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Stanberry, Missouri

May 6, 1957

The Reliable Man

*Here's to the steadfast, reliable man,
The man with the tongue that's true,
Who won't promise to do any more than he can,
But who'll do what he says he'll do.
He may not be clever, he's often quite blunt,
Without either polish or air;
But, though it's not in him to "put up a front,"
When you need him, he's always there.
So here's to the man on whom one can rely,
And here's to his lasting success!
May his species continue to multiply,
And his shadow never grow less!*

—Canton Christian.

Christian Youth Herald and Gospel Call

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FROM YOUR EDITOR

The week of May 5 to 12 is designated as National Family Week. During that week special emphasis is being placed on the home and family. Everything that goes toward keeping a family and home together will be especially stressed. No doubt there will be programs on the radio and television which will play a large part in emphasizing the importance of the family. But we wonder how many of the programs will stress the importance of religion in the home. We are hoping that they will, but keeping our fingers crossed until they do. Religion is by far the most important factor in making the family what it should be.

We have at times noticed little mottoes of a religious nature in various homes from time to time. One which especially drew our attention is the little motto which says, "Christ is the head of this home. The silent listener to every conversation. The unseen guest at every meal." That little motto has a lot of meaning in those few words, but we sometimes wonder how much weight they carry with them. Are we positively sure when we have

that little motto hanging on our wall that we are living to the fullest extent the words written thereon! Is Christ really the head of our home? Do we make Him our partner in all our plans? Do we include Him in our conversation, so that we find ourselves saying only those things we would want His ears to hear should He suddenly make Himself visible in our midst?

Without the home there would be no society, and out of that home can spring forth good or evil. From a home where religion is taught and practiced, there is a potential for much good to radiate therefrom. But from a home where religion is scoffed at, there is a potential for much evil. We do not want our homes to be where evil will take root.

Even the best of homes have problems. The little difficulties which arise in a Christian home can be easily taken care of by presenting them to a loving God who makes all things "work together for good," to those who love Him. An unchristian home does not seek God for advice and, therefore, its problems may become very bitter trials.

Young people can play a big part in the home by being attentive to the good admonition given to them by loving parents who are concerned about them and their welfare. They may also help out in the home by helping to guide the younger children into the right way that they have chosen to walk. By the lives that we live daily in our homes we can present Christ to others. Let us help out National Family Week by putting Christ at the head of, and into the family more than ever before.

— H & C —

When a man has not a good reason for doing a thing, he has one good reason for letting it alone.

—Thomas Scott.

Dare They Investigate?

By L. L. Christenson

For a number of years the Knights of Columbus have been advertising in various papers and magazines, free literature about the Roman Catholic Church. These ads are carefully worded and aim to appeal to reason and investigation of their claims and doctrines. In attempting to show that they are the true church, they do not omit their claim of being the oldest church, and that they have 400 million members, as some of their evidence.

I have the tract, "Why the Catholic Church Says Investigate." One page deals directly with the subject, and the rest of the tract takes up various points it is felt are misunderstood. Not *once* is the reader urged to compare their doctrines with the Bible to see if they are right. Not *once* is the reader asked to investigate history and see what record they have left over the centuries (including the Dark Ages). Neither are catholics urged to hold Bible studies with protestants, but we challenge them to do so. They are the ones who dare not investigate! Ask them to investigate along with you and see what kind of response such a suggestion will receive!

Note this statement on page one of said tract: "It is hardly reasonable to believe that 25 millions of Americans would remain in the Catholic Church if the rumors circulated against the Church are true." If this is logical reasoning, how about the tens of millions of Communists? Does the large number of adherents to Communism prove that it is superior to other forms of government?

Possibly many of us would be sur-

prised to know the percentage of protestants who actually know fewer facts about the Roman Catholic Church than they think they do, and wouldn't come out with a high score on a questionnaire on the doctrines of this church. In this article, we, too, shall appeal to reason as we present several points that may be revealing to some of our readers.

One thing that all protestants should be very careful about is that whenever they speak about the Catholic Church, or any others with whom they do not agree, be sure they know what they are talking about so as to be certain the truth is being told. There are many sincere catholics, and one lie about them will do much harm. While they do not agree with us on many facts about their church, and feel that we misunderstand their doctrines, we feel that the vast majority of them are kept in darkness and are warned against protestantism and, therefore, seldom do we find one catholic who will, or shall I say dare, to investigate? Informed protestants are glad for the opportunity to discuss doctrine with them from the Bible. We feel that while they may know considerable of what their church teaches, they know very little of what the *Bible* says, and they conclude that after all the church—theirs—must be the interpreter. Consequently they are not left to think for themselves. If they urge their members to study the Bible, it is news to us. Prayer books and catechisms seem to be more in order.

