



Vol. XIX, No. 34

Stanberry, Missouri

March 21, 1955

In His Hand

*"Lord, how can I a chosen vessel be,
To bear Thy Name to others far and near?
Those precious contents carried, Lord, by me,
An earthen vessel, frail and full of fear?
Lord, what if that weak vessel soon should break,
Leaving some one without a taste of Thee?"
But He made answer very tenderly:*

*"I know that thou art frail indeed to bear
The message I have put within thy soul,
But nothing that is handled with great care
Is broken, though it be a fragile bowl.*

*I chose thee not for any strength of thine,
But thou art in My hand, O child of Mine."*

—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.**

EDITORIAL

In gazing out of our window here at the office we get a warm happy feeling in our heart, because the feel of spring is in the air and nature itself seems to be coming to life—resurrecting from the dead. There is nothing so glorious to witness as spring in Missouri — of course there are other states which have the same blessing.

Indeed it is a blessing to see new life coming forth. Overhead we hear the cry of the geese as they wend their way northward to the lakes and rivers which become their summer home. The blades of green grass are shooting up through the brown, dead blades which have been covered by the winter's snows. Near the house the hyacinth's and tulips are pushing open the soil and sticking their inquisitive heads out to take in the warm sunshine. In the creek nearby, the sleeping

frogs are waking up and croaking their "song" to add to the feel and sound of spring. All of this makes a picture which you like to sit back and meditate upon in the quietness.

During our meditation upon this new life upon the earth we are made to think into the future—the future when God shall again raise those to life who have gone to rest before us. The spring-time here is only a small taste of that glorious resurrection when Jesus again makes His appearance on earth. When "the Sun [Jesus is "the light of the world"] of righteousness shall arise with healing [immortal health and life-giving] in his wings" (Mal. 4:1), we shall witness new life in all its splendor. Just as the old grass has withered and died in the fall and the new comes forth rich and green in the spring from the root, so shall the righteous spring forth from their graves where their corruptible bodies have decayed away to dust. They shall be made new like the new nature in the springtime.

How wonderful it will be to see some of the patriarchs and other Bible people whom we have read so much about. There will be the widow who fed Elijah, and Abraham, Isaac, Jacob, Joseph. . . There will be little Zacchaeus who had to climb a tree to see Jesus. How many of us would climb a tree to see the Lord? It will be interesting to talk with Job, who suffered for the Lord. Our little trials and sufferings are nothing compared to his.

Then, too, most of us have loved ones whom we would like to see in the Kingdom of God. Are we making an effort to live
(Continued on Page 16)

Walking in Light

By Vivian Hall

EARLY in the mornings many years ago, it was necessary for the farmer to carry a lantern when he went to the barn to milk his cows. Again in the winter evenings he had to carry it to get his chores done. If the son failed to get his woodbox filled before dark, he had to carry a lantern with which to light his path. As soon as dusk fell, mother lit the lamp to finish her tasks before bedtime.

Now we have electricity that we turn on with the flick of a switch. From the house, the farmer now flips a switch and the entire barnyard is lit up. He can go to the barn and milk without carrying a lantern. A switch just inside the barn door floods the barn with light, and Mr. Farmer does his chores without one hand holding a lantern. Everything can be done more quickly by using two hands. If sonny didn't get his chores done before dark, he, too, can get done, using both hands, and no lantern to hinder. Mother's day is much longer because she has good light to finish her tasks. That leaves less to do tomorrow, because she can do more today.

In the days of the lanterns the farmer and his family hurried through the day to get things done while there was still light with which to see. He dreaded darkness because he had to carry artificial light.

Have you ever stopped to consider your spiritual life in such

a way? While Jesus was here on earth with His disciples, He said to them, ". . . Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth" (John 12:35). He referred to Himself of course, for He is the light of the world. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

The disciples had Jesus to follow, and were instructed to walk in truth while He was yet with them, for He could instruct them while He was yet here. After He was gone they would have no more personal instruction.

We have the Bible—God's Word—to instruct us, and give us light. As long as we follow the instructions given us in the Bible we have the light of truth to guide our feet on the path of righteousness.

