell, and she didn't ask. She just peered at him over the top of her glasses, as if she wondered.

After the chores were done. George took up the book with the blue cover, he'd brought that day from the library: "Christian Heroes."

He didn't know what he had expected. Certainly not what he read. Why, being a Christian wasn't a soft job at all. It took something pretty special to do what the heroes in that book had done.

Now take the Lord Jesus. He was first in the book. He had known what was going to happen to Him if He went down to Jerusalem. He had known he was going to be nailed to a cross. He could have ducked it. He could have gone away from the city, instead of into it that day.

He had friends. They would have helped Him get away. But He didn't duck it. By His death He had saved the world. No sissy could have done what He did.

Then there were those who had come after Him, who had taken up His cross and carried it. Paul, who had been beaten and

scourged and had counted it joy to suffer for his Christ.

There was Stephen who had been stoned to death for Him. There was Peter, who had been thrown into prison. Legend has it that he had been crucified like his Lord. They weren't sure of that. But one thing was sure. He hadn't been a sissy and the Lord Jesus hadn't been soft, either.

And those men who followed in His steps were brave beyond all believing.

There were stories of missionaries who had come after them. Of Adoniram Judson, of Livingstone and the endless procession of those who had taken the Bible to places where the Light had never been, without thought of self.

These men weren't sissies. When bed time came, George could hardly lay down the blue book. But of one thing he was sure. God had led him to that shelf in the library that afternoon. He had wanted him to read that book in order to get some things straightened out.

"Hey, know what?" he said to Bones Collins the next day.

Bones answered with his usual assurance.

"Anything you know, I know," he said.

"Well, that is, almost anything I know," George told him. "There is one little thing I know that you would like to know."

"Such as—"

"Such as what the C in my name stands for."

"Oh, that," said Bones, "I'll find out."

"That's what I wanted to tell you. You don't have to wait. I'm going to tell out loud at the next young people's meeting what the

C stands for. If you're there, you will be in on it."

Bones Collins stared. "You're asking me to church?" he said.

"Unless you'd rather wait for someone else to tell you what it's for."

George wondered if the gang would be there. Well, God would send whom He would have heard the witness of George C. Elliott.

Curiosity won the day. The gang was late. They came in looking a little sheepish, but they came. When the opening song was done and a prayer had been made, then George stood up.

"Some folks here," he said, "have wondered what the C in my name stands for. Others of you haven't been able to tell from my life that it stood for anything.

"I was even afraid that some of you might find out what it stood for. I am afraid still, but for a different reason now. I'm afraid I won't be able to stand up to what you think the name ought to mean.

"Because I've just been reading a book about the heroes who have stood up for the Lord Jesus. And they weren't sissies, I can tell you. It took men with a lot of courage to bring the Light of the world this far.

"And it's going to take more brave men to take it the rest of the way. But it will go on. And I'm not going to hide my name any more. I'm glad that my mother thought I might some day be worthy of the name she gave me.

"The C stands for Christian, and I'm going to try to live up to the name from here on."

There was more singing before the meeting broke up. No one said any more about George's

name that night. But the next day Bones Collins remarked:

"I been thinking about what you said last night. I don't know how much courage it took those men away back there to live for your Jesus, but I know it took some pretty good stuff for you to stand up there before the gang and admit what your name stood for."

"It took courage to live for Him all right," George said. "Sometimes it took their life. It took more courage than a man has without prayer. But God was with them. He went with them through all their troubles."

"Do you think, George, that is — would —"

"Do I think the Lord Jesus would be with anyone who asked Him? Is that what you mean? I know He would, Bones. I tried Him out last night. At first I didn't want to get up there before you guys, and tell my name. But after I talked to Him, I wanted to do it more than I can ever remember wanting to do anything. I just had to do it, you see, for Him."

—Louise H. Kohr in HiCall.

GOD'S TEST

God does not respect the arithmetic of our prayers—how many they are; nor of the rhetoric of our prayers—how neat they are; nor the length of our prayers—how long they are; nor the logic of our prayers—how methodical they are; but rather how divine and heart-sprung they are.—*Sel.*

"O give thanks unto the Lord, for he is good . . ."—Psalm.

The love of God is above fear.

BROTHERLY LOVE

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seen, how can he love God whom he hath not seen?" (1 John 4:20). This should be sufficient to prove why we should remove all hatred from our lives.

Now let us consider the points in which hatred and brotherly love are in contrast to each other; why we must have that love; and how we shall benefit by possessing that love. The one who hates his brother is in darkness; but the one who loves his brother appears on the exact opposite side of the picture. "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him" (1 John 2:10). If God grants us this spiritual light, then we are privileged to share in His wondrous blessings.

In the beginning, God had commanded the people to love one another (1 John 3:11), and on down through the ages the people of God were reminded of Him through His prophets, to keep that love in existence. Christ told His followers that the two greatest commandments were for them to show forth their love unto God and unto their fellow men, respectively. Quite often people struggle over things pertaining to Christianity that are of very little significance, but they forget about these two commandments which our Savior considered to be the greatest.

