

Sabbath School Missionary

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YOUNG PEOPLE'S FRIEND Page 3

How it All Began

MAN'S DOWNFALL

(Continued)

The garden that God made for Adam was called Eden. Eden means paradise. It was a beautiful place and in it were trees and flowers and grass and all kinds of birds and animals and there was a big river which divided into four rivers. A mist came up from the ground and watered the garden. There was no rain then as we have now.

In the middle of the garden were two trees—the tree of life and the tree of the knowledge of good and evil. God told Adam that they could eat the fruit from all the trees except from the tree of knowledge. He said if they ate of it they would die.

The serpent was a very crafty beast. It knew God had told Adam and Eve not to eat the fruit of this special tree, so he told Eve that she could eat the fruit and still live, that she would not die as God had said she would. He said if she ate it she would become as God and know good and evil.

Eve believed the wicked serpent and she took some of the fruit and ate it. It really tasted good, so she gave some of it to Adam and he ate it.

After they had eaten it, they knew they had done wrong and they tried to hide from God. But they could not get any place where God could not find them. (We cannot hide from God today. He knows everything we do no matter where we are). When God came to the garden and found Adam and Eve they told Him all that had happened. And then God punished all three of them.

God said the serpent must crawl on his belly in the dust.

He said the woman would have sorrow and suffering all her life.

And God told the man that he would have to earn his living by the sweat of his face. He

would have to till the soil, and there would be thorns and thistles and weeds growing to choke out his crops. That is why we have those things growing today.

Besides all that punishment they were to die in less than one thousand years (one day with the Lord) and return to dust.

Then God made them coats of skin to wear and turned them out of the garden, so they could not eat of the tree of life and live forever in sin.

At the entrance to the garden God placed Cherubims with flaming swords so that no one could enter the garden and find the tree of life.

But God was merciful. He had created man to live eternally and so He gave them one more chance to have eternal life. He promised them a Savior who would come. That Savior was our Christ who was crucified.

From Gen. 3:1-24.

Cain and Abel

After Adam and Eve left the garden of Eden they had two sons, Cain and Abel.

Abel, when he grew up, was a shepherd (or keeper of sheep). But Cain, when he was grown, became a farmer, or tiller of the soil.

One day Cain and Abel each took an offering—Abel took one of his sheep and Cain took some of the things he had raised and they offered these gifts (or offerings) to God. God accepted the sheep Abel brought, but He refused the things Cain offered, for He said there was "sin at Cain's door." By that He meant that Cain had committed sins that he was trying to cover up or hide and not be sorry for.

Cain became angry and instead of making right his wrong and then coming to God again with an offering, he quarreled with Abel and killed Abel. When God asked Cain where Abel was, Cain lied and said that he did not know. Many people do wrong today and then do a second wrong by lying to hide what they have already done, just as Cain did here. But God knew what Cain had done, just as He knew when Adam and Eve had sinned in the garden of Eden.

Continued on next Page

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YOUNG PEOPLE'S FRIEND

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Editorial

Have you ever read about quicksand? Perhaps some of you know of some place in your neighborhood where there is some. When a child or even a man steps into it, his feet begin to sink. Before he realizes it, he will be in, up to his knees. Try as he will, he can not pull himself out. Unless there is someone to bring him help, he gradually sinks lower and lower. Finally, his head disappears under the surface of the sand. Sad, isn't it?

Well, when a person does wrong once and then again and again until it becomes a habit, it acts like quicksand. It pulls the person down into sin until he is ruined.

The way to keep out is: Never do anything wrong once. After the habit is formed, the only way to break it is to ask God to help.

If you tell a falsehood once, it will be easy to again. Then you'll be in the habit of telling them and can hardly stop.

If you steal a little thing, you may steal something big. Soon, you'll be a real thief.

If you are polite, you will form a habit of being polite. It will be easy for you.

If you are kind and gentle, it becomes natural for you to be always kind and gentle.

Bad habits lead to sadness and failure. Good habits lead to happiness and success.

Don't forget the quicksand!

HOW IT ALL BEGAN

Then God punished Cain, as He had punished Adam and Eve, by turning him away and telling him that the ground would not produce for him, but that he would be a vagabond (or wanderer) and a fugitive (one who flees from danger). Can you imagine what a life like that would mean to you?

Cain cried that that was more than he could bear, because people would kill him. So God placed a mark on him so people would not harm him and he went away. (From Gen. 4).

THE GOOD SEED

One gentle word that we may speak
Or one kind, loving deed,
May, tho a trifle poor and weak,
Prove like a tiny seed;
And who can tell what good may spring
From such a very little thing?

