

Lillian
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Sabbath School Missionary

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YOUNG PEOPLE'S FRIEND Page 3

"AS LITTLE CHILDREN"

"It will always help me
To be kind and true,
If I ask in earnest
What would Jesus do?

"Is it hard with patience
Minding what I'm bid?
Help me, heavenly Father,
To do as Jesus did.

"When my heart is tempted
From the truth to stray,
Let me softly whisper,
'What would Jesus say?'

"So my work and playing
Happy hours shall fill,
Not as I would rather,
But as Jesus will." —Sel.

::

The Littlest Gardener

"I wish I had a garden," sighed Jimmie. The little boy watched brother Eddie digging in his garden, and even the children next door were gardening.

But everyone had shaken his head and said, "Jimmie is too little to have a garden."

Of course Jimmie was a very little fat boy, but he did want to raise some nice vegetables to take to the Fair that fall.

"Hello, Jimmie!" came a voice. It was the old gentleman who lived near by. Mr. Turner was leaning heavily on his cane, and Jimmie guessed that the lame foot was hurting his old friend that morning.

"Want to earn a nickel, sonny?" asked Mr. Turner. "Can you pull weeds?"

Jimmie could pull weeds, yes, indeed! Of course his little face became red, and his back began to ache, but Jimmie pulled every weed out of Mr. Turner's potato patch.

A happy Jimmie hurried toward home, a bright nickel jingling in his pocket, and Mr. Turner had said, "You must take care of my potatoes all summer, Jimmie."

The boy was hurrying by a pretty cottage when a wailing noise reached his ears. "You just stay

out of that water, young man!" came a voice.

Jimmie grinned. Patrick must be into mischief again. A little woman was on the back porch trying to wash and also keep an eye on a mischievous curly-headed little boy. Jimmie came to the rescue. "I will watch Patrick for you," he said, "while you wash."

The mother smiled gratefully. "My husband was called out of town for a week, and I must take care of that garden too."

Little Patrick was sleepy and soon fell asleep in his wagon. Jimmie was tired, but so was the little mother. Jimmie stole out to the small garden spot. It was now fast becoming a tangle of weeds. But Jimmie was a determined little boy and soon had the garden nice and clean.

Many gardens were taken care of by Jimmie during the warm days of that summer. Many folks wanted cheery little Jimmie. And he became known as the "Littlest Gardener."

Now it was Fair time again, and folks were preparing choice vegetables — ones that might take blue ribbon prize. And again little Jimmie became wistful. He had taken all the care of some fine vegetables that summer, and yet he had none to take to the Fair.

Mother was calling. "Jimmie, you are to run over to Mr. Turner's this very minute."

Brother Eddie added, "Patrick's mother wants you to stop there too."

Happy little Jimmie ran down the street — happy to think of all his good friends. And, besides, his little bank was nearly filled with pennies, nickels, and dimes that he had earned that summer.

Mr. Turner placed a basket of fine potatoes in Jimmy's hand. "They are to go to the Fair with you," he said. "You took the care of them, and they are really yours, Jimmie."

A golden pumpkin was waiting at Patrick's home, and it too wanted to go to the Fair with Jimmie. And many other fine vegetables came to little Jimmie, and they all wanted to go to the Fair. And they were the very ones he had taken care of all summer long.

Everyone smiled at the little fat boy and his vegetables.

Several "Blue Ribbons" were pinned to Jimmie's vegetables, and the littlest gardener was happy. But daddy made him happier than ever by saying, "Next year Jimmie must have a garden of his very own. —Our Little Friend.

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YOUNG PEOPLE'S FRIEND SECTION
(Of the *Sabbath School Missionary*)

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EDITORIAL

We have one more person to get acquainted with. He is not a very pleasant person. He lives in a penitentiary. A penitentiary is a big strong building with heavy locks on the doors and bars across the windows. There is a wall around the grounds. In this kind of a place live the people who have stolen things or killed people. There are strong men with guns to keep watch so no one can run away. You've played "jail" haven't you? Well, a penitentiary is a big jail.

Now this man has lived here for fifteen years. He must stay five years more. This is because he wrecked a train and stole thousands of dollars from the mail car.