Let us now consider some quota-

tions from a Catholic Catechism, Baltimore Series No. 3. On page 105 we read: "By the infallibility of the church I mean that the church cannot err when it teaches a doctrine of faith or morals."

Before comment, on page 112 we note: "The Church finds the revealed truths it is bound to teach in the Holy Scriptures and revealed traditions."

Furthermore, "We ourselves *need not* seek in the Scriptures and traditions for what we believe. God has appointed the Church to be our guide to salvation and we must accept its teachings as our infallible rule of faith.

"The Church finds the revealed traditions in the decrees of its councils; in its books of worship; in its paintings and inscriptions on tombs and monuments; in the lives of saints; and the writings of its Fathers, and in its own history."

Outside of the Scriptures, what a source from which to find *infallible* (?) truths!

What do you suppose Paul meant when he said, ". . . yea, let *God* be true, but every man a liar. . ." (Rom. 3:4)? In other words the Word of God *alone* must be our authority. And we do not believe that the interpretation of the Bible must be left up to any "Fathers" or any "Council" as being infallible.

Jesus warned against the traditions of men (no matter who they may claim to be). He said: "But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9). These were so-called religious commandments, but even at that they were of no value—good as they appeared to some.

Paul made it clear to us in 2 Timothy 3 that the *Bible alone* is all we need by way of authority and doctrine. ". . . thou hast known the holy scriptures, which are able to make thee wise unto salvation. . . . All scripture . . . is profitable for doctrine, for reproof, for correction,

for instruction in righteousness: that the man of God may be perfect [complete, or not lacking], thoroughly furnished unto ALL good works" (verses 15-17).

Now note how the Catholic Church contradicts this. Quoting from page 113: ". . . we show that the Holy Scriptures *alone could not be* our guide to salvation. . . ."

We might also ask, since said catechism says, "The Apostles left us a creed that all who wish to become Christians might have a standard of the truths they must know and believe BEFORE receiving baptism," why do they fail to practice their own teaching by sprinkling infants (erroneously calling it baptism)? Infants do not and cannot know what the church teaches.

Let us ask another question: Why does the Catholic Catechism, in dealing with the Ten Commandments, omit the second commandment, and divide the last commandment into two? Doesn't this show that this church puts itself above the Bible?

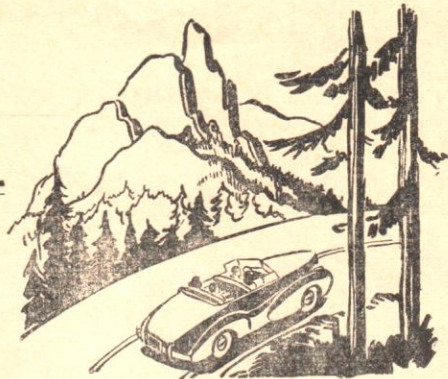
Through Moses, God said: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command thee" (Deut. 4:2).

On page 273 we note these words: "The first commandment . . . does not forbid the making of them [images] to put us in mind of Jesus Christ, His Blessed Mother, and the saints."

However, Deuteronomy 4:15, 16, reads as follows: "Take ye therefore good heed unto yourselves; for ye saw *no manner of similitude* on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image. . . ."

Catholics say they do not worship images which they have and which they bow before, but that images

(Continued on page 6)



Conditions

By Mary Holbert

SUMMER time is vacation time, and thousands on vacation through the highways. Jim and Maureen are among this throng. They had saved money all year for this special trip. Where were they headed? Why, of course! The Queen City of the Rockies, the Mile-High City! Denver, Colorado, home of the church headquarters! Probably that wasn't so important to other people, but to Jim and Maureen, "home of the church headquarters" meant a lot. The big General Conference camp meeting was convening in Denver, this summer and Jim and Maureen were headed that way to attend the Conference. They didn't get to attend the last one, so since that time they had saved money and planned their vacation time in order to get to go.

Jim and Maureen lived in Maine so the trip to Denver took time. It took them over many, many highways. Maureen kept a journal. In it went all things—expenses, interesting things they saw, but especially ideas for articles and write-ups for the church papers. Maureen wrote articles and had done so for years, so it was second nature to look for ideas. Maureen laughingly admitted that she had started writing at a very young age. Then she'd tell you her first contributions were letters to the *Sabbath School Mis-*

sionary paper. Jim encouraged his wife to write. He admitted that he couldn't write a very satisfactory letter, but thought perhaps it was because he had not known about that *Missionary* paper when he was young. That is Jim's little joke, but seriously Jim was proud of Maureen and helped her formulate new ideas into interesting manuscript any time he could.

Jim broke the silence, "Reen, do you notice how difficult it is to stay on this ribbon of road?"

Maureen looked up, "Why? It is as straight as an arrow."

Jim stopped the car right on the road since there was no traffic, and said, "Here, drive awhile." Maureen slid under the wheel and took off. "I get the point, Jim," grinned Maureen, "it is straight and narrow, and is not easy to stay on the concrete." She had already hit the berm a couple of times, but without mishap. "Makes me think," smiled Maureen, "of the scripture about the strait and narrow, and the broad road. However, I realize that the word "strait" in the Bible is not the same as s-t-r-a-i-g-h-t." As she spoke, road construction signs loomed ahead. "You take over, Jim. I don't take pleasure in driving on a detour."

Jim again took the wheel. Before long the detour was passed and a broad, straight, new concrete high-

THE NINETY AND NINE

way stretched ahead. "My, this is a good road; makes driving easy," mentioned Jim casually.

Maureen grinned, "I get it." She wrote the idea down in her journal. Yes, the parallel was there. Matthew 1:13, 14, says, "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."

This narrow road to life requires constant vigilance on the part of the travelers in order to stay on it, just as this narrow concrete highway requires the vigilant attention of its travelers. A Christian can never sit back and relax, for he has an enemy waiting to pounce. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).

No wonder more people traveled the broad road, the one so easy to follow. In fact, the devil is anxious to have people travel the broad road to destruction, so he makes it easy to travel.

Maureen paused in her writing. "That's enough for now," she said to herself, and changed the direction of her thoughts to the General Conference meeting. How right was the admonition in Hebrews 10:25, ran Maureen's thoughts, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

"Yes," mused Maureen, "these meetings are a big help to Christian morale. To meet with others of like faith gives new courage to face problems with faith and added incentive to press on toward the mark of the high calling in Christ Jesus."

— H & C —

The heart gets weary, but never gets old.—*Dickens*.

There were ninety and nine that safely lay

In the shelter of the fold.

But one was out on the hills away,

Far off from the gates of gold.

Away on the mountains wild and bare,

Away from the tender Shepherd's care.

The world, perhaps, will never see again evangelistic meetings like those conducted sixty or seventy years ago by Moody and Sankey. The two men whose soul-winning campaigns became famous were ideal teammates. Mr. Moody could not sing a note, but he was a great preacher and, at the close of every sermon, Mr. Sankey, the singer, backed up the message of the hour with a winning song.

One day in 1874 while the two were conducting evangelistic meetings at the Free Assembly Hall in Edinburgh, Scotland, Mr. Moody preached an eloquent sermon on "The Good Shepherd." When he had finished he asked Sankey to close that service with an appropriate gospel song message.

For a moment Sankey was taken aback. He could not think of any solo that would fit the occasion. Then he remembered a little poem that he had clipped from an obscure column of an English newspaper, while traveling on a train several days before. He had stuffed the poem into his pocket intending — when he had time — to write a tune for it.

Now he retrieved the crumpled verses and placing them on the organ at which he was seated, he offered a silent prayer for inspiration and began to sing. The words on that little scrap of paper were those reproduced above, and the song which the great revival singer improvised that day is still sung in churches everywhere.

(Continued on page 11)

Holding the Bag



Judy was gathering up her books to leave the Spanish classroom when a tall form stopped at her desk. It was Andy Maynard.

"Hi, Cutie. Did those conjugations throw you?"

Judy knew the voice. Her heart skipped at least one beat as she looked up at the tall broad-shouldered senior. Andy wasn't the smartest fellow on legs, but he certainly had a way with the girls, besides being Elmdale's chief football star. A date with Andy and she would be in, as far as the popularity rating went.

These things were racing through Judy's mind as she walked down the hall discussing Spanish with Andy. Judy loved the Lord, but she did long to be popular. She had been the most popular girl in her class the year before, but this year, in a new school, it seemed that she just couldn't quite ring the bell. Madeline Cocheran held that position and she intended to keep it. A date with Andy would make the other kids aware of her.

Judy flashed her most engaging smile up at him. He grinned back at her.

"Let's forget Spanish; that bores me," Andy said. "Let's talk about the May Festival. I suppose you're already dated up."

"I haven't promised anyone," Judy said hopefully, which was the truth, although no one had asked her, either.

"We'll talk some more about it later. I just remembered that the coach told me he wanted to see me in the gym immediately after Spanish. Gotta dash, now. So long!"

Judy's heart pounded furiously. Did Andy mean that he was going to take her to the May Festival? He hadn't actually said so, but it sounded as if that was what he intended.

Just let that get around and she would be the envy of all the girls. Of course Madeline Cocheran would not like it, because she laid claim to Andy, but Judy suspected that it was all on Madeline's side. It would be fun to drop a few hints and receive the glances of admiration which would come her way.

The next afternoon Judy was carrying some trash through the back yard when a familiar voice called, "Wait a minute, Judy, I'm coming over!"