JIMMY, THE NEWSBOY

"Sun and World!" cried Jim, as loud as he could; but the big boys pushed him back; his papers were not all sold, and it was getting late.

"I did my best," said Jim to himself; "they are bigger than I; I am bigger than Pete, but I could not punch him; his mother is sick, and he is all she had."

"Stand in front of me, Peter, till yours are gone," said Jim, "then I'll sell mine."

Pete's lot was soon gone and he ran home to his sick mother with a loaf of bread for supper, which was the first food they had had that day.

"Sun and World!" said Jim, as he stood alone, his bare feet stinging with the cold. "Sun and World!" His papers were not all sold and there was no one left to buy.

"Come here, my boy," said a fine-looking gentleman who had been watching him. "You lost your chance to sell papers by helping another boy. Remember you will never lose anything by being kind to others. Do so all your life, and God will bless you."

As he said this, he slipped a shining silver dollar into Jim's hand.

"Oh, thank you," said Jim; "I will try," and he saluted like a little soldier as his friend turned away. Then he looked at the silver dollar, and knew it was not a dream. —Little Sunbeams

LAUGHING BIRD

If you do not like being laughed at, I am sure you would not like a journey in an Australian forest. Perhaps you would suddenly hear a low cry of "Yah, hay yah!" The cry grows louder and louder, and other cries join in, until you might think the forest was full of people laughing at you. But the sound comes from birds instead of from people—queer birds called "laughing kingfishers."

—Sunshine.

"My Master was so very poor,

A manger was His cradling place;

So very rich my Master was,

Kings came from far to gain His grace."

—Sel.



"I said, I will take heed to my ways.

November 28, 1938

that I sin not with my tongue..."

Atomizing and Analyzing Rom. 7

Let us spend a few minutes in study by bringing into consideration one of the deep chapters of Paul's writings to the Romans—the seventh chapter. It seems to the writer that many have drawn a wrong conclusion from some of the statements the apostle makes in this portion of his writings. It is not so much my intention to explain all 25 verses as it is to bring out a few thoughts and deductions I have found in a study of this chapter, hoping such will aid the reader in a further study of the same.

Among the things Paul takes up here are: the ten commandment law, the seventh command, sin, death, the flesh, carnality, the mind, serving in newness, the inward man, deliverance, etc.

In the first few verses marriage and the law are used as an allegory to bring out a certain truth. As long as the husband liveth the woman is bound by the law to be married to him and cannot marry another man. "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress..." which would be a violation of the 7th commandment. But if the husband die, then she is free from that law and can marry another man without violating it. Right here the seventh command is under consideration. Most certainly to be free from the law does not mean to be free to disregard and violate any or all of its precepts. To be free from the 7th command, in this instance, means that the woman would not be violating it if she married again providing her husband be dead.

Let us illustrate the thought of being free from the 7th command. Let us consider being free from the law of stealing. Supposing your neighbor had a horse you wanted. If you deliberately took it you would be stealing. If he told you that you could have it after he died, you would then be free from the law of stealing if you took it after his death.

Now let us get the thought of this allegory before we use or look into its application. The thought is about being free to marry another without having two husbands. Notice care-

fully when it refers to the 7th command it say "that law," but when it speaks of the whole law it says "the law."

The Allegory Applied

"Wherefore, my brethren —" that is, like in the foregoing allegory, because of the truth it contains, in like manner, "ye also are become dead to the law (how?) by the body of Christ (for what purpose?); that ye should be married to another" — Christ. Let us get this verse in mind thoroughly. Note carefully the thots it contains: 1. Being dead to the law; 2. We are dead through Christ (thru His death for us); 3. Being married to Christ; 4. Bringing forth fruits unto God (living the Christian life) being the result.

Dead to the Law

Does this mean that since a dead man cannot keep any law, that we do not need to keep it? To be sure not; reason would not allow such a conclusion for one moment. We are not at liberty to steal, take God's name in vain, etc. Then what does it mean? In verse 6 we find some help. "But now are we delivered (that is, at conversion) from the law, that being dead wherein we were held—" pause here. How or by what were we held? Why, the law held us. To illustrate: When a man violates a civil law, he is arrested and held in jail. His crime with the force of the law back of it condemns him. So Paul said, "Sin taking occasion by the commandment, deceived me, and by it slew me." A wonderful parallel verse is 1 Cor. 15: 56, "The sting of death is sin; and the strength of sin is the law."

Paul says sin slew him, it stung him to death—not dying immediately but eventually. To be carnally minded is death (results in death, and is being dead in sin). So before Paul accepted Christ he was a sinner, slain and stung to death by his own sins. The same is true of all—in the unconverted state. And while abiding in such a state one can be said to be abiding in death figuratively but finally in reality. If there were no law there would be no transgression or sin, and therefore no sting of sin and no death. So it was the law by

which sin took occasion, and the sin slew us. It wasn't the law's fault, but the blame is on sin. Many do not get this and want to throw the law away. But the law is good and sin is the opposite of good.

Dead Through Christ

We learn, therefore, that we can be dead to the law by the body of Christ. This is another phase of "being dead" or, we can say "delivered from" the law. To be delivered from civil law and jail, might be accomplished if someone took our place in jail (if such were possible). The law of God holds us guilty because we have sinned. We are "held" then condemned to death. But, praise God, there is a way we can get free and be delivered from this "holding." How? By the body of Christ. "The Lord hath laid on him the iniquity of us all." Isa. 53:6. The iniquity of us all was taken away and laid upon Christ and He paid the penalty, was stung to death by "our" sins, and died—died in our stead. And because "that one died for all, therefore all died." Thus the penalty was paid and we were set free, providing we have reckoned ourselves dead in this way and accepted this substitution—Christ.

Before taking up the 3rd phase of the verse under analysis (4th), we will consider the law further, and note some statements about it and sin. We will see if Paul made void the law, or if he said it was good and upheld it. In verse five he speaks of the time he was in the flesh when the motions or passions of sin did work in him, i. e., when the carnal nature was dominating and ruling his life he was living in sin and bringing forth fruit (works) unto death. The law was there to point out his sin. If there hadn't been a law, there would have been nothing to point out his sin, for, says he, "I had not known sin, but by the law." Then he speaks of the last or tenth commandment. Then a question: "Is the law sin?" or evil? Was it the law's fault that it pointed out his sin which slew him? God forbid, he answers. Then follows with this statement: "Wherefore the law is holy, and the commandment holy, and just, and good." Verse 12. Many do not believe this. Then in verse 13 the thought of verse 7 is repeated. "Was then that which is good (the law) made

"(cause) death unto me?" God forbid. It was sin's fault.

It might be well to look at verse 8 slightly. "For I was alive without the law once: but when the commandment came, sin revived, and I died." This "once" appears to mean the time before Paul knew Christ and had a right conception of the law. He was a Jew, trained in the Jew's religion and rested (felt secure) in the law. BUT, when the right understanding of the law, and its purpose, come to his mind through the revelation of Christ, then he saw his sin—"sin revived"—he saw his lost condition, and said, "I died"—saw that he was abiding in spiritual death. "And the commandment which was ordained to life, I found to be unto death." How ordained to life? If man had never sinned or violated it, he would have had life eternal, because he abided by its precepts; but since he transgressed it, it pointed at him as a sinner and condemned him (that's all it could do), the wages of which is death.

So when we realize that our sins slew us and we are abiding in a lost state, spiritual death, it is then that we want deliverance from the consequences. And when we learn that Jesus brought this deliverance by taking upon him our death sentence and making possible a resurrection, we should then rejoice and gladly accept His vicarious death. Then we are to "reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord." This we must accept by faith, and thereby become justified and counter righteous. We must remember there are two things to which we thus become dead—we become dead, freed, discharged from the condemning of the law, and we become dead (inactive) to sin. Fully realizing this, and in faith (repenting also) we want to be buried and resurrected to walk in a new life. Here is where baptism comes in. We bury the old man of sin and with God's help start a new life "to bring forth fruit unto God." We cannot live this new life without the help of God—impossible no matter how hard we try. The power of the gospel fully believed and accepted works a change in our heart by the Holy Spirit. We see our sinful lost condition; the Spirit works repentance. We beg forgiveness in repentance, with a desire never to live in sin, but rather serving God. A desire to do right comes in and a loathing to doing wrong appears. We get help to live "right" by being married to Christ. Absorb this fact well.

Being married to Christ may be a type of the great marriage supper of the Lamb. In marriage God said, "For two, saith he, shall be one flesh." This is taken as a figure of our marriage to Christ. Again, "Know ye not that your bodies are the mem-

bers of Christ?" 1 Cor. 6:15. Then in John 17 Jesus prayed the Father concerning His own, "That they also may be one in us."

Beloved, have you been married to Christ and put off the old man of sin? If you haven't may the God of grace and longsuffering work in your heart to accomplish this grand thing.

Did Paul Serve Two Masters?

Now we come to one of the main parts of this 7th chapter. Summing up the deductions some people draw from certain verses they seem to believe we can serve sin and serve God at the same time. However, Jesus said, "No man can serve two masters." Rom. 7:15, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." All right, was Paul then, while writing the Roman letter actually living in sin—doing what he hated to do? Was he still married to his carnal nature? If so he was NOT married to Christ, for Christ will not live with anyone in spiritual adultery. What then does this verse mean? As a setting for an answer, we shall look at the previous verse: "For I know that the law is spiritual: but I am carnal, sold under sin." When Paul was converted was he still sold under sin? Was he still a carnal man, at least in works? Was he still abiding in a lost condition? Is Paul, by these two verses, denying the power of the Gospel to help him live the new life? Was he sinning (doing what he allowed not) when the Holy Spirit inspired him to write to the Romans? God forbid such a conclusion.

The writer gets the thought that in a number of these verses Paul puts himself back into a condition he once was in, to bring out a lesson. He puts himself in the sinner's place and shows how impossible it is to do righteousness of ourselves alone. In such a life "how to perform that which is good 'I' find not." And in that unconverted life "the good that I would I do not: but the evil which I would not, that I do." Remember this state is before finding victory through Christ. And what caused the doing of "that which I would not"? "Now then it is no more I that do it, but sin that dwelleth in me." V. 17. Surely Paul did not mean that sin was dwelling in him after conversion and caused him to do the wrong he didn't want to do. If that be the case anyone can blame anything they do—any sin—on sin dwelling in them, and get by with it, when sin should not be dwelling in them.

Paul did not preach one way and live another. He said, "Shall we continue in sin, that grace may abound. God forbid." But he did not follow up this admonition by teaching that it was impossible in reality to heed and comply with it. Further he said,

"Let not sin therefore reign in your mortal bodies," but if after conversion he was doing "that which I would not" he was teaching an impossible gospel—teaching one thing and living another.

In chapter 6 the apostle speaks of the time "when ye were the servants of sin" and that "the end of those things is death." But when we "become servants of God, ye have your fruit unto holiness, and the end everlasting life." Now if Paul was doing which "I allow not" as that bearing fruit unto holiness? Rather, we must conclude it would be being a servant of sin as long as abiding in such a state. That was before his conversion. That time is spoken of as "when we were in the flesh"; after conversion is spoken of as "but now are delivered. . ." Before was when we yielded our "members servants of iniquity"; after is "so now yield your members servants to righteousness unto holiness"—but not doing that which I allow not. (See Ch. 6:19).

Ch. 7:23 speaks of the time before conversion. For then, when the mind desired to do good, the flesh warred against it, and the flesh being the strongest brought us into captivity because it caused sin. Then comes the statement, "O wretched man that I am! who shall deliver me" etc.? The answer is, "I thank God through Jesus Christ our Lord." Praise God, there is victory through Christ, but we must be married to Him before we can have this victory.

A Few More Questions

Was Paul a wretched man after he had accepted Christ? Was he carnal, sold under sin then too? Was sin still dwelling in him, making him do things he did not want to? Was he then in the state in which "how to perform that which is good 'I' find not"? Is the power of the Gospel so weak that after conversion it is insufficient to help us get the victory, and consequently sin still reigns? Cannot Christ help all who are married to Him "perform that which is good"?

We remember Paul said he had fought a good fight. What would a 'good' fight be? Surely nothing short of a victorious life would be a good fight. "What I hate, that I do" is not a victorious state, except for sin and the flesh.

As a thought on the last part of the 25th verse, as long as we are in the flesh (carnality) we can do nothing but serve sin; but after conversion we walk not after the flesh, but after the Spirit (Rom. 8:1). The gospel has more power than merely making us think and desire to do right. It can actually cause us to "walk in newness of life."

Concluding Thoughts

As concluding thoughts, let us remember in studying Ch. 7 that it is sandwiched between to other grand chapters which should go along with

it. "The 6th chapter speaks of the "new" life and the old life of sin. In the old life "sin" had the "dominion"; sin "reigned"; sin brought us into "captivity"; the old man of sin made us "servants of sin" and we "yielded" to it, and how to perform that which was good we found not. Sin and the flesh then had the victory. We were then impelled, forced and compelled by the flesh to do evil. Contrasted with this life is the freeing from the flesh, being married to Christ by whose Spirit we get divine help to "win the Victory." There is still sin in the world to war against, but we have the help of God in our battle. Paul said he could do all things through Christ who strengthened him. Also "I keep my body under." Yes, we have buried him, let us keep him under. And let us put on the whole armour of God "that ye may be able to stand against the wiles of the devil."

So while we are married to Christ, if we do not walk close by Him, but stray away and thereby fail to rely upon Him for overcoming power, we are most sure to fall. Our spiritual contact must be as close as the branch is to the vine.

Dear reader, have you been divorced from the old man, buried him, and risen to a new life to bring forth fruit unto God? Have you become one with Christ—married to Him? If you have, may God help you to go on to perfection. If you have not experienced this wonderful change, let Jesus come into your heart and then lean upon His everlasting arm.

—L. C.

WHY Didn't Christ Set Up His Kingdom During His First Advent?

Every one, Christian and agnostic alike, affirms or admits that the life of Christ represents the consummate act of unselfishness that the world has been privileged to behold. The supreme sacrifice of His own life on the Cross is universally cited in support of this contention. There are, however, a great many less spectacular instances of sacrifice in Christ's life which are overlooked, but which are none the less typical, revealing, and inspiring.

Jesus was "in all points tempted like as we are," the Scriptures assert. Let us think, then, of Christ as a mortal human being, with desires indissolubly connected with mortality. If He had not been forced to contend with the devil and the lusts of the devil, all elements of self-sacrifice would be automatically eliminated from His life.

Jesus was an inveterate traveller. He was constantly journeying from one section of Palestine to another; some historians even allege that much of His youth not dwelt upon in the Bible was spent in an itinerant through Arabia, Egypt and elsewhere.

Suffice to say that through long years of broad observation, Christ was well aware of the misery, grief, oppression and injustices rife in the world. Remember, too, that under the domination of Rome the distress of Palestine was extremely acute during this epoch. It seems very safe to conclude that Jesus longed, passionately, to remedy this intolerable situation by setting up a kingdom of His own founded upon justice, equity and peace. After all, what criticism could there be of such a meritorious act? None, perhaps, except this—mankind's temporal position would be vastly improved but man would continue to be born and to die without any more hope of salvation than if Christ had not come to earth.

Herein lies perhaps the world's most inscrutable mystery. Sin is seen to be infinitely more powerful than we are wont to imagine it. Sin is so woven into the eternal, immutable pattern of life and death that God Himself was apparently helpless to control its consequences—except under one condition. Mankind could not be redeemed from its grip by the blood of animals, by prayer, or by a thunderous proclamation from the Almighty. Only by the shedding of the blood of immortality could sin be conquered and eternal life be placed at the disposal of each individual. Why this atonement could not come through any other channel is something we can never hope to explain. Jesus, recognizing the implications of this unwritten law, accordingly discouraged His disciples' insistence upon the establishment of an earthly kingdom. But in doing so, He surrendered His personal inclinations that a more worthy objective might be reached.

Christ's actions were entirely voluntary; God had apparently mapped out His course, but Jesus could have deviated from it had He wished to. It was within Jesus' power to have created a kingdom on earth or to have smitten those who crucified Him. Therefore, it took vastly more courage to forego the earthly kingdom and to submit to the outrages which were imposed upon Him than, for instance, it required of the disciples to accept martyrdom when they could not defend themselves.

Again, it is likely that the disciples knew not whether their death should come peaceably or through violence. There is incomparably less suffering concurrent with an unforeseen tragedy than one which has been long anticipated. Christ could peer into His own future with poignant clarity. He knew that no fortunate twist of Fate would soften the road ahead. To be sure, He had the broader vision of ultimate triumph for Himself and mankind, but, as demonstrated in Gethsemane, it seemed to make the ordeal no less trying.

These things are almost imponderable, but they do tend to give a fuller conception of the tremendous price which has been paid for us. We see that our lives are not to be treated lightly but are adventures to be entered upon with the greatest gravity and thoughtfulness. We have been offered a momentous internship on earth. Our treatment of it determines our reward.

—By A Wis. writer.

BETWEEN YOU AND ME

FROM TEXAS

Dear Editor & Y. P. in Christ,

Altho I haven't had the pleasure of meeting all the readers of the Y. P. F. I really enjoy the letters of each and every one. It has been my desire to be permitted to attend one of the General Conference meetings; so far that desire has not been fulfilled but the Lord willing I hope to be able to attend the coming General Campmeeting in 1939.

This past fall I attended parts of the Missouri Campmeeting at Goodmen, Mo., and Kansas-Nebraska-Colorado Camp meeting at Fort Morgan, Colorado; Idaho and Northwestern Camp meeting at Nampa, Idaho, and the Texas Camp meeting at Elgin, Texas.

To the knowledge of the majority of young people it has been my desire for the past several years to be located in the evangelistic meetings. Of late that desire has been a realization. At present I am located with Bro. Ennis Hawkins in Elgin, Texas, leading the singing and rendering specials. We plan to go to Conroe, Three Rivers, and other points in the near future. Due to my life being rededicated, I am fully enjoying this religious endeavor and pray that I may through the grace of God have a right to the tree of life and may enter into that heavenly city on high.

Due to an undaunted failing of mine I have been unable to write more articles for the *Bible Advocate* but I intend to finish some in the near future concerning topics for the young people. This has been an ideal of mine for sometime that someone would write lessons just for the Young People but so far this ideal has not come to light. In my humble endeavor I have written a few which I hope the more capable young people will take advantage of and will continue with the lessons presenting thoughts that may help us to gain a better knowledge of the Bible.

I wish that all the young people could realize what the editor of the Y.P.F. is up against when no correspondence comes in—if you could, I'm sure that all would get busy and write a few lines enclosing an order or some help for our paper. Being personally acquainted with the editor I fully know how he will appreciate

your letters.

Hoping to hear from all the readers of the Y.P.F., I remain,

Your brother in Christ,
Ersol Davison

In care of B. G. Sweet, McDade, Tex.

FROM MISSOURI

Dear Readers,

Reading the letters in the Y.P.F. asking for more manuscript makes me feel just a little ashamed of myself. I don't have any writing talent but I did try once in a while. Now, it seems, I have been so neglectful and not even tried for so long. Tonight I sat down trying hard to think of one little something to write about and before I knew it numerous subject flashed thru my mind. Truly, I realize it is our duty to our paper, our Editor, and God to do our bit. We have no way of knowing what good can be done thru the article and thought which we send.

I hope all of the young people can attend next General Conference. Our young people's services were sadly in need of more young people at last camp meeting. However, we had a few very interesting services.

I would like to take this opportunity to tell all the young people just what we did the last night of camp meeting. As some of you know, it has been the custom, maybe I should say, for most of the young folks to leave the camp ground and go here and there. This night we took Bibles, waited until everyone left the meeting tent, then went in and held a Bible contest. We chose up sides, asking each individual Bible questions, and the side getting the most correct answers won. Our editor held just such a contest at one of our meetings so we got our idea in that manner. It is very interesting as well as educational. Don't you think that is better than getting criticism even tho we aren't doing any wrong? I do.

How I wish we had enough young folks here to have meetings. The Y. P. F. serves as the means of our meeting the other young people.

So, come on Missouri, and let's see if we can get the most points and at the same time spread good thoughts.

With Christian love,
Doris Smith

Excerpts From a Sermon

In a sermon, I recently had the privilege of listen to, these thoughts were brought out:

When we are weary and imagine our lot is very hard and trying, just let our minds dwell on the apostle Paul and some of the tribulations he endured for Christ's sake and still was patient, submissive and faithful to God.

Paul tells us of a few of the things he endured. He received forty stripes save one, he was beaten with rods,

he was shipwrecked, a day and a night he was in the deep, he was in perils of robbers, his own countrymen and many others. He was let down thru a window in a basket to escape one who wishes to apprehend him.

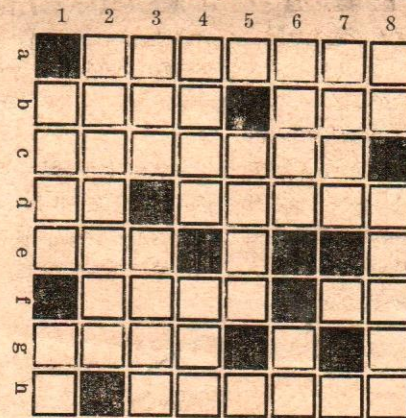
We should think of these things. How much he endured! When I think of Paul, I think of him as being a wonderful man who suffered much for his God.

In the sermon it was brought out to us that it is the things worthwhile that costs us something. If we follow in the footsteps of Jesus who is our Savior, Mediator, Councillor, Prince of Peace, the Lily of the Valley, the Bright and Morning Star, the Rose of Sharon, etc., many trials and temptations come unto us but we can do as Paul, look unto Jesus the Author and finisher of our faith.

At the end of the sermon the minister hoped when we had lived our life, we could say as Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also who live his appearing." 2 Tim. 4:7, 8.

May we all live such a life that we may be among the faithful and be able to say this, is my prayer.

By Genevieve Moore.



ACROSS

- a2. Once the capital of ten tribes Israel.
 b1. "Blessed is the man that trusteth in the Lord, and whose—the Lord is."
 c1. Third son of Aaron; a high priest.
 d1. Ancient capital of upper Egypt. Ezekiel 30:14.
 e1. A name in Ezra 2.
 d4. A subject of conversation.
 b5. The first three letters in the name of an Israelitish encampment. Deut. 2:6-10.
 f2. A Hebrew dry measure.
 h3. The paralytic healed by Peter.
 f7. A king of Egypt. 2 Kings 17:4.
 g1. "Who shall not fear thee, O Lord, and glorify thy name? for thou — art holy!"

DOWN

- b1. A city of Mesopotamia. 2 Kings 18:34.
 a2. David's youngest son.
 a3. Something Solomon imported, — but leave off the "s" 1 Kings 10:22.
 a4. "Is not the life more than—" Matt. 6th chapter.
 c5. One of the most ancient cities of Canaan.
 a6. "For in due season we shall—if we faint not."
 a7. One of the singers of David. 1st Chron. 25.
 a8. Another ancient city of Canaan. Joshua 7:
 g1. A king of Bashan. Num. 21.
 e3. The father of Micaiah. 2 Chron. 18.
 f4. "Behold the—of the Lord is upon them that fear him, upon them that hope in his mercy."
 d8. "And he that taketh not his —, and followeth after me, is not worthy of me."
 g6. "— are not of the night, nor of darkness." 1 Thess. 5:6.

—By E. & L. C.

ANSWERS to previous Conundrums:

- (1) The kingdom of heaven is like leaven hid in 3 measures of meal.
 (2) Rome was represented in the book of Daniel by a terrible beast with iron teeth, ten horns, and claws.

ANSWERS TO LAST ISSUE'S BIBLE QUESTIONS

1. John the Baptist; 2. Matt. 2:5; 3. Matt. 6; 4. Esther 8:9; 5. Obadiah, 2 John, 3 John, Jude & Phileman; 6. John 11:35; 7. 2 Kings 19 & Isaiah 37; 8. soft, wrath, grievous, anger; 9. Elijah; 10. Paul; 11. satan; 12. Pontus Pilate; 13. Moses; 14. See your Bible; 15. Never be another flood; 16. Ps. 117; 17. Goliath; 18. Mary; 19. Eli; 20. In what two places are the ten commandments found?

OUR HONOR STATE

MISSOURI again is our honor state, this time with 69 points. Wisconsin, Texas and Iowa are also worthy of mention though all of the material does not appear in this issue.

If your State has not yet been on the honor roll, why not, if possible, have a young people's meeting and figure out how much material it will take to earn 50 or 75 points — then prepare it and send it all in about the same time. Next time it may not take so many points to win first place.

The editor appreciates the help the readers are giving — thanks to our faithful contributors.

OUR MEMORY VERSE

"BELOVED, let us LOVE one another; for love is of God; and every one that loveth is born of God, and knoweth God."

1 John 4:7

SUNBEAMS

FROM NEBRASKA

Dear Friends,

I have written several times to the Missionary. I enjoy reading it also.

I am twelve years old and am in the seventh grade. My teacher's name is Ida Copeland.

I go to the Bassett church and my Sabbath school teacher's name is Mrs. Chas. Merrill. I don't get to go to church very often because it is sixteen miles to town. I certainly like to hear Bro. Hawkins preach.

We recently lost one of our devoted members, Mrs. Thompson. She is missed very much.

For pets I have a dog, two cats and a cow. Daddy sold two of my cows and a calf so I will have \$12 tithes soon.

I am 5ft. and 1½ inches tall, have blonde hair and blue eyes and weigh about 90 pounds.

We had very good crops this year. We had 1,025 bushels of oats, 76 bushels of wheat and about 1,500 bushels of corn, and our cellar is full. We certainly have a lot to be thankful for.

I guess I will close and leave room for others.

Here is a jumbled Bible verse to put together:
 "He dwelleth place secret that in of the the High
 Most abide shall shadow the under the Almighty
 the.

A Friend,

Evelyn McCance

(What a family of pets you have! It must be great to have pets that make a financial income, so you can help the Lord's work. I think it is fun to live in the country in the summer, but sixteen miles is quite a distance for winter.

—Editor).

FROM OREGON

Dear Readers,

I haven't written for so long, I thought I would write. It sure has been hot out here. Everything is so dry (Aug.). We are irrigating today. It is pretty when they are irrigating. It sprinkles way out.

Well tomorrow will be Sabbath. Bro. Armstrong is our minister. We go to Sabbath school every Sabbath. I am 11 years old and in the 6th grade. I might get to go to Jefferson school; they have a new school house.

We heard Bro. Kauer and Bro. Murray. They showed pictures. Bro. Murray is a native of Trinidad Islands.

Bro. Dailey is our minister part of the time.

We had an all day meeting in June. There was a nice crowd at Eugene at S. S.; in my class there are 14. There are 11 in the primary class.

I will close with a puzzle: enim seye era reve
 wador eth dLro; rof He llash klucp my teef tou
 fo eht ten.
 LaVonne Henion

FROM OKLAHOMA

Dear Little Friends,

It has been so long since I have written to the little paper that I have nearly forgotten how to write to it.

Our little S. S. has begun to grow now, but there are just a few attending. I attend Sabbath school every Sabbath. It is very interesting. I was appointed for the primary teacher. There are about seven or eight in my class when they are all there.