When he was a boy, he began to steal little things "just for fun." He liked to hear the neighbors guessing who could have taken this or that. He read stories of wicked thieves and robbers. As he grew older he planned to be one. Instead of working to please his parents, he ran around with other wild, reckless young men. He never attended Sabbath School and church. He robbed a store and the officers couldn't discover who did it. Next, he robbed the train. But this time the officers caught him and he was sent to the penitentiary.

So now he is an old man. His hair is getting gray. His shoulders are stooped. In five years when he gets to go home, he will not have any friends. His poor old father and mother are dead.

He can start life over and still do some good if he tries hard enough but think of the years he has wasted and the sorrow he has caused.

LET'S WISH

Do you sometimes play games where you wish for certain things? I remember when we used to. It was great fun to try to decide which we'd rather have—a golden house or a trip to

some far away land. Of course we'd never have any of the "big" things we wished for. We just wished for fun.

But let's suppose we could really have a wish. What would you choose?

A whole roomful of toys? Yes, that would be fine. But some girls and boys who have talking dolls, toy pianos, electric trains, cars and trucks, get tired of playing with them and don't have any more fun than some children have with a little wooden cart or a rag doll.

Maybe you'd wish for a big sack of money. That might be all right. Yet some people who have thousands of dollars are not happy. They spend their money for the wrong kind of things and do not even know why they are not happy. As fast as they get one thing they want another.

I know a little boy who would wish for a new back. He can't run and play ball nor ride a bicycle, because his back is twisted.

I know a girl who would wish for a brother and a sister. She is the only child in her family and Oh! how lonesome she is!

You have all heard of Solomon, haven't you? Once God appeared to him in a dream and asked him what he'd like to have. What do you suppose he asked for? He asked for wisdom. He was king over God's people and he wanted to rule them well. God gave him the wisdom. He also gave him riches, although Solomon had not asked for them.

REFUSING TO FOLLOW A BAD LEADER

One night daddy and Stephen were talking. "Did you play ball today?" asked daddy.

"I didn't get to play," Stephen answered. "There's a new boy who's leader of the team now, and the boys go to his yard to play."

"Why don't you go too?" asked daddy. "I went several times," Stephen said; "but I've decided I don't want to play with the new boy."

"Why not?" asked daddy. "He's teaching the team to do things that aren't fair," said Stephen. "He tells things that aren't true, and he thinks it's all right to cheat. I want to play with the team; but I'm not going to follow any leader that tries to make me do dishonest things."

"Of course not," daddy agreed. "I hope you are mistaken about this boy's doing such things; but if he does them, you are exactly right in refusing to follow him. I know of some brave men who refused to follow a bad leader, and by refusing to follow him, they helped this leader to see what a wrong thing he was doing."

"Who were they?" asked Stephen.

"They were Daniel's three friends," said daddy. "Now, the king of the country where these friends lived was named Nebuchadnezzar. Nebuchadnezzar ordered that a large statue be made of pure gold, and he commanded the people to bow down and worship this golden image. He said, too, that anyone who refused to worship the statue should be thrown into a burning, fiery furnace."



—Let us run with patience the

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race that is set before us."

THE LOST SHIP

A short time ago a good article appeared in the *Bible Advocate* entitled "Walking on the Waters of Galilee." I just want to add a little thought expressed by an old song called "The Lost Ship."

A vessel in mid-ocean sent a signal for help. All wondered what their fate must be. Many thought they might perish with no trace left. But a vessel heard their signal and came to them. The trumpet sent a message asking "What is wrong?" Their answer was that the ship was leaking and they were liable to sink soon. The helping ship tried to get them to allow themselves to be helped but the ship in distress answered, "We shall need you, but not now." They thought they were safe for a while—until morning at least when they could be saved better then. Again the good ship sent the call, "Better let us save tonight." But no, they would not consent.

Morning came — the leaking ship had found bottom in the ocean and all aboard slept with no hope to be raised until the trumpet's final call that "bids the sea give up its sleepers to the Maker of us all."

Now, we each are sailing o'er Life's ocean in our frail barque. While we sail smoothly along we want no helper but wait until we strike a snag! Ah, then we need some one. Sometimes our help does not come in the way we want it to or perhaps we think; a little more time and we shall save ourselves.

Friends, the good ship Salvation answers your call but whether you allow it to help you or not decides your destiny. True, its Captain will not cast out any one who comes but many do not give Him a chance to accept them. O yes, we shall need You, but not now, is the answer given. Just a little longer in sin and we can be saved better then, