



Vol. XIX, No. 4

Stanberry, Missouri

August 9, 1954

## A Winner

*He whose mind and heart are rich,  
Will find a world of treasure.*

*He whose soul is steeped in joy,  
Will find a world of pleasure.*

*He whose character is fine,  
Will find a fortune finer.*

*He whose thought is all Divine,  
Will find a world diviner.*

*For the outward world is but  
Reflections of the inner;*

*And he who first has won himself,  
Is in the world a winner.*

—Emil M. Martinson, in Baptist Union.

# Christian Youth Herald and Gospel Call

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

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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.**

## EDITORIAL

Camp meeting time is here again. We hope that many of the young people who read this paper are planning on coming to the central districts camp meeting. Some of you have probably attended a camp meeting somewhere this summer already, as several of them are now in the past.

Why are we looking forward to camp meeting, may be a question on someone's mind? There are many reasons why we are anxious to attend. The Lord tells us to not forsake the assembling of ourselves together as we see the day approaching. Of course the verse (Heb. 10:25) does not mean the day of camp meeting approaches, but the day of the Lord. We know by the reading of our Bibles that the end of this age is near at hand. There are many things taking place in the world today which show us that time is running out, and the Lord shall soon return to the earth to receive His own. God wants us to as-

semble ourselves together, so that we might encourage one another in the things of the Lord.

When we are assembled together we experience a oneness which we share because we are mutual in our hopes in the Lord. We seem like one great family even though we may not be related by blood to anyone in the group. Our relationship in the Lord, through His blood, is sometimes greater than real family ties.

Young people like to meet together in a camp meeting because then they can become acquainted and talk over their experiences and little difficulties which they meet from day to day. They know when becoming acquainted with others that they are not alone in this world, but that others share similar experiences in this life. The fellowship of other young people in the church helps us give one another more courage and faith to press onward.

Sometimes the expenses of going to camp meeting seems almost too much for us. True, it does cost something to attend a camp meeting, but how can your money be more profitably spent? You might take that money and spend it on something which would not do you nearly as much good so far as your spiritual welfare is concerned.

Most people need a time of refreshing, and camp meeting time is the ideal time for that very thing. Even if you get to attend only one camp meeting it is worth your while, as that would be only one refreshing time in a year which is not as much as most of us need.

We hope that most of you young  
(Continued on Page 9)



# WATCH!

By

Mary Holbert

# Words Actions Time Chums Heart

*Watch!* Here is a word used many times in the Bible. The dictionary says that WATCH means, "to be or stay awake; to keep vigile; to be attentive, to observe vigilantly; to pay heed; pay attention to." Certainly the person who is watchful will be wide awake and aware of many things.

Young people, as well as old should watch their:

## Words

"Let no corrupt communication proceed out of your mouth" (Ephesians 4:29).

"Be ye holy, in all manner of conversation" (1 Peter 1:15).

"Whoso keepeth his mouth and his tongue keepeth his soul from trouble" (Proverbs 21:23).

"To him that ordereth his conversation aright will I shew the salvation of God" (Psalm 50:23).

From these verses alone, we can see that our words are very important. The righteous are given instruction to avoid corrupt communications and order their conversation aright. Salvation is promised those who follow these directions. "A wholesome tongue is a tree of life" (Prov. 15:4).

Words wield a powerful influence on others. "A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1). It is rather startling to

read Proverbs 18:21 and learn that "death and life are in the power of the tongue." Matthew 12:37 tells us that our words will have weight in the judgment. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

It is not becoming for a Christian to use corrupt language. In fact James tells us that a man's religion is in vain if he cannot bridle his tongue (Chap. 1:26). The test of the perfect man is whether or not he can control his tongue. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2). It is not easy to control the tongue. Verses 5, 6, and 8 say, "Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the courses of nature; and it is set on fire of hell. But the tongue can no man tame; it is an unruly evil, full of deadly poison."

Watching our words is no easy task. Within man's strength, the tongue cannot be tamed, but with the dear loving Father's help it can be done. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of the righteous is sown in peace of them that make peace" (James 3:17, 18).

In order to watch our words, we should have this constant prayer in our hearts: "Let the words of my mouth, and the medi-



tation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer" (Psa. 19:14).