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). This is the condition in which we must be to receive the benefits of the blood of Christ.

And when we are in this condition, our path is as a shining light, and it gets brighter and brighter for us to see as the path leads us home to the kingdom. In other words, we receive more and more knowledge as we study in God's Word, and it becomes easier

and easier for us to understand.

Only those who have something to hide prefer the shadows. A thief does not steal in broad daylight, but waits until the gloom of darkness. He loves darkness more than light, and so he does not seek light because his deeds are evil. For this he will be condemned.

If one is really sincere, and seeking truth, he will come to the truth and do the will of God. "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:21).

The Word of God is the lamp to our feet to point out the path we should tread. But we must remain faithful and continue to follow truth all our lives. Just because we accept truth at one time, does not mean we have it all our lives. It is possible for us to slide back into darkness, and we must be ever careful that this does not happen.

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Hebrews 3:14).

Sympathy is the first great lesson which man should learn. It will be ill for him if he proceeds no farther; if his emotions are but excited to roll back on his heart, and to be fostered in luxurious quiet. But unless he learns to feel for things in which he has no personal interest, he can achieve nothing generous or noble.—*Talfourd*.

Give according to your means, or God will make your means according to your giving. — *John Hall*.



SHOOK - SUMMERHILL

Miss Joann Shook, daughter of Mr. and Mrs. John Shook, of Junction City, Oregon and Pfc. Ray Summerhill, son of Mr. and Mrs. Jack Summerhill of Susanville, California, were married on February 26, 1955 at the home of the bride's parents.

Mrs. Betty Smith, sister of the bride, and Pfc. Alvin Turner, close friend of the groom, attended the couple.

Marie Haffner sang "I Love You Truly," and "God Gave Me You," accompanied by Dorothy Haffner.

Elder M. W. Unzicker performed the ceremony.

Following the marriage rites, a shower was given for the newlyweds, and they received many useful gifts.

The couple left for Fort Lewis, Washington, where the groom is stationed.

May God bless these young people as they start their lives together for Him.

—Hazel Summerhill.

Elijah, a Prophet of God

By Marvin Keim, Midwest Student

ELIJAH, a Tishbite, an inhabitant of Gilead, appeared unto Ahab, King of Israel, and prophesied thus: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain three years, but according to my word" (1 Kings 17:2). As soon as Elijah had spoken these words, he disappeared, leaving Ahab in fury. What would you do if someone were to come to you predicting such a thing? You also would be aroused at such words, as was Ahab.

Elijah then had to flee, taking refuge near the brook Cherith, near the Jordan river in the wilderness. It was there that the Lord had ravens bring him meat and bread, and he drank water from the brook. It was not long until the brook, Cherith, went dry and Elijah had to search elsewhere for water.

Soon the word of the Lord came to Elijah to go to Zarepheth in Zidon and dwell there. It was there that a widow provided food and drink for him.

As Elijah came to the city, he met a woman gathering sticks. He was hungry, so he asked for some water and a morsel of bread. She told him that she had no bread, but only a little flour and oil just enough for one meal for her son and herself. But Elijah said, "If you will but bring me first, the Lord shall provide for thee. Thy barrel of flour and cruse of oil shall not fail, until

that day the Lord sends rain upon the earth." She went and did as Elijah had asked of her. She made a cake and brought it to him.

How many of us would have the faith this widow had, to take her last bit of flour and oil to make a cake for a complete stranger, and then if there were any left, bake something for herself and her boy? There was nothing selfish about her, for she trusted in the words of the stranger, Elijah. By so doing, the widow and her boy, as well as Elijah, ate from a small portion of flour and oil for a year.

We can parallel this in this day and age if we had but the faith of the widow. If a stranger should come to us to ask of us food, we should not hesitate to give him something to eat and have brotherly love. "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2). As Christians, we are to love our neighbors as ourselves, but how many of the so-called Christians are willing to give their lives for a stranger as the widow was for Elijah—the man of God?

Then, too, at the same time the woman, whom God had provided for through Elijah, seemingly turned against the prophet when her only son became ill—so ill that he died. She then accused Elijah, the man of God, of slaying her son, and that he was there to grieve her. We, too, grieve the Lord by seeking our

North Dakota

own pleasure rather than by doing what He commands us to do.

Elijah took the boy's body "And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again" (1 Kings 17:21).

The Lord heard Elijah's prayer, and the boy was restored once more. Think of how happy the mother must have been. Likewise, the Lord would rejoice in us too, if we would but use our lives in His service.

Through this we receive admonition to strive for the faith Elijah had—faith in God to bring the boy back to life as he did. God could then work miracles now just as He did in Elijah's time, but we must have the qualifications and faith—the true faith as Elijah possessed.

Therefore, if in our lives we have sinned against the Lord and have fallen short of the Word of God, we need only to call upon His name and acknowledge our sins and ask for forgiveness. "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee" (Psa. 86:5).

Thus, it is our duty to call upon the name of the Lord with faith as Elijah had and to be careful to walk in all righteousness and truth. The Lord could then use us as He did Elijah if He desired to do so. Let us be careful in every thing we do that it may be for the betterment of our Christian walk.

The most difficult thing in life is to know yourself.—*Thales*.

The Alfred young people held their program on January 29. Burnette Schlenker was the leader, and the meeting opened with the singing of "Take My Hand Precious Lord." Harry Schlenker read the Scripture reading and Gene Schlenker led in prayer.

Readings were given by Lillian Wagner, Roland Schlenker, Deloris Gohner, and Ilene Presler.

Poems were read by Darlene, Gordon, and Shirley Schlenker and Allen Presler. A piano solo was played by Patricia Schlenker.

Laura Schlenker and Karolyn Otto sang a duet number, and two songs were sung by the choir. Martha Schlenker sang a solo. An instrumental number was played by the orchestra.

Duets were sung by Ilene and Allen Presler, and Laura Moldenhauer and Judy Gohner. A number was sung by the mixed quartet.

The congregation sang a closing song and Elder Harvey Otto gave the benediction.

Elder Otto gave a short sermon and then some testimonies were given. Gene Schlenker dismissed this part of the service with prayer.

The program was given at the Crippled Children's Home in Jamestown, and was a blessing to them as well as to us.

—Burnette Schlenker.

"Therefore being justified by faith, we have peace with God though our Lord Jesus Christ: by whom also we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God."—Romans 5:1, 2.

Laura Gets Acquainted

"Laura Anderson, would you mind telling me exactly what you're doing there huddled over those books on a wonderful evening like this?" Isabelle's voice had a bit of a superior tone.

Laura looked up with a slow smile. "It'll probably come as a shock to you, but I'm studying my Sabbath School lesson."

Isabelle threw her arms up in despair. "An evening like this and she's studying her Sabbath School lesson! Honestly, you need your head examined. Why pick a night like this? Is it part of your martyrdom?"

"Oh, Isabelle," Laura laughed softly at her cousin, "such extravagance. Every evening is a beautiful evening here in the summertime. That's why I always enjoy my visits so much. But it's also the reason I put aside a certain time to study. If I didn't I'd never get it done."

"Well, put it away for right now, because Tom and Edward are coming over to take us out for a soda."

"Sorry, Girl, you should have asked me before you accepted. I'm not going." Laura's voice was firm.

"Should have asked you! I didn't dream you wouldn't go, and anyway I wouldn't have refused Tom. He's—well, you know how I feel about Tom. And it's only since you came that he's been calling me. Besides, you admitted to me the other night that you'd like to know Edward a little better. Now's your chance."

Edward was the new boy at

Isabelle's church, and he had seemed very nice. For a moment Laura considered pushing her studying aside. Then she shook her head. "No, thank you. Isabelle. You see, I've found that the most interesting and attractive things present themselves whenever I decide to study my Sabbath school lesson. So I made myself a little rule. Once I start, I don't stop until I've finished."

"A fanatic!" Isabelle declared. "Under our very roof! When did this strange thing come over you?"

"Do you really want to know, or is your question just more sarcasm?" Laura inquired evenly.

"Well, I guess it was sarcasm," Isabelle admitted. "But I'm willing to listen if you want to tell me."

"Okay, I'll tell you! About six months ago a missionary from India came to our church. She had a young Indian girl named Shanti with her. I invited Shanti to spend a few days with me and before it was over I'd learned a few things. Shanti had only been a Christian for five years, but her knowledge of the Bible was amazing. She not only read it daily, but she studied it and loved it. By the time she went I was thoroughly ashamed. I'd been going to Sabbath School all my life. I was from a Christian home, but I really knew very little about the Bible. I'd hardly read it or paid any attention to the Sabbath School lessons. It was then that I realized how foolish I'd been,

(Continued on page 10)

TEEN



Wheels

A formalist is a grindstone—he goes around and around but never gets anywhere. He's hard and set and gritty and cold, but he makes a good thing to sharpen on.

A fanatic is a pinwheel—he goes round and round and makes lots of fuss and noise and fireworks, but he gets nowhere, and soon fizzles out. He's so light you can hang him on a pin, and when he's fizzled he's the deadiest thing imaginable. But he *did* make a pretty light.

A real Christian is the wheel on an automobile. He goes round and round, too, but he gets somewhere. He's fastened to something solid and, though he carries a load of loads, he covers some ground. He goes through mud, dust, sand, fire, and water, up hill and down dale, over ruts and on the pavement, but he keeps going. And if he has to stand still for a while, he at last stays on the axel, and is ready to go when it's time. Everywhere he goes, he takes somebody with him, and when he's finally taken off and laid away, he has not only the joy of having lived a full, rich life himself, but the rich memory of a life of service.—*Free Methodist*.

It's Your Guess

- 1—Another name for Peter—
Andrew, Barjona, Zebedee
- 2—A Bible city—
Syracuse, Malta,
Constantinople
- 3—The son of Zachariah—
Paul, Timothy, John
- 4—A tower which was part of
the walls of Jerusalem—
Hananeel, Horeb, Hamom-gog
- 5—The Apostle Thomas' surname
Alpheus, Nathaniel,
Didymus
6. A city of the Amorites which
was destroyed following the
death of the king—
Nazareth, Lachish, Joppa
- 7—An inquisitive Pharisee—
Nicodemus, Matthew, Paul
- 8—The last letter of the Greek
alphabet—
Ora, Omar, Omega
- 9—The city where Elymas was
struck blind—
Salamis, Paphos, Papyrus
- 10—Number of precious stones in
the priest's breastplate—
three, seven, twelve

* * *

Answers to IT'S YOUR GUESS

1. Barjona, 2. Syracuse, 3. John, 4. Hananeel, 5. Didymus, 6. Lachish, 7. Nicodemus, 8. Omega, 9. Paphos, 10. twelve.



TALK

Texas Y. P. Report

The Three Rivers young people held their regular meeting on February 26. The leader was Johnny Smith and the theme of the program was "Faith."

The leader opened the meeting with congregational singing. They were accompanied by Carolyn Rickinson at the piano. Wayne Rickinson read the Scripture reading from Hebrews 11:1-10, and Melvin Sweet lead in prayer.

Readings were given by the following: Maba Gene Smith, Herman Rathke, Woodie Harrod, Louise Hicks and Wilma Jane Rathke.

Poems were given by: Haven Harrod, Lyndon Hicks, Johnny Smith and Charles Samford.

Sister W. Samford and Leota Rathke sang "Take My Hand Precious Lord."

Melvin Sweet gave a talk concerning the young people. The closing song was "Love Divine," and Wilma Jane Rathke dismissed the meeting with prayer.

—Johnny Smith.

DID YOU KNOW that mallows was a shrubby saline plant, the young tops of which were sometimes used for food like spinach? Some species of mallows are still eaten in Arabia and Palestine.

TERMITES LOVE DARKNESS

Termites, or white ants, have a strange appetite. They just love wood, paper, and leather. But they never work in the light. They build little mud tunnels through the cane matting on the floor to furniture, shoes, or books, and then eat everything on the inside, leaving just a thin shell outside. A table collapses unexpectedly because the termites have eaten the inside right out leaving the legs hollow. You pick up a book and it crumbles in your hand.

Sin usually doesn't show on the outside at first, but it devours what is good inside. For instance, there are certain books Mom and Dad don't want you to read. They're bad and you know it, but you hide them and read them secretly, instead of good books. What will happen? They will eat up the good things—your good thoughts and habits.

When termites work we can't see them. A tree will look lovely and green and then, all at once, turn brown inside. That is what sin does: destroys us on the inside.

The Lord Jesus died to take away sin. If we accept Him as our Savior He will cleanse our hearts and help us turn from sinning."

—Exchange.

LAURA GETS ACQUAINTED

(Continued from page 7)

and how much time I'd been wasting. Why, Isabelle, it's our privilege to study the greatest Book in the world. A Book that can teach us more than any other. So, I made myself some rules about studying and with the Lord's help I mean to keep them."

"Humph!" Isabelle said, but distain was not very convincing. "Well, let me tell you, the boys won't like it. They'll think you're just trying to be super-spiritual or something. They like to go out and have fun. You'll end up being an old maid." Isabelle was frankly agitated.

"There's plenty of time to have fun after I've studied," Laura said soothingly. "But don't let my studying upset you so much. You go on out with the boys and have fun."

"You'll be sorry, wait and see! Oh! — er — there's the doorbell." Isabelle hurried to the door.

"Hi, there!" Laura could hear Isabelle gaily greeting the boys.

"Hi! Where's Laura?" It was Edward's voice.

"Oh, she's — well — she's not going."

"Not going?" Why?"

"It seems she thinks it's more important to study her Sabbath School lesson." Isabelle suppressed a giggle.

"No kiddin'!"

"Well, what's the big idea?" Tom demanded to know.

"Oh, it's something about how she realizes she's been wasting time not studying the Bible and stuff like that. She's right here, I'll let her tell you."

Laura looked up from the table and smiled as Isabelle led the

boys into the dining room.

"Young woman, would you mind telling me what this is all about?" Edward asked with mock sternness.

"I'd be delighted," Laura replied easily and proceeded to tell her story.

Edward's face was a little pink by the time she'd finished. He looked at Isabelle for a moment. "What do you think of all this?" he asked.

"It's not for me," Isabelle answered quickly. "Personally I'm all for going after that soda right this minute."

"That's the way I feel about it, too," Edward agreed. "Sabbath School is all right for Sabbath morning, but let's not take it too seriously. Come on, Laura, don't spoil the evening. Tom and I have been looking forward to going out all day, haven't we, Tom?"

Laura felt a pang of disappointment. She was getting better acquainted with Edward all right. Edward and Isabelle were waiting for Tom's answer. Tom was looking very serious.

"Yes, we were, but now Laura has really given me something to think about. It seems to me that she has the right idea. Why don't we all stay here and study? We can have a soda later."

"Well!" Isabelle was furious, "you can stay here if you want to let that little religious snob lead you around by the nose, but you can count me out! Are you coming, Edward?"

Edward hesitated a moment. "Tom—er . . ." he began lamely, but he didn't finish. Tom was pulling a chair up to the table beside Laura. "Guess we're out of our element here," Edward said to Isabelle. "Come on, let's go."

He and Isabelle left the room together slamming the door behind them.

Tom turned to Laura and grinned. "Hummm," he sighed looking around the room with satisfaction. "When the atmosphere warms up a bit in here, I think we're going to have a very pleasant evening. Oops! I just remembered, I didn't even ask you if I might stay."

"It's okay if you're serious about this. I really mean to study, you know." Laura explained with a smile.

"You convinced me the first time," Tom assured her. "I'll admit it amazed me for a moment, but I think you're on the right track."

—Ellis Martin in HiCall (adapted).

DOES STYLE CORRUPT MORALS?

(The following is taken from a religious magazine printed in Africa for the people of Africa. We believe the opinion found here on this subject will be of interest to our readers.)

DEAR IYALODE: Since the *African Challenge* does not carry cigarette and liquor advertisements, what is your opinion about women's clothes? Don't you believe that certain styles of women's clothes corrupt the morals of the country?

The question of clothes—or the lack of it—is important to our people. Only recently one government has passed a ruling making nudity in a certain area illegal.

African women have been endowed with a grace which is common to Eastern peoples. Their

style of apparel has naturally come from this inborn grace. European clothes, on the other hand, are designed more for freedom of movement in work and play, or sometimes only for *show*.

The secret of being well-dressed is to be moderate—to be *in* style but not *ahead* of style. It is very encouraging to see the good taste of our African women, both in their own tribal styles and in what they have adopted from European fashions.

It is to be hoped that as women return from overseas and design clothing, they will continue with this good taste; then our styles will not be a means of corrupting morals.

Undoubtedly style has corrupted morals in other countries, even as nudity has done in certain sections of Africa. In every country you will find ill-bred women who try to attract attention to themselves through clothes or other means, in order to lure the unwary.

Women are coming into their rightful place in Africa; let us therefore be careful how we lead the future womanhood of the country.

As to the question of cigarettes, it is significant how few African women smoke. It would be wonderful if the same could be said of drinking alcoholic drinks. Women should consider what is good for their health and the health of their children before they indulge in a habit as costly and harmful as this.

Cigarettes and liquor defile the body—which is "the temple of the Holy Spirit."

Christian women should help to keep moral standards high. This

means carefulness in dress, manners, habits, and anything else which might influence the morals of others.

Dress neatly and in general style, but do not be extreme, attracting attention to yourself. Develop a personality dominated by love and consideration for others; then dress to fit such a personality.

"The ornament of a meek and quiet spirit . . . is in the sight of God of great price" (I Peter 3:4).

—*The African Challenge*

A LETTER OF INTEREST

(The following is a portion of a letter written to a certain newspaper concerning a statement in the "Religious Question Box." Names will be omitted for obvious reasons. Also a portion of the reply from the editor of that newspaper will be given too.)

"Gentlemen:

"In reference to 'Religious Question Box' in the . . . of February 19, 1955, I would like to make the following comment: The last sentence in answer to the first question states: 'The . . . take the Bible as the sole rule of faith and practice.'

"In due respect to the . . . , who teach a high standard of Christian conduct, I desire to pass on some information which should be of interest to all of the . . . readers who take note of the 'Religious Question Box.'

"First, may I hasten to say that I do not believe that the . . . is responsible for this statement under consideration since it is credited to 'Religious News Service.'

"I do not doubt but that said statement came from some authority of the . . . Church, and that they would like to have the public believe that it is altogether the facts of the matter. However, it is a fact that during many years of the early history of the . . . Church they had a living prophethood by the name of . . . , who passed away about forty years ago. She is accredited with having written many books. Some of these books are known as 'Testimonies.' Her writings are considered 'the spirit of prophecy' (Rev. 10:19), and they teach that they were written under the inspiration of the Spirit of God, 'the same as were the messages of the prophets of old.' They compare her to Samuel, Jeremiah and John the Baptist in this respect, and say, 'so we believe that . . . was a prophet to the Church of Christ today' (See R. & H., Oct. 4, 1928). I have never known of anyone ever being admitted into fellowship of the . . . church who would firmly deny that . . . was a true prophethood.

"With these facts in mind let those who are concerned evaluate the statement that . . . 'take the Bible as the sole rule of faith and practice.'

"Sincerely,

L. L. Christenson"

The editor of the Newspaper replied in part as follows:

" . . . I might agree with you 100 per cent in your statement that the . . . are wrong in their statement that they take the Bible as the sole rule of faith and prac-

(Continued on page 16)

MIDWEST SIDELIGHTS

The sun has been shining very brightly the last few days; therefore the students have been feeling a little of the "Spring fever." It is wonderful to feel the warm breezes after having blizzards and storms the past few months.

The county roads are beginning to dry out, and traffic can again move around. For several days Brothers Marrs and Heavilin had to take the tractor in and out of their place. The road would have made a good duck pond. They have dragged it into good shape now, so all of you feel free to stop in and visit them.

Along with spring came various activities here at *Midwest*. One gets the urge to walk out into God's wonderland to see the miracles of spring. There are few things more wonderful than the budding of the trees, the springing forth of the flowers, the rippling of the swollen brooks, and the fresh odor emitted by the wind-blown fields.

Another thing we have noticed is that the students like to use the front and side steps as places to study. After being bound into the classrooms for four months, it feels good to sit in the sun and to study your lessons out-of-doors. If you can visualize Haskell, Le-Roy, and perhaps Nelson and Loren, sitting on the side steps with their Greek books in their hands, asking each other questions concerning the use of participles and infinitives, you would have a pretty good picture of a midday scene at *Midwest*.

As I type this little glimpse of *Midwest* several of the students are gathered around the piano in the classroom practicing conducting. That class is perhaps one of the busiest classes just now. Each student must practice several times a week besides his regular class instruction period. It is also one of the most enjoyable classes. If you have ever been interested in just how well you can keep time, try conducting and you will find out quickly that perhaps you don't know as much about timing as you thought you did. It isn't a snap course.

Midwesterners are working hard on their yearbook. The photographer has been here the last few days taking pictures of the students, faculty, building, and so forth. The students have been thinking of several things they would like to include in the yearbook. Plans are shaping up quite well towards the make-up of the book.

If you have not submitted your idea for a name for the book, or if we have not received your order, please contact us immediately. Also, you ministers who received letters from the finance and sales committee, please send us your answer to our proposition immediately. A lot depends on you.

Sister Grantham was in the office yesterday just after the photographer brought the pictures of the faculty. She picked the pictures up, scanned them, held

(Continued on page 16)

Poetic Gems

TILL HE COME

In the busy street,
In the crowded mart,
If a friend you meet,
If a friend depart,
Take the sweet remembrance ever,
Nothing from the Lord can sever.

In the pilgrim way
Where the thorns grow fast,
When the summer day,
Turns to winter's blast,
Lean upon the Lord who leadeth,
He the Priest who intercedeth.

In the courts of love
Where the holy tread,
Sunshine from above
Streaming o'er your head,
Raise your voice the Savior praising,
Sweetly sing His grace amazing.

In the upper room
Where the Lord saith, "Peace,"
Victor o'er the tomb
Bondmen to release,
Theme of Heavenly contemplation,
Spirit-taught your adoration.

Let your words be few,
Let your heart be pure,
What is pure and true
Can alone endure.
In His presence lowly bowing,
Naught of sin nor self allowing.

Till the Master come
In the golden dawn,
Think that there are some
Who in darkness mourn.
Go then to these last ones straying;
And the Savior's call obeying,
Bid them come without delaying.

—L. R. in Scripture Truth

WHAT IS YOUR LIFE

Your life is not yours
To live and control;
But belongs to the Master;
His way is your goal.

You must follow His lead,
And bow to His will;
His way is the right way,
No other can fill.

Surrender your life
And give Him your best;
He suffered and died
That you might be blest.

Go into the world
And win souls for Him;
He gave you His all
To save you from sin.

"Come tame me, dear Lord;
I'll follow you alway";
This should be your prayer
At the close of the day.
—Marie Lewis in Christian Beacon.

* * *

THE INN

My heart is an inn.
At the door—the unborn Christ.
The house is full!
Refuse this Royal Guest?
Never! Room must be made!
Travelers, transients, strangers
all, GO!
Christ is born,—not in a stranger's
stable—
Christ is born in the inn — my
heart.—Sel.

Bible Home Study Course

For

Faithful Youth Challengers

LESSON 8.

Subject: "BEHOLD THE LAMB OF GOD!"

- 1—Where was Jesus born? (a) Who was king then? Matt. 2:1; Luke 2:1, 4, 7. (b) What did the angel call Jesus? Luke 2:11. (c) What does Matthew 1:21 say He was to be named? What does that name mean? (See center column reference.)
- 2—What did the wise men consider Jesus to be? Matthew 2:2. (a) Why was Herod troubled? What did he do first? Matt. 2:3, 4, 8. (b) What then did Herod do? Verse 16. (c) What prophecy did this fulfill? Find your answer in Jeremiah 31.
- 3—List the important things said of Jesus as He grew up, as found in Luke 1:80; 2:40, 51, 52.
- 4—What did John call Jesus as he introduced Him to the people? John 1:36. (a) Why was He so called? Verse 29.
- 5—What is Christ called in 1 Cor. 5:7? (a) Briefly tell how the passover lamb saved Israel when in Egypt. See Exodus 12.
- 6—Read Genesis 22:1-13 and briefly give the main points in the story here showing how it is like John 3:16.
- 7—What then did Jesus do that we may be sanctified? Heb. 10:10, 12. (a) Give the meaning of "sanctified." (b) What is the only thing that can bring remission of sins? Hebrews 9:22. (c) What is the essence in Christ's death that blots out sin? Heb. 9:12, 14; 1 John 1:7; Rev. 1:5; Rom. 5:9; Eph. 2:13.
- 8—Read 1 Peter 1:18. Explain "redeemed." What does Peter say we were redeemed by? Verse 19.
- 9—In John 10:10 what did Jesus say the good shepherd gives for His sheep? (a) Read Lev. 17:11; 1 Cor. 11:24, 25, and give the three things Jesus gave to save sinners? (b) Explain "atonement." (c) When was the atonement made? Rom. 5:11.
- 10—Did Jesus come into the world made like an angel? Why or Why not? Heb. 2:9, 16; 7:14; also 4:15; (a) What are the two terms describing Jesus giving Himself for our sins, as found in Heb. 10:12, 14?
- 11—What union is mentioned in Revelation 19:7, 8, and how is it possible for us to be there? Consider Matt. 22:11-13.

Send your lessons and postage to **Herald and Call, Stanberry, Mo.**

(Continued from page 2)

our lives so that we shall be there with them?

The spring of the year is the time to think seriously about the things of God, when new life is brought so vividly before us. We hope you shall do a little meditating some quiet evening at dusk when the last rays of the sunset are painting the sky in brilliant colors.

MIDWEST SIDELIGHTS

(Continued from page 13)

them up in a line, and said to Brother Heavilin: "If they publish this row of pictures we won't have any students next year." We had a good laugh about it; but really, they aren't that bad. Nor do we believe that the faculty is that bad. (Of course I can't express an unbiased opinion since I am a member of the faculty.)

We have been well pleased with the request for information that we have received the past month or two concerning the school. We are always glad to hear from you, and we will try to answer just as soon as we can. We are rather busy most of the time, but we will try to answer your inquiries just as soon as possible. Write us if you desire any type of information concerning the college. Just address your letter to: Midwest Bible College, Box 86, Stanberry, Missouri.

Pray for us that we may be profitable workers in the Lord's vineyard. We will remember you.

—Paul Heavilin, Instructor.

(Continued from page 12)

tice. But let any religious denomination make any profession of faith it pleases. . . ."

One of the main claims of Protestantism is that it stands on the Bible and the Bible only. The church which Protestants oppose openly and freely admits in its claims that it takes the Bible and something else—tradition. It does not try to cover up this fact. How much of the Bible it takes is another matter.

There are a number of other churches which take the Bible and something else. Some claim to have a real prophet; some lay hold on some special books which they take along with the Bible as of great importance, but they do not cover up in this matter. Why should any people want to make public claims which tend to hide their "sacred" books or "prophet"?

May we all stand unshamed and fearlessly for what we believe, and may God help us to live up to that profession.

Tradition, as held by the Romanists, is subordinate to Scripture and dependent on it, about as some parasite plants are on the tree that supports them. The former clings to the latter, and rests upon it; then gradually overspread, it with their own foliage, till, by little and little, they weaken, and then smother it.

—*Whately.*

Think all you speak, but speak not all you think. Thoughts are your own; your words are so no more.—*Delaney.*