It would truly be wonderful if everyone who professes to be a Christian today would take to heart the admonition given in 1 John 4:7: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." Once

we have come to know God, and have come to the knowledge of His Word and commandments, we can test ourselves to see whether we have that brotherly love toward our brethren: "... we know that we love the children of God, when we love God, and keep his commandments" (1 John 5:2). The Word of God is certainly a wonderful mirror in many ways. It is also very important that God's people have love one for another in order to influence outsiders, for Christ said that all men know that we are His disciples if we have love one to another (John 13:35).

If we are able to examine ourselves by the test which is mentioned above, and can prove ourselves to be on the positive side according to God's Word, then we can truly rejoice, for the simple reason that "we know that we have passed from death unto life, because we love the brethren" (1 John 3:14,a). The scriptures that have been quoted are quite self-explanatory, and many more words could have been added to bring in related illustrations and thoughts, but the main purpose of this article is to give just a brief summary of the chosen topic. For a closing we might let our thoughts dwell upon the words written by Paul as recorded in Romans 12:9-10: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another."

His daily prayer, far better understood in acts than in words, was simply doing good.

—Whittier.

Keyed--Up For God

“That tired feeling” is the earmark of this stomach ulcer aspirin age. Everybody needs a rest. Some try to take a vacation, and when they return home they need a month to get over the vacation. There is quite a fad for reading best sellers on peace of mind, peace of heart, peace of soul. Books on how to relax, how to “let go,” or how to go to sleep take first place in libraries and display windows.

One wonders whether we have not overdone the matter until we are a little lopsided—though still not rested. God has made us for alternate periods of effort and repose. Some saints major on effort and some on repose, and in either case the result is an unbalanced testimony.

Doubtless in this feverish age we need to make much of peace with God and the peace of God, peace which the world cannot give. We thank God for the rest He provides here and hereafter for His people. We must come apart and rest awhile and be still and know that He is God. Our Savior invites the weary and heavy laden to His rest, and never were men more in need of it.

But rest and repose are only one-half of Christian experience. We need a sanctified tension. Nobody ever amounted to much who was not keyed up about something. The relaxed fiddle string makes poor music. Our Lord was said to be beside Himself, and the believers on Pentecost were

thought to be drunk with new wine.

We have need of a sanctified tension; we need to be keyed up by the Spirit to do the works of God. Most of us are wound up in the flesh, fit to explode with repressed worries and doubts and fears. Or again, we strain and strive with human might and main and mistake nervous energy for the fullness of the Spirit.

When the Word exhorts us not to be drunk with wine, but to be filled with the Spirit, we are presented with God's stimulant for His people. We need to be excited and stirred and zealous and intense to get anything done for God. No one thinks of Wesley or Whitfield or Finney or Moody always worrying about not getting enough rest. They were keyed up for the Lord but they were also keyed up by the Lord, which accounts for both the quality and quantity of work they accomplished.

Some of the saints today seriously need a holy tension. They get tense all right, arguing their pet doctrines and grumbling over their pet peeves. But they need to exchange their worries for God's burden and get wrought up over something worth the excitement. Too many believers, sound enough doctrinally, haunt Bible conferences, read books galore and listen to their favorite preachers; but they have moved in a spiritual stupor for years. They need to be shocked into realizing

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Poetic Gems

WHAT OF THAT?

Tired! Well, what of that?
Didst fancy life spent on beds of ease,
Fluttering the rose leaves scattered
by the breeze?

Come, rouse thee! Work while it is
called! day

Coward, arise! Go forth upon thy
way

Lonely! And what of that?
Some must be lonely! 'Tis not given
to all

To feel a heart responsive rise and
fall,

To blend another life into its own:
Work may be done in loneliness.

Work on.

Dark! Well, and what of that?
Didst fondly dream the sun would
never set?

Don't fear to lose thy way. Take
courage yet!

Learn thou to work by faith, and not
by sight,

Thy steps will guided be, and guided
right.

Hard! Well, and what of that?
Didst fancy life one summer holiday,
With lessons none to learn, and nought
but play?

Go, get thee to thy task! Conquer or
die!

It must be learned! Learn it then
patiently.

No help! Nay, it's not so;
Though human helps be far, thy God
is nigh,
Who feeds the ravens hears His chil-
dren cry.

He's near thee whereso'er thy foot-
steps roam,
And He will guide thee, light thee,
help thee home.

—The Humbler Poets.

* * *

THE BIBLE

When I am tired, the Bible is my bed,
Or in the dark, the Bible is my
light.

When I am hungry, it is the vital
bread;

Or fearful, it is armor for the fight.

When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find
therein.

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound.

If I am ignorant, it is my school.

If I am sinking, it is solid ground.

If I am cold, the Bible is my fire;
And wings, if boldly I aspire.