Almost annoyed that Gene would break into her thought of Andy, Judy stopped under the big peach tree to wait for Gene. Gene vaulted the low fence and was soon by Judy's side. Judy looked up at him and wished he were Andy. You could always depend on Gene to be around. He went to the same church she did, and had been friendly since they had moved next door to him. He was in her class at school, but Gene seemed so immature—almost infantile compared to Andy, she thought. Andy was exciting!

Judy pulled her thoughts back to comprehend what Gene was saying, "—and after the May Festival, while the others are at the dance, our young people are going to have a party of our own. We can have a swell time."

"I'm sorry, Gene. I didn't get everything you said."

(Continued on page 10)

TEEN



A Letter From Grandmother Lois

My dear Granddaughter,

I am wondering if you made much of a study of Lent this year. I didn't expect to, for I was otherwise trained. Our forbears gave us other things to think about in the springtime. There were always plenty of interesting sights to see as winter withdrew in favor of summer — changes many and wonderful.

One of them was the northern lights, otherwise known as aurora borealis. My sleeping room had one window looking toward the north and another toward the south, which gave me views of sunrises, moonrises, morning stars, eclipses, and other wonders of the outdoor world.

Our family generally made maple syrup in the springtime, and if I was awake when any of the workers went in and out as night watchmen, I looked out at the sky. At least once a year, I would see a most splendid display of glory in northern lights, sometimes covering the sky and shifting in the breezes like high silken draperies, sometimes just plainly lighted, sometimes faintly illuminated with shades of pink and purple, all gone when sunrise color came on.

Such display of God's glory made me think of Moses at Sinai, and Ezekiel, when they saw visions of heavenly glory. I learned to cherish a reverence for scenes of the genuine, faithful displays God made day by day and year by year since time began, and shallow, superficial, mod-

ern shows did not seem impressive to me.

Pointing attention to the less authentic display this year on the day named the first of Lent, a man placed in my hand a leaflet saying, "Ten Ways to Keep the Christian Sabbath Better. Try it this coming Sunday."

The idea seemed worth study. Questions arose. Was Sunday the Christian Sabbath or Christ's Sabbath? He never said so. God, speaking by Moses, decreed that commandment, the fourth, which you were taught as a child the same as I.

You may remember Christ said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31).

The prophet Ezekiel said (22:26), "Her priests . . . have hid their eyes from my sabbaths, and I am profaned among them."

In Luke 24:27, of Christ we read, "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

In His prayer for His disciples He said, "Father, keep through thine own name those whom thou hast given me, that they may be one, as we . . . I in them and thou in me, that they may be made perfect in one."

It seems to me, from this brief study, to call Sunday the "Christian Sabbath," is coining a counterfeit of God's true Sabbath. This is a very popular coinage just now. It is up to you and me, and your friends and mine, to examine this



TALK

DOWN

counterfeit when it is handed to us, and for all of us to join at one with Christ and the Father, to show what coinage is genuine.

A longer study is beckoning us. Throwing aside the ten reasons and ways for passing in circulation the counterfeit Sabbath, let us, young and old, take up the most interesting ten-times-that-many reasons and ways for keeping in circulation the genuine coinage of God the Father and His Beloved Son. (See Mk. 2:28).

I think bright young minds like yours will delight in this detective investigation designed to help the Kingdom designated by the Creator of power greater than all the skills of human beings.

This letter is so long, please share it with your brother, and my love to both of you.

Grandmother Lois

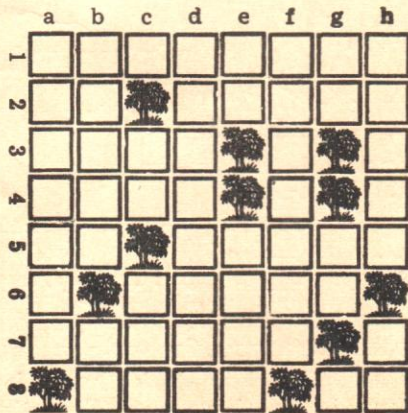
— H & C —

ACROSS

- a-1. Where Paul made a vow and shaved his head.
- a-2. The sixth note of the musical scale.
- d-2. A city the children of Gad built. Num. 32.
- a-3. Eons.
- a-4. The river before which Daniel saw himself in a vision. Dan. 8.
- a-5. A prefix denoting *down*.
- d-5. One of the women of the church at Cenchrea. Rom. 16.
- a-6. To close. (plural).
- a-7. The king of Gath. 1 Sam. 21.
- b-8. A bird's bill.
- g-8. Roman numeral eleven.

- a-1. A woman mentioned in 2 Timothy 4.
- b-1. What feathers the hair of Nebuchadnezzar grew like.
- c-3. Abbreviation for *each*.
- c-6. A feminine pronoun.
- d-1. A mountain between Jerusalem and Babylon where Ezra sent messengers to Iddo. Ezra 8.
- e-1. Abbreviation for *hour*.
- e-5. "... and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the thereof . . ." 2 Kings 4.
- f-1. "Whoso his father or his mother . . ." Prov. 28.
- g-5. A bachelor of science degree.
- h-1. To get up.
- h-7. A city where Abraham once dwelt.

A Bible Crossword Puzzle



(Continued from page 7)

Gene grinned, "Where were you, in Tim-Buck-Two? I said I would take you to the Festival, then we would go to the party together. You missed our last service, but I believe I told you that we planned to have the party during the dance."

For a moment Judy's heart sank. Gene was simply taking it for granted that she would be going with him. Well, she'd show him. She'd just go with Andy.

"I'm afraid you're mistaken about me, Gene. A very popular football star has spoken to me about going to the May Festival."

Gene tried to look as though it didn't matter. He half laughed, "You mean you won't be going to the young people's party, either?"

"You guessed it."

"I didn't think you danced, Judy."

"I'll work out something for that part of it, but this is my chance to be popular."

"That makes popularity cost too much. There are things that last longer than popularity — they're what I'm after."

"I have to go now, Gene. I hope you have fun at the party."

"Yeah!" was Gene's only parting remark.

"Now, I'm sunk if Andy doesn't come through with an invitation. Of course, probably Gene still will be waiting."

The next day Andy was waiting at the close of Spanish class, again.

"Still interested in going to the May Festival, Cutie?"

"Of course, Andy, I think it will be wonderful."

"I'll bet you are a first-rate dancer, too, aren't you?"

Judy colored. "Well, uh — no." Still playing for Andy she said, "I imagine you are a first-rate teacher."

"Could be, or folk have been known to sit them out. Sometimes

that is even more fun than dancing," he said as he winked and chucked her under the chin.

Judy colored again, but as she went on to her homeroom she tried to tell herself that Andy was only joking. Probably he would show her a wonderful evening, and how she would rise in the eyes of the other girls.

It was too good to keep. Excitedly she whispered to Mary Jane Baxter who sat in front of her, "Andy Maynard is taking me to the May Festival."

"Are you ever lucky! A senior and a football star, at that!"

Judy sat back, feeling satisfied herself. However, lurking in the back of her conscience there was a nagging feeling that everything was not right.

It wasn't long until Judy saw Mary Jane whisper something to the girl in front of her, then they looked back toward her.

"She's telling about my date with Andy," Judy thought.

The day before the festival Judy was digging in her locker, hunting her ball point pen when she heard her name mentioned.

Alertly, she listened, "Judy Reeves is in for a big jolt. She has told everyone that Andy is taking her to the Festival. Won't she crawl into her shell when he doesn't show up? Andy is taking me, but I asked him to play up to her and see what would happen. She has tried so hard to be popular around here. She makes me sick."

"What did Andy do?"

"He never really outright asked her, but he made her think he is planning to take her to the Festival. She has told it all over the place. Why, she doesn't even dance! I haven't told anyone till now that he's taking me. She's sure going to feel as if she's holding the bag!"

The two girls moved out of hearing while Judy stood growing hot and cold.

When she cooled down enough to think coherently, she thought, "How right Gene was: Popularity isn't worth it. I'm afraid, when I think that I was willing to do something that would have endangered my standing with the Lord just for popularity's sake. If I was that near the brink and hardly realized it, I surely need to get alone with the Lord and get my sense of values straightened out."

Pride wouldn't let Judy say anything to Gene. Besides she supposed he had asked someone else. Judy decided rather than face the surprised glances of the other girls, she would not go to the Festival at all.

After she made the explanations at home, she settled down with a book for the evening. About eight o'clock Gene came in.

"I didn't see you at the Festival, so I wondered if you were ill, or what—thought I'd stop to see. If you feel like it you can go to the party. I couldn't think of anyone else I wanted to ask."

Good old Gene! Judy could have hugged him. He didn't question her; he didn't scorn her. She could stand to learn more from him about true values.

It wasn't until then, that the pastor's Sabbath morning text was made real to her, "Let us not be desirous of vainglory, provoking one another, envying one another." Judy had learned its meaning the hard way.

—Juanita Brown in HiCall (adapted).

—H & C—

STORIES OF FAMOUS HYMNS

(Continued from page 6)

The song made a deep impression on the audience and Mr. Moody himself was so moved that he left the pulpit and went down to where Mr. Sankey was playing. Leaning over the organ, he exclaimed: "Where, oh where did you find that wonder-

ful hymn? I never heard the like of it in all my life."

Later, Mr. Sankey discovered that the words he had set to music were written by Elizabeth Clephane of Melrose, Scotland. Miss Clephane, who died several years before her hymn verses became famous, wrote, "The Ninety and Nine" for a friend who had it published in a children's magazine. It had been copied by the newspaper in which the singer discovered it.

—By Horace Powell, Sel. by Grace Ward.

—H & C—

PLEASE EXPLAIN

Question: What did Jesus mean when He said, "The light of the body is the eye," and the eye being *single*?

Answer: The rest of that verse reads thus: "... if therefore thine eye be single, thy whole body shall be full of light." The next verse goes on to say, "But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6: 22-23).

We see light with the eye. When we close our eyes it seems dark. We may say that the eye is the window of the heart or soul.

Since Jesus is the light of the world, we understand that He is the One from whom comes truth. If our eyes are upon Him alone, then we have the light of life. If our eyes are partly on Him and partly on the world, there is a contamination, and the light is hindered in doing its full work.

For example: If one window in a house lets in fresh air and another one lets in air filled with smoke from burning rubber or feathers, will the fresh air offset the smoky air? Won't the whole house have a bad odor? So it is with the one who sees double,—truth and error, or good and evil—and dabbles in both.

Let us keep our eyes on the Lord, and single to His will.

The Seventy Weeks

By Duane Tilley, S.V.A. Student

(While this article may be rather deep for our younger readers, it is written so that many can grasp at least a general view of this important prophecy in the book of Daniel. From this writing one can see that Spring Vale Academy goes into some real Bible study.)



IN Daniel nine, we find the prophecy of the seventy weeks. As the chapter opens, Daniel is studying the book of Jeremiah. He is reading about the desolation of Jerusalem. He finds the desolation was to last for seventy years. When Daniel understood the prophecy found in Jeremiah, he began to pray for the deliverance of the people from captivity. Daniel was living in the time when the seventy years were about to expire, so he was praying for the return of the Jews back to Jerusalem.

While Daniel was yet speaking in his prayer, the man Gabriel whom he had seen in the vision of the previous chapter, touched him about the time of the evening oblation. He said unto Daniel, "I am now come forth to give thee skill and understanding." He tells Daniel that from the beginning of his supplication, the command was given from God to come and show him the things he was praying for. Gabriel told Daniel that he was greatly beloved in the sight of God. The angel told Daniel to understand and consider the vision. It was not the vision of the previous chapter, but the vision he was about to show him.

The angel explained, "Seventy weeks are determined upon thy people . . ." or seventy weeks are given over to thy people. They had seventy weeks to be the chosen peo-

ple of God. We take these seventy weeks to mean a period of four-hundred and ninety years. Taking a day for a year, we come to this conclusion. The angel went on to say that "Seventy weeks are determined upon the . . . holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

This period of time we believe started in 457 B.C. For in 457 B.C. there was a command given to restore and rebuild Jerusalem, as recorded in verse 25, of Daniel 9. This verse says, "Know therefore and understand, that from the going forth of the command to restore and rebuild Jerusalem unto the Messiah the Prince shall be seven weeks. . .," which, being interpreted, is forty-nine years. We find that the walls of Jerusalem were finished in 408 B.C. or 49 years after the command was given.

Then, after threescore and two weeks shall Messiah be cut off. When we add sixty-two weeks and seven weeks we get sixty-nine weeks. In 26 A.D. the ministry of Christ began. This was the beginning of the last week, or seven years. In verse 27 it says, ". . . He shall confirm the covenant with many for one week," or seven years. In the "midst of the week," or at the middle of the seven years, He shall cause the sacrifice and oblation to cease. We understand that in 29 A.D., the Messiah was crucified. He, therefore, had caused the daily sacrifice of goats and calves to cease, because He was sacrificing his own life for our sins.

We find that during the seven weeks, Christ's ministry would center around the Jews or the chosen people of God. Then after the stoning of Stephen in 33 A.D., there was a great persecution in Jerusalem. It was then that the gospel went to everyone. The people were scattered (Acts 8:4), and the word was preached all over the world.

In verse 24 it says "to finish the transgression." When Christ died on the cross and was crucified for us, this was the fulfilling of "to finish the transgression." It also says "to make an end of sins." Before the time of Christ there was the forgiving of sins, but they were still remembered. When Christ died on the cross, this was the blotting out of the forgiven sins of the people before Christ. "To make reconciliation for iniquity," was the atonement Christ made on the cross for us. It was making possible the blotting out of our sins when they are confessed unto God in Jesus' name. Christ was also to bring in everlasting righteousness. When Christ died for us He took upon Himself the sin of all the world. Christ was perfect and there was no sin found in Him.

Christ arose a perfect Savior and a perfect example of righteousness. We must now put on the righteousness of Christ. When He arose He made His righteousness available to us. We must put on the robe of righteousness in order to inherit His wonderful kingdom.

The dying of Christ on the cross was also "to seal up the vision and prophecy." All the previous prophecies of Christ in the Old Scriptures pertaining to His first coming were fulfilled at the time of His death. When He arose, He was anointed the most Holy One. When Christ was resurrected He became our High Priest. He is now in the most Holy place, in heaven, on the right hand of God interceding for us.

This prophecy of the seventy weeks shows us that Christ is the

Messiah. For it says, "Know therefore that from the going forth of the commandment to restore and to rebuild Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks..." This prophecy was fulfilled, for in 4 B.C., this Messiah was born. It was exactly sixty-nine weeks from the start of the rebuilding of Jerusalem until the birth of the Messiah. This prophecy should all the more prove to us as Christians that the Bible is true, and that God's Word will *never fail*.

— H & C —

IF YOU WANT TO BE LOVED

Don't contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't be rude to your inferiors in social position.

Don't repeat gossip, even if it does interest a crowd.

Learn to hide your aches and pains under a pleasant smile. Few care whether you have the earache, headache, or rheumatism.

Learn to attend to your own business—a very important point.

Do not try to be anything else but a gentleman or a gentlewoman, and that means one who has consideration for the whole world, and whose life is governed by the Golden Rule, "Do unto others as you would be done by."—*The Parish Visitor*.

— H & C —

Rapidity does not always mean progress, and hurry is akin to waste. The old fable of the hare and the tortoise is just as good now, and just as true, as when it was first written.—*C. A. Stoddard*.

Poetic Gems

SMALL PEOPLE

Some people always stay so small
And never seem to grow at all;
They're little in their mind and thought,
And little in the deed's they've wrought;
They're little in the things they do,
And little in the deeds they've wrought;
They're little in what e'er they give
To help their fellow men to live.

They're little in their souls at home,
And little where they chance to roam;
They're little in the place they fill,
And little in their aim and will;
They're little in their knowledge gained,
And little in what they've attained—
Just little, tiny, small are they,
And seem contented there to stay.

They're little in their church and pew,
And little in the good they do;
Just "warm a bench" and fill a place,
But never have an ounce of grace;
They pray a little, nod "a heap,"
Or fall into a "don't care" sleep;
Just little members, wee and small,
And never seem to grow at all.

They're little in what they desire,
And little in what they acquire;
They're little in the plans they lay,
And small in what they think and say;
Just little men, and women, too;
Were always small and never grew—
A sort of dwarf in heart and soul
Who have no purpose, aim nor goal.

So when these little people die
And in the earth their ashes lie
The world will move on just the same
And soon forget their place and name;
In fact, it often happens so,
The world's made better when they go,
Since they have always stayed so small,
And never seemed to grow at all.

—Evangelistic Echoes.

TOMORROW

He was going to be all that he wanted
to be—

Tomorrow.

No one should be kinder and braver than
he—

Tomorrow.

A friend who was troubled and weary,
he knew, who'd be glad for a lift,
and who needed it, too; on him he
would call and see what he could
do—

Tomorrow.

Each morning he stacked up the letter's
he'd write—

Tomorrow.

And thought of folks he would fill with
delight—

Tomorrow.

It was too bad, indeed, he was busy to-
day, and hadn't the minute to stop on
his way. "More time I will have to
give others," he'd say—

Tomorrow.

The greatest of workers, this man would
have been—

Tomorrow.

The world would have known him had
he ever seen—

Tomorrow.

But, in fact, he passed on, and he faded
from view; and all that he left here,
when living was through, was a
mountain of things he intended to
do—

Tomorrow.

—The Banner.

Oklahoma F.Y.C.

Theme: *The Way Home*

The Oklahoma F.Y.C. Rally of March 9, 1957 was held at Ft. Smith, Arkansas. The morning worship service under the direction of Jesse Rodgers was opened by singing "When I Get to the End of the Way" accompanied by Sue Litsey. The Scripture reading, John 14:1-6, was read by Elder R. E. Burge. E. E. Chandler led in prayer. Elder O. T. Whitten delivered the message "The Way Home." "Lord, I'm Coming Home" was sung, and Elder E. E. Chandler led the dismissal prayer.

The afternoon service was opened by singing several hymns led by David Burrell accompanied by Sue Litsey. The Scripture reading, John 14:1-15, was read by Gee Gilluim. Prayer was led by Bryan Burrell.

The program was given under the direction of Allen Burlison.

Duets by Mary Grubis and Deloris Chandler, and Barbara Hill, and Fred Krumseik. Poems by Mary Kanady, Deena Barthell, and Betty Kanady. Solos by Linda Chandler, Donald Rodgers, Brother Wells, and E. E. Chandler. Instrumental numbers were given by Garland Brunson and Bill Hinds and a group from Ft. Smith. The congregation enjoyed a spirited chorus session led by David Burrell. A reading was given by Brother Peters and a trio was sung by Fred Krumseik, Barbara Hill and Jesse Rodgers. "In the Palace of My King" was sung, and Burt Ford led in prayer.

"At Calvary" was sung and Jesse Rodgers read Second Peter 3:9-14. Elder R. E. Burge gave a talk on Baptism. Elder Burge led the dismissal prayer. We journeyed to a river where we witnessed the baptism of one young man.

After sundown the young people assembled for a business meeting. The meeting was called to order by Chairman Allen Burlison with prayer

led by L. E. Glover. We discussed several projects of importance to the work. After adjournment we went to the Kilgore home where we enjoyed a nice hay-ride and wiener roast.

We request the prayers of our friends that we may make the decisions to do the most for the Lord.

—Dorothy Whitten

— H & C —

DARE THEY INVESTIGATE?

(Continued from page 4)

merely remind them of God and some saints. Likely the Greeks with their various statues would say that their images merely reminded them of gods they supposed lived upon Mt. Olympus. However, why then does God warn about any kind of similitude? I must consent to the fact that even pictures that are intended to be that of Christ, which are only man's imagination of how He is supposed to have looked, are not strictly in order.

Recently from catholic literature as I recall, it was contended that catholics do not actually pray to the saints except that they *ask them* to pray for them, as we might ask a friend, "I pray (ask) you, pray for me." Notice if the following agrees with that idea. Page 269: "The first commandment does not forbid us to pray TO the Saints . . . we should be allowed also to ask the prayers of our fellow-creatures in heaven" (ibid). Page 270: "By praying to the saints we mean the asking of *their help* AND prayers."

Where in all the Bible is such a practice mentioned? Where are we advised to pray for the help of any who have "*fallen asleep* in Christ"? The Bible says, "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). Is Jesus, at the throne of grace, somewhat insufficient, lacking, short on compassion or love, or too busy to fill all our needs so that

we find it necessary to also call on some saints who are supposed to be in heaven? (When did the resurrection take place to awaken those who have "fallen asleep in Christ" to take them to heaven?)

The Bible says, "But my God shall supply all your needs according to his riches in glory by Christ Jesus" (Phil. 4:19), not through Mary, blessed as she is, or any other saints "asleep in Christ."

While it is fitting to warn Christians not to be "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14), yet we urge them to study, investigate, read religious literature from various sources if you have time; compare all such with the Bible. The Roman Catholics dare not advise their people to do this. They are the ones who dare not investigate!

Truth is not afraid to investigate!

— H & C —

South Dakota F.Y.C.

Eureka

The young people held a devotional program on Sabbath evening, March 16. Lester and Gideon Dais arranged the program which included various numbers presented by the older people.

On March 30, Lester Forkel and Harvey Fischer had charge of the young people's program.

The opening song was "It Is Well With My Soul," which was followed with prayer led by Matthew Forkel.

Poems were read by James, Mylo, and Harvey Fischer, Ray and Janet Forkel, and Jerry and Delbert Dais.

A mixed quartet number was sung by Elden, Harvey and Lucille Fischer, and Laverne Kiesz.

Rosemarie Moldenhauer and Delores Hoeger played a piano duet.

Jerry Dais and James Fischer sang a duet entitled, "Open Up Your Heart."

Judy Dais led a Bible quiz to which the boys answered the most questions correctly.

Elden Fischer presented a hymnal study on the hymn, "There Is a Fountain Filled With Blood," after which the congregation sang the hymn.

The Scripture reading from Psalm 126 was read by Gary Dais.

Delores Hoeger played an organ solo, and then Brother Christ Kiesz brought the afternoon message in the German language. After a short testimony meeting we closed by singing, "Precious Memories," and prayer led by Christ Dais.

—Delores Hoeger, Sec'y

— H & C —

Alabama F.Y.C. Report

Gadsden

The Gadsden F.Y.C. meeting was opened with the singing of "Onward Christian Soldiers," led by John Franklin. The Scripture reading was read by James Franklin.

Brother Strange led in prayer.

The Primary Class, consisting of Rosemary Belloti, Mikul Roper, Jane Franklin, and Johnny Whited sang several songs.

A Bible quiz was given by Helen Whited.

Poems were given by Arlene, Pattie, and Bobbie Tallent, Gloria, Allen, and Mary Franklin, Rosemary Belloti, Johnny Whited, and Joe Ann Roper.

We closed the meeting by singing "Trust and Obey."

Helen Whited dismissed the meeting with prayer.

May the Lord bless and guide each of you.

—Helen Whited

— H & C —

The devil never tempted a man whom he found judiciously employed.—*Spurgeon.*

— H & C —

To err is human; to forgive, divine.—*Pope.*