### *Actions*

God does not tell us that there are two types of Christian life. There is only one kind of life that will please Him. Any deviation from this standard is a failure to measure up to God's requirements for a Christian.

There is an old saying that "actions speak louder than words." A person may declare his faith in God, and identify himself as a righteous person, but if his actions or words do not declare the same, then he is deceiving only himself. The believer must act like a child of God. He has taken the step; so by faith filled with the Holy Spirit and keeping due submission to God, he proceeds to live in daily conduct, the Christlike life.

We must watch our actions for it is, "... by their fruits ye shall know them" (Matt. 7:20).

### *Time*

"To every thing there is a season, and a time to every purpose under the heavens" (Eccl. 3:1). Since there is a time for every purpose, it behooves each one to watch the time and use it right. In this day and age there is a lot of leisure time in each person's life. Is the use of that time in keeping with Christian standards?

No Christian is ever exempt from temptations while in the flesh; however he doesn't have to yield to temptations, not if he calls on God's help and resists the devil. Leisure time often brings temptations, so we should watch the time. "Watch and pray, that ye enter not into temptation: the spirit indeed is will-

ing, but the flesh is weak" (Matt. 26:41).

### *Chums*

"Birds of a feather flock together" is an old but true saying. Each one should watch his chums or friends. What sort of people are they? If they are evil, then one would do well to leave those companions and walk alone. Proverbs 13:20 says, "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed." "Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father" (28:7). "Beware of evil workers..." (Phil. 3:2).

We should be careful about our companions or chums, "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6:14).

### *Heart*

Jesus pronounced a blessing on the pure of heart and promised they would see God. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

Our heart must be right with God if we are to live for Him. "For as he thinketh in his heart, so is he..." (Prov. 23:7). "Doing the will of God from the heart" is the right way (Eph. 6:6).

Jesus tells us in John 14:1, "Let not your heart be troubled: ye believe in God, believe also in me." We should not be troubled because, "light is sown for the righteous, and gladness for the upright in heart" (Psa. 97:11). "The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory" (64:10).

*(Continued on page 16)*



# Philip's Question

By L. L. Christenson

**M**ANY times when our Savior taught His disciples, He conveyed certain truths in language hard for them to understand as to the meaning of His words. Often they were puzzled. Jesus seemed to be surprised that they did not understand Him. When He taught in parables it is to be expected that study would be required in order to grasp the lessons intended. Jesus desired that people would study, apply their minds, and give thought to the things He put forth to them.

In the case of Philip's question, our Lord was not speaking in parables. He had made several statements to them at this particular time, and Philip was puzzled. "Shew us the Father, and it sufficieth us," he asked (John 14). It is likely that the other disciples also were interested in Jesus' reply to this question, for no doubt they, too, were puzzled.

This question was prompted by some of the things Jesus taught at this time concerning the Father and Himself. "Now is the Son of man glorified, and God is glorified in him" (John 13:31). He talked of the Father's house, and going to Him, and coming again. "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him" (John 14:7). Previous to this He had said, "And he that seeth me seeth him that sent me" (John 12:45).

What does He mean? the disciples must have questioned in their hearts until Philip asked His question. Jesus said, "... ye have known him, and have seen him." When did we see Him? How do we know Him? Show us the Father in a plain way so that we may fully understand and are satisfied (sufficed). Philip wanted this explained to him, or made clear somehow.

"Jesus saith unto him, Have I been so long with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14:9).

Not a few fail to grasp what Jesus meant by these words. Some teach that Jesus is the Father, and that there is no Father except that they call Jesus the Father. Is this what He wants us to believe? Are we to understand that Jesus was merely making believe when He prayed to the Father, if He Himself is the Father?

At the time Jesus was on the cross and cried, My God, my God, why hast thou forsaken me?" did He mean He had forsaken Himself? Was He just acting to impress people? God forbid! And when in Gethsemane, in His prayer, "O my Father, if it be possible, let this cup pass from me . . ." was He having a hard time with Himself deciding what to do? And what about, "... nevertheless not as I will, but as thou wilt"? Why would Jesus



find it necessary to pray to Himself? And when the Father spoke to Him from heaven (John 12:28; 2 Peter 1:17; Matt. 3:17), was this merely Jesus throwing His voice toward heaven and having it come back to fool the people? How could there be a more unreasonable and absurd doctrine than the one that says that Jesus is Himself the Father?

When Jesus prayed to the Father, we believe there most certainly was and is a Father to pray to. He prayed, "And this is life eternal, that they might know thee the only true God, AND Jesus Christ whom thou hast sent" (John 17:3). This is clear that Jesus and the Father are two beings. To accept Jesus is accepting the Father too, for Jesus taught what the Father gave Him to teach (John 14:24). We cannot believe in one and not the other. There are those who do not know enough about the Father and the Word to believe in His only begotten Son. This is a sad fact.

In Jesus' answer to Philip He also said, "Believest thou not that I am in the Father, and the Father in me? . . . that Father that dwelleth in me, he doeth the works. . . . I am in the Father, and the Father in me." Then in verse 28 Jesus said, "I go unto the Father."

If the means by which the Father dwelt in Jesus was all the Father there was, why would Jesus say, "I go unto the Father"? Isn't it to be understood that the Spirit of the Father and the mind of the Father was in Jesus. It had been prophesied of Jesus in Isaiah 42:1, ". . . I will put my spirit upon him . . ."

Jesus promised the Holy Spirit,

which He called the Comforter, to His own, and said, ". . . but ye know him; for he dwelleth with you, and shall be in you . . . I am in the Father,, and ye in me, and I in you" (John 14). Herein is a great oneness, a divine oneness: Jesus in the Father, the Father in Him, the believers in Jesus as a branch in a vine, and Jesus in the believers.

In John 17 Jesus spoke of the Father and Himself as "we are one." Then of the believers He said, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: . . . that they may be one, even as we are one." Does this mean that all believers are just one single person? Impossible. The believers are to be in one body (Eph. 4:4), but many individuals. The Father and Jesus are one in mind and purpose, but two beings.

There is another great oneness of which Jesus spoke in Matthew 19. Speaking of marriage. He said a man "shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh." Just how literal shall we take this? Surely there is no difficulty in understanding this. Neither should there be any difficulty in grasping what Jesus meant when He said He and the Father were one.

How well Philip understood these things even after Jesus went on to explain them, we do not know, but we do not doubt that it was all sufficiently clear after the coming of the Comforter. Before Stephen died he "saw the glory of God, and Jesus

*(Continued on page 9)*



# Man of GOLD

By Haskell Hawkins



After Tom stepped off the school bus, he walked briskly along the beaten path which was a short cut to his house. He flung open the yard gate and dropped down on one knee to greet his dog that came jumping and yelping. "Rex, have you been lonely today?" Tom asked as he gently stroked Rex's head. "Now that Mother and Daddy are gone away for a visit, it sure is lonely, isn't it? Well, come on. I'll try to get you something to eat and then I must do the chores. I've got a date tonight with the cutest girl in the world!" With that he sprang to his feet and rushed into the house.

Four hours later Tom was lost with joy in the activities of the party at Betty Marton's home. Betty Marton was his date for the evening. They had just finished Tom's favorite game of "Good Night, Go Walking" and everyone was gathered back in the living room when Betty turned to Tom and whispered, "Where's Fred?"

"I don't know," Tom replied rather sharply. The question stirred up some big questions in his mind. Why was she so anxious about keeping tab on Fred?

Was she still in love with him? Was it Betty or Fred Mann who called it quits when they were dating?

During the rest of the party, these questions bothered him, but he kept an active part in the games.

At eleven o'clock the party broke up. Tom's friend, Don Blake, nudged him in the back with his knuckles saying, "Come on Tom, let's go home."

"Just a minute," Tom replied without turning around. "You go out in the barn and get our horses and I'll be right out."

Tom and Betty stood alone in the spacious living room. As he looked into her dark blue eyes and began to thank her for the enjoyable evening, his mind was still repeating — Where is Fred? Where is Fred? He turned and walked to the door, took his Stetson off the long-horn hat rack, paused for a moment, whispered, "Goodnight, Betty," and stepped out into the darkness.

Tom (blinded for a moment) took a few uncertain steps toward the barn. His deep brown sympathetic eyes soon became adjusted to the dark and revealed

*(Continued on Page 10)*



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# TEEN

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## THE CRITICAL GIRL

One of the easiest things on earth to do is to criticize. Anybody can find fault, complain, criticize. We all know the girl who has fallen into this habit. Usually she prefaces her remarks with, "Now, I don't want to seem to criticize," or "I don't mean to be critical," and straightway begins to find fault and express her disapproval of the person or thing discussed. There is, of course, a place in life for constructive criticism—it is essential to progress and growth—but its place is not in the ordinary conversation of every day, nor about things which are not the least helped by the criticism.

So often the critical girl thinks she is impressing folks with her superiority by finding fault—she wants them to think she knows so much better, but the truth is, it has just the opposite effect. They wonder why, if she knows so much better, she doesn't prove it by her deeds instead of merely by her words, or they secretly conclude she is just envious or jealous.

The critical girl is courting disrespect. There is no surer way to separate oneself from friends than to establish the reputation of being critical—of having a constantly critical mood and attitude toward persons and things. The

critical girl is not invited to the big social gathering, for the hostess is afraid she will "pull things to pieces." She is not welcome in the informal home gathering for fear the very lack of formality which makes such gatherings delightful will be criticized. Even in the religious gatherings her presence is a damper of best effort. Many an inexperienced leader of the Christian endeavor has deep down in her heart hoped "So and so" would not come, for she "always seems to be criticizing." And true it is that the girl who has let herself fall into the habit of constantly criticizing assumes the very attitude of fault-finding, and thus creates an uncomfortable atmosphere by her presence, an atmosphere where others cannot be or do their best.

One falls into the habit of criticizing this, that and the other very easily, and sometimes quite unconsciously. Many a girl who wonders why . . . she does not make friends more easily, may find her answer in the fact that she is critical.

We all *are* our best and *do* our best when in the presence of those who trust us and appreciate us and express confidence in us, and any girl can in turn furnish that kind of atmosphere for her friends. Instead of criticiz-





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# TALK

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ing, she may look for something for which to express appreciation. She may cultivate such a warm, appreciative manner that she will be welcome everywhere.

—Henrietta Heron in *Girlhood Days*.

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## ABRAHAM LINCOLN'S CREED

I believe in God, the Almighty Ruler of Nations, our good and merciful Maker, our Father in Heaven, who notes the fall of a sparrow and numbers the hairs of our heads, I believe in His eternal truth and justice . . .

I recognize the sublime truth announced in the Holy Scripture and proven by all history that those nations only are blest whose God is the Lord.

I believe that it is the duty of nations as well as of men to own their dependence upon the overruling power of God and to include the influence of His Holy Spirit to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon . . .

I believe that the Bible is the best gift which God has ever given to man. All the good from the Savior of the world is communicated to us through this Book.

I believe that the will of God prevails. Without Him all human

reliance is vain. Without the assistance of that Divine Being I cannot succeed. With that assistance I cannot fail.

Being a humble instrument in the hands of our Heavenly Father, I desire that all my works and acts may be according to His will; and that it may be so, I give thanks to the Almighty, and seek His aid.—*United Evangelical Action*.

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## EDITORIAL

(Continued from page 2)

people will be able to attend camp meeting where you can meet together with others and enjoy the blessings of God many fold.

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## PHILIP'S QUESTION

(Continued from page 6)

standing on the right hand of God" Acts 7:55).

It is not so much with us to want to see the Father or Jesus at this time, but rather to know them through the Word, for to know them is life eternal. Young folk, "know" the Word (Jesus was the Word made flesh), and let it direct your lives. Is not the Word the very voice of God and Jesus speaking to us? Let us then cultivate a desire to have them dwelling in us and directing our lives to the glory of God.



## A MAN OF GOLD

(Continued from page 7)

to him the figure of Don standing at the gate. Tom saw only one horse and it was Don's.

"Where's my horse?" inquired Tom, as he came stumbling up to Don in the dark.

"I don't know, Tom. I came out here and found only Starlight. Lightning is gone."

"How did he get out?"

"That's a puzzle to me. There's no way he could have gotten out because the gates are all closed. You don't suppose that someone could *resent* your dating Betty, do you?"

Tom's mind quickly raced back over the happenings of the night. Now it was plain what had happened—Fred had let Lightning out. "Yes, I imagine that some snake-in-the-grass like Fred did it. I'll get even with him!"

As Don mounted his horse, Tom spoke disgustedly, "Well, Lightning will come home in a day or two. I'm not worried about him, but I don't feel like walking ten miles home."