Should I be lost, the Bible is my
guide;

Or naked, it is raiment, rich and
warm.


Am I imprisoned, it is ranges wide,
Or tempest-tossed, a shelter from
the storm.

Would I adventure, 'tis a gallant sea;
Or would I rest, it is a flowery lea.

Does gloom oppress? The Bible is a
sun.

Or ugliness? It is a garden fair.

—Sel.

——
We should correct our own
faults by seeing how uncomely
they appear in others.

—Beaumont.

KEYED-UP FOR GOD

(Continued from page 6)

that they are saving their lives only to lose them, living in sheltered comfort, feathering their own nests instead of spending and being spent for others.

We could declare a moratorium on the relaxation angle and profitably major on getting keyed up for God. A Christian leader has said, "I'd rather try to tone down a fanatic than to wake up a corpse," and we can bear better with a brother too excited than with a flock of drones. Of course, we need not go to either extreme. But one has only to move among thousands of church members piddling around with a lot of little meetings and suppers and dry study courses to realize how pitifully much they need to get really on fire for the genuine issues of the Gospel. They wear themselves out with a round of worthless little religious chores and are too exhausted to rise to do real business for God.

Of course, we have different capacities and must work within certain limitations, but we need to learn that the rest our Savior gives is not the rest of slothfulness, but inner rest which makes us fit for outward service.

—V. Havner in *The Alliance Weekly*.

I have told you of the Spaniard who always put on his spectacles when about to eat cherries, that they might look bigger and more tempting. In like manner I make the most of my enjoyments; and though I do not cast my cares away, I pack them in as little compass as I can, and carry them as conveniently as I can for myself, and never let them annoy others.—*Southey*.

SEEK WISDOM

"Doth not wisdom cry, and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths" (Prov. 8:1-2).

While a child is in the process of growing up it is vital for him to consider a goal that he would like to reach. That goal must be such that it will not cause any harm to his loved ones or neighbors. Consideration and obedience must be learned by the growing child. He must never be obstinate toward his elders and those who seek to help him. The most important thing the growing child must learn is the reality of God. He must make Him the center of all his life, and his goal in life must meet with the approval of God and be within the teachings of His Holy Word.

When I was a young boy I started on the path that leads to destruction. I was very disobedient and went against the teachings of my mother. I did not know about the teachings that Jesus had given in Matthew 7:13-14—"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Young person, right now you have the opportunity to walk down the road of eternal wisdom, for God is the only true wisdom that this world could ever hope to know. Accept His Son Jesus Christ as your Savior and you will be free from all your sins and you will be filled with the true joy of youth. So as you are growing up, grow up in Christ

Jesus and you will be indeed blessed by God.

—R. Braswell in Christian Fellowship* Class News.

TWO BEARS

In a village there lived an old couple who often had sharp quarrels. Everybody in town knew how much they quarreled. Suddenly they quit quarreling, and they were never heard to dispute after that. The town folk wondered what made the change, and at last one brave woman asked.

"Two bears did it," said the wife.

"Two bears?"

"Yes, two new bears which we found in the Bible. 'Bear ye one another's burdens' and 'Fore-bearing one another in love.'"

—Unknown.

WITNESSING FOR CHRIST

You may be very disappointed with yourself, realizing that you are no genius, have no brilliant gifts, and are inconspicuous for any special faculty. Your days are remarkable for nothing but sameness and insipidity. Yet you may live a great life. John did no miracle, but Jesus said that among those born of women there had appeared no greater than he. John's main business was to bear witness to the Light, and this may be yours and mine. John was content to be only a voice, if men would think of Christ. We are doing more good than we know, sowing seeds, starting streamlets, giving men true thoughts of Christ. To which they will refer one day as the first things that started them thinking of Him.—Anon.

PRAYING HANDS AND HEART

Pray daily for each other,

Let not your tongue be slack;

A problem each may carry,

And strength for it may lack.

Pray daily for your pastor,

Uphold his hands in prayer;

His many tasks are heavy,

You can his burden share.

Pray earnestly, O Christian,

Our God will always hear:

His grace is all sufficient

His help is ever near.

Prevailing prayer means power;

To Him lift hands and heart,

For He alone gives victory,

And life and peace imparts.

DON'T MISS CAMP MEETING

The Central Districts Camp Meeting, to be held in Stanberry, Missouri, August 13 through 21, will be your last chance this year to attend a real old-fashioned Church of God Camp Meeting. And it promises to be one of the best ever.

If you have been to one of these meetings before, you know how much real fun the young people have. And you have experienced real blessings in all the activities and services in which the young people have taken part. This year, in addition to the regular young people's program, there will be a special course of Bible study prepared specifically for young people and young adults. Everyone enjoys the choir and there is always plenty of special music in which you may have a part.

Don't miss it! Write to C. L. Faubion, Stanberry, Missouri, about low-cost rooms and meals at once.