I have two pupils who are trying to learn all thirteen verses at the end of the quarter. I am offering them a prize. They are Charles Dee Carter and John C. Carter. I believe they are going to get it for they are working hard. I am going to have a program at the end of the quarter.

We are having some cold and rainy weather down here now, but I am proud of the rain, it was so dusty that it would nearly strangle you, but it will not be dusty now.

My letter is getting long so I must close. Everybody write to me for I am lonesome for letters. I will try to answer all. When you write, write something about your state.

From a sister in Christ,

Helen McCoy (Sardis, Okla.)

(You must have a fine primary class. I know they have a good teacher; you have ideas which make it interesting for them. We were all glad to get the rain. Hope you receive some letters.

—Editor).

FROM MICHIGAN

Dear Missionary Readers,

I haven't written to the paper for a long time. I like to read it very much. I go to Sabbath school almost every Sabbath.

Never take the name of the Lord in vain. If you hear anyone take the name of the Lord in vain correct them.

I like to go to school. I am eleven years old and in the fifth grade. My school teacher's name is Miss McGill.

One of our church members has a baby boy. If anyone wishes to write to me, here is my address: West Olive, Mich., R. R. 1.

My the Lord bless you all. Selma Kline
 (Your letter contains excellent advice. We can tell that you study your Bible and S. S. lesson. Do not wait so long to write next time.

—Editor.)

PRIMARY LESSON For Dec. 3.**FALSE WITNESSES ACCUSE JESUS**

Lesson Material: Mark 14:53-60.

Memory Verse: "Thou shalt not bear false witness against thy neighbor."

While in the garden of Gethsemane Jesus was taken prisoner, and they led Him away to the high priest.

Peter followed a long way behind until he came to the palace of the high priest, but he sat by the fire with the servants.

The chief priests tried to find a witness against Jesus so they could put Him to death, but they could not find one, because Jesus never did anything wrong.

Many said false things about Him but they did not agree one with another. Some accused Him of saying that He would destroy the temple and build another in three days, but they could not agree about this.

Then the high priest asked Jesus what they were saying against Him.

Learn the memory verse.

PRIMARY LESSON FOR Dec. 10.**King Ahab Covets His Neighbor's Vineyard**

Lesson Material: 1 Kings 21:5-19.

Memory Verse: "Thou shalt not covet." Ex. 20:17

Naboth had a vineyard close to the palace of Ahab, who was king of Samaria.

Ahab wanted this vineyard for a garden of herbs, because it was near his home. He told Naboth he would trade him another vineyard for it, or he would buy it with money. But Naboth did not want to trade or sell; he did not think the Lord would want him to. So he said he would not.

Ahab was so disappointed that he lay upon his bed, turned his face and would not even eat.

His wife, Jezebel, asked what troubled him. When she found what it was, she thought of a wicked plan. She wrote letters for Ahab, to the elders and nobles of the city and told them to have a fast and falsely accuse Naboth, then carry him out of the city and stone him to death.

Just think what wicked planning this was! But the elders and nobles did all she had asked in the letters. Then they sent word that Naboth was dead, so Ahab went to the vineyard to claim it for his.

Now the Lord sent Elijah to the vineyard to tell Ahab that since he had done so wickedly, He

would not let him have the vineyard and more than that, He would send punishment upon him and his wife, Jezebel.

All this happened because Ahab had coveted. When people covet, they are often punished in this life and, one thing is certain, they will not win eternal life. For God will not allow any covetous person to live in the earth made new.

INTERMEDIATE LESSON For Dec. 3**FALSE WITNESSES ACCUSE JESUS**

Lesson Material: Mark 14:53-60.

Memory Verse: "Thou shalt not bear false witness against thy neighbor."

1—What had become of the rest of the disciples?

2—Did Peter love Jesus more than the others?

3—Why did they want to put Jesus to death?

4—How can we bear false witness against Jesus today?

5—Which command did they break?

6—Which would be the greater sin to bear false witness against Jesus or against some friend?

INTERMEDIATE LESSON For Dec. 10.**King Ahab Covets His Neighbor's Vineyard**

Lesson Material: 1 Kings 21:5-19.

Memory Verse: "Thou shalt not covet." Ex. 20:17

You can understand this lesson better if you read the entire twenty-first chapter.

1. What does covet mean?

2. Was it wrong for Ahab to want the vineyard?

3. What do you think of Ahab's behavior when Naboth refused to sell or trade?

4. Who do you think was more wicked Ahab or Jezebel?

5. Name some more Bible characters who were covetous.

6. Are people very covetous today?

7. What are the things people covet most today?

8. What are some of the things covetousness lead to?

9. Are covetous people always punished?

10. Why do you think God put the tenth command in the decalogue?

11. Is it wrong for us to desire nice homes and cars?