"Starlight will ride double. Give me your hand and we will be on our way."

Tom grabbed Don's hand, made a leap and landed behind the saddle. Starlight humped his back, frisked around a little, then headed out down the hard-packed, dirt road.

The next morning at school Tom was standing at the water fountain getting a drink, when Don punched him in the ribs and whispered, "Here comes your rival." Tom glanced up at Don to see which way Don was looking and in that brief look he saw

his friend's face flushed with anger.

Tom looked at the stalwart, handsome Fred, who was coming across the school yard toward them. Tom noticed that Fred looked sick, but he wasn't in any mood to sympathize with him. In fact, Tom was going to straighten things out then and there.

Fred spoke and started to walk past when he heard Tom's harsh words, "Just a minute, Fred. I want to talk to you!"

Fred wheeled about and met the gaze of Tom and Don. Their eyes were narrowed with anger. Tom stood like a statue—his jaws set, his fists clenched, his face gray and hard as flint.

Don punched Tom and snapped, "He's the guilty bird."

Tom snarled, "So you're my friend are you, Fred? What a dog!"

Fred wasn't afraid of any man and had no reason to be, because his frame of six feet was well stacked with muscles. Fred stood there speechless for a moment at such an outburst. Quietly Fred said, "Of course, I'm your friend."

Scarcely had he finished that statement, when Tom swung at him with all the fury his body could muster. Fred ducked and grabbed Tom around the waist. Tom twisted and tossed, but Fred's arms stayed clenched around him like iron bands.

Mr. Strunk, the superintendent, stepped around the edge of the building and saw the tussle. "Hey! What's going on there?" he called as he came rushing over to the boys. "You boys break it up!" he snapped. Fred loosened his hold and stepped back. His eyes were still on Tom. "What's



all this about?" asked Mr. Strunk angrily. Tom and Fred stood panting like lizzards, both still glaring at each other.

It was Don who broke the silence. "Tom and I were here minding our own business when Fred came up and jumped on Tom."

Fred dropped his head and was gazing at the ground when Mr. Strunk turned directly to him and said astonishingly, "I would have never thought it of you, Fred. We have already picked you as the best citizen of the school, but," he added remorsefully, "it looks as if we will have to pick someone else; furthermore, I will see that you don't get to play basketball tonight because of this tantrum."

They all stood there in silence for a few seconds. Fred cleared his throat and spoke in a clear respectful manner, "Is that all, Mr. Strunk?"

"I suppose so," Mr. Strunk answered, and with that the quartet slowly walked into the building.

The ballgame that night was with their rival school. For six years now, Macon had won over Springfield, and the latter had built up a jealous hatred for Macon. The tension of the coming game had the whole school in a dither. At noon, Tom motioned Don aside and said, "I didn't expect Mr. Strunk to bar Fred from the game tonight. I'm afraid we can't win it without him."

Don bit his lip, kicked the building lightly with the toe of his shoe and replied, "I didn't expect it either; but there's nothing we can do about it now, because if Strunk finds out that you jumped on Fred and I lied about

the matter, we will both be barred from the game. Our team will be worse off then than ever."

Tom shrugged his shoulders and sighed, "I guess you're right. We will have to make the best of it."

That night the gym was packed as usual. The game was fast and furious. Macon was trailing by two or three points all the first half. At the half, the scores stood: Springfield 35; Macon 32. The spectators were all wondering about Fred—where is he? Is the coach saving him until the last? In the corner by himself unnoticed by the crowd, Fred sat silently viewing the game. He squirmed, sweat, and bit his nails. He was getting sicker by the minute. How he hated to see Macon defeated. The rest of the game wore on until Fred saw that Macon's chance was gone. He placed his elbows on his knees, dropped his head down in his hands, and sat until the raging crowd had left the gym. Fred rose to his feet and looked for a long while at the scoreboard, which showed Springfield 57; Macon 50. He dropped his head and walked slowly out into the night. He left the gym with tears in his eyes and a lump in his throat, and as he trudged along he kept mumbling to himself, "My! What a nightmare! What a nightmare!"

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When Tom reached home, he was disgusted with himself because of the happenings of the day. He walked into the living room and threw himself on the divan. He sat there for about a half hour recalling the events that had taken place since the party.



## Trinidad Y.P. Report

He was startled by a voice right by him. "How did the ballgame come out, Huh?" He jumped and looked up. His mother was standing before him.

"Oh!" Tom mumbled, "we lost by seven points."

"I was afraid of that when I saw you sitting here so dejected. What happened? I thought you boys had as good a team this year as ever."

"We do!" Tom replied slowly, "but when our best player is off the court, it tells on us."

"I didn't know that Don is your best player."

"He's not. Who said anything about Don, anyway?"

"Well, he was the one who was going to be barred from the game because he didn't get his English theme retyped."

Tom leaned forward in the divan with his eyebrows lowered. He spoke distinctly, pausing between each word, "What's that again?"

"Last night when we were coming home from your Aunt Martha's, we noticed that the Strunks were home, so we stopped in for a few minutes to chat with them. While we were there, Fred came over to see Mr. Strunk. He wanted Mr. Strunk to let him re-type Don's paper so Don would be able to play in the ballgame tonight. Mr. Strunk gave him permission, so I felt sure Don would be in the game." Tom's mother stopped and viewed the expression on Tom's face. "What's the matter with you, Tom?"

*(Continued next week)*

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He who fears being conquered is sure of defeat.—*Napoleon.*

The young people's convention took place the third of July. The meeting opened with the singing of "Let the Lower Lights Be Burning" and "Dwelling in Beulah Land." Prayer was offered by the leader, Brother P. Weekes, after which Sister Stewart read the scripture reading from Hebrews 11:1-13. Verse six was chosen as the memory verse.

"If I Knew" was recited by Janet Registe and a quartet consisting of W. Sealey, O. Lindo, L. Redhead and A. Thomas sang "Jesus Lover of My Soul."

We were pleased to have the children from Morvant with us. They presented a program beginning with a solo and psalm by Lynn Farrel. A poem entitled "Must We" was given by Sylvester Balfour. The Story of Jonah was given by V. Farrel, the chairman of the group. They closed their part of the program with "I Am Happy" and "When He Cometh."

John Stewart sang a solo, "Love Divine" and this was followed with an article read by J. Weekes. Evelyn Stewart and June MacWilliams sang "Some of These Days." Sister M. Raybourne recited a psalm.

A talk was given by A. Hamlet and then a poem "My Mother" by Y. Pierre. John Raybourne and G. James sang a duet and then R. Paul sang "My Lord and I." Brother Registe, our sponsor, gave a talk.

H. Weekes gave a talk and we were then dismissed with prayer and by singing "Awake! Awake!" P. Richards gave the benediction.

—Muriel John



# A Big Load

Some thirty or forty years ago, during a season of religious meetings held in a certain town in the state of Maine, a man represented himself at the altar of prayer, as a seeker for salvation. He prayed earnestly, and had the ordinary marks of a sincere penitent, but all the praying and laboring seemed in vain, and the man went away unhappy and unsaved.

After a while he returned, and related a somewhat remarkable story. He said he had had a great deal of trouble. He had felt in his pockets, and they were full of wheat; and he had had a great sawmill log upon his shoulder; and a big haystack upon his back; but he had gotten rid of them all. He had been to the miller for whom he used to work tending his great mill, and confessed to him that when he worked for him he had a coat with large pockets, that he was accustomed to fill at night with grain, which he would carry home, emptying his pockets when he arrived there, and continuing to do so until he had stolen a bag of wheat, and then he would bring it to the mill and get it ground as others did. He confessed his roguery to the miller, and settled with him for his wheat, and so he got the wheat out of his pockets. He then went to a neighbor who had left a sawmill log near his house. This he had stolen and made way with. He paid the man the damage, and got the log off his back. Then there was a stack of hay which someone had attached for

debt, and after the sheriff had taken it in custody and receipted for it, he stole it and carried it away, leaving the sheriff to pay for the hay. He settled for the haystack, and got that load off his back, and came at last, rejoicing in the God and rock of his salvation. He was in earnest about the matter of eternal life, and would not halt or linger in the Heavenly course.

Some persons enter upon the path with less determination. They love the wages of unrighteousness, and cling to gains that they have acquired in their courses of sin and iniquity. It is vain for such persons to lift up their hands in prayer to God, while they are filled with unrighteous gains. He will not listen to their petitions. Multitudes would be glad to obtain salvation if they could do it without confessing their faults and making right the wrongs of which they have been guilty. But there is no royal road to the Kingdom of God. The new creation proves itself a Divine work, for nothing but the power of God can make an old man into a new man, a bad man into a good man, or a sinful man into a saint of the most high God.—*The Safeguard.*

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Feelings come and go, like light troops following the victory of the present; but principles, like troops of the line are undisturbed and stand fast.—*Richter.*

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Are we not what we eat and what we think?



# Poetic Gems

## PROSPECTING

Attached to love, hope never dies!  
Alone, deferred and sickened, sighs!  
Hope plans, and bright the prospects  
seem;  
Becoming brighter with the dream!

Hope sees desires in the mind  
Form gradually and then unwind!  
But hope misplaced, comes oft to be  
In transient things a tragedy!

The nectar of the gods might seem  
Fulfillment of a happy dream!  
But whoso drinks of nectar's draught,  
Will thirst again, before and aft!

All hopes and prospects planned apart  
From God are failures from the start!  
But plans are blessed, for good re-  
versed,  
When man consults his Maker first!  
—A. Irene Sampson in Gospel Herald.

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## NOTHING TO LIVE FOR

Nothing to live for. Soul, that can-  
not be,  
Though when hearts break the  
world seems emptiness.  
But unto thee I bring, in thy distress,  
A message born of love and  
sympathy;  
And may it prove, O soul, the golden  
key  
To all things beautiful and good,  
and bless  
Thy life, which looks to thee so com-  
fortless!  
This is the word, "Someone has  
need of thee."  
Someone—but who or where I do  
not know,

Knowest thou not? Then seek; make  
no delay!  
And thou shalt find, in land of sun  
and snow  
Who waits thee, little child or pil-  
grim gray;  
For since God keeps thee in this  
world below,  
Someone hath need of thee some-  
where today.

—Caroline Richardson in Christian  
and Missionary Alliance.

## BE CAREFUL WHAT YOU SAY

In speaking of a person's faults,  
Pray don't forget your own;  
Remember those with homes of glass  
Should seldom throw a stone.  
If we have nothing else to do  
But talk of those who sin,  
'Tis better we commence at home,  
And from that point begin.

We have no right to judge a man  
Until he's fairly tried;  
Should we not like this company,  
We know the world is wide.  
Some may have faults—and who has  
not?  
The old as well as young;  
Perhaps we may, for aught we know  
Have fifty to their one.

Then let us all, when we begin  
To slander friend or foe,  
Think of the harm one word may do  
To those we little know.  
Remember curses sometimes like  
Our chickens "roost at home";  
Don't speak of others' faults until  
We have none of our own.

—Joseph Kronthal (Sel.)



## Oklahoma Youth Rally

Theme: *Love (charity)*

The Oklahoma F.Y.C. rally of July 3 was held at Tahlequah, Oklahoma.

The morning service under the direction of Harry Krause was opened by singing "What a Friend," "I Am Thine O Lord," and "Standing on the Promises," led by Garlyn Brunson accompanied by Dorothy Whitten.

Harry Krause, Garlyn Brunson, and Bill Hinds sang "Hand in Hand With Jesus" and "You Can't Do Wrong and Get By." After "I'm Going That Way" was sung, Clyde Maher read the scripture reading, 1 Corinthians 13, and Elder O. T. Whitten led in prayer. Elder Ross Johnston delivered the morning message on "Charity." The closing song was "Love Lifted Me." J. Pierson dismissed with prayer.

The afternoon service under the direction of Harry Krause was opened by singing "Sunlight," "Take the Name of Jesus With You," and "Won't It Be Wonderful There," led by Joyce Adams accompanied by Mary Sue Grubis. J. C. Kanady read the Scripture reading, John 15:12-25 and Romans 13:8-10. Ronald Chandler led in prayer. "O I Want to See Him" was sung and the following program under the direction of Garlyn Brunson was presented:

A poem, "Don't Forget that Jesus Loves You," by Linda Kilgore. A poem, "Everlasting Love" by Mary Kanady. Jean Groce and Joyce Adams sang "Since His Love Found Me." A group from Tahlequah sang "My Lord Keeps a Record." Betty Kanady recited the poem, "Those I Love the Best."

A guitar-accordion duet by Bill Hinds and Joyce Brunson, "Sweet Hour of Prayer. They also sang "God Leads Us Along." Robert Hendershott, Kenneth Riggs and Kenneth Brunson sang "Everybody Ought to Know." A poem, "My Savior's Love," by LaFern Kanady and a poem, "Christ In the Poor" by Dorothy Whitten. A duet, "It Is Love" by Harry Krause and Garlyn Brunson.

Ronald Chandler and Mary Sue Grubis sang "Why Should He Love Me So?" The Duval children sang "Jesus Loves the Little Children." Joyce Adams gave the reading "A Pauper's Revenge."

After two instrumental trios by Harry Krause, Garlyn Brunson and Bill Hinds the program was continued by the Tahlequah group under the direction of Clyde W. Maher. "A Beautiful Life" was sung, and Leo Taylor led in prayer. "Love Lifted Me" was sung. Poems were given by Lucile Hinds, Ruby Maher, Clyde W. Maher, Jewell Holderby, Fannie Redfern and the Smith twins.

A question session was held with young people reading the answers from the Bible. "Fill My Way Everyday With Love" was sung and prayer by Harry Krause.

The congregation sang "Trust and Obey" and after prayer service and testimony service, "A Soul Winner For Jesus" was sung and Harry Krause dismissed with prayer.

We were very glad to have the following out-of-state visitors: Kenneth McCoy and Robert Walters from Conroe, Texas; Jean Groce from Stanberry, Missouri, Gene Mayhugh from Mesa, Arizona; Allan Burlison from the U. S. Navy in San Diego, California,



and Mickey McCoy from Dallas, Texas.

—Dorothy Whitten.

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## WATCH!

(Continued from page 4)

Before the Holy Spirit will fill our hearts, our hearts must be cleansed from sin. If our hearts are emptied of sin, then the indwelling of the Spirit of God is assured. "Be filled with the spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to God" (Eph. 5: 18, 19).

Our prayer should be:

*"Create within me a clean heart, O God; and renew a right spirit within me"* (Ps. 51:10).

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## FROM THE SALTY TANG

We are so much the victims of shallow moods, easy glum, easy glow. We are so given to a brand of discouragement that forgets God, or a brand of hope that ignores God. And neither of those moods is worth the effort. Neither is Christian. Neither is creative. Mondays, Wednesdays, and Fridays we munch over the headlines and feel our own pulse, and scan our own diggings, and grant all a pessimistic shudder. It is a barbarous jungle, it is a miserable outlook, it is a hopeless prospect. Surely, in these Monday moods of easy pessimism, Christ longs to step up to us right there and fairly shout at us. "Man, is your memory that short? Of course, it's a struggle. I always told you it would be. But there are right now great, good forces at work around you. There are redemptive facts and powers at

work within you. And what is really right is going to prosper, because it happens to be sponsored by Almighty God!"

—By F. B. Speakman (The Fleming H. Revell Company).

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## California Y.P. Report

The North Sacramento young people held their meeting on July 17, 1954. We opened the service by singing "Oh I Want to See Him," led by Philip Jarwin and accompanied by Marilyn Hughes. Alvin Brenneise offered prayer. Our scripture reading from Ephesians 5:1-10, was read by Dwain Bechthold.

A quartet consisting of Mary Sue Perry, Betty Jarwin, Dwain Bechthold and Edwin Lang sang "In My Heart There Rings a Melody." Keith Harlan then read the poem "Afterglow." Betty Jarwin and Brother Hansen sang "It Pays to Serve Jesus," and then Carolyn Thompson read the poem "A Blessing."

Some choruses were sung by the congregation and then Darryl Smith gave a reading. Marilyn Hughes sang the solo "The Glory of His Presence." "Let Our Service Be Our Praise," was read by Donald Brenneise. The duet, "I Will Pilot Thee," was sung by Mary Sue Perry and Betty Jarwin.

A sermonette was given by Elder Ivan Harlan, and was entitled "The Greatest Sword." The meeting was closed with the singing of the hymn, "His Way With Thee."

The officers for the next six months were chosen as follows: Overseer, Dwain Bechthold; Assistant overseer, Melvin Haeger.

—Marilyn Hughes, Sec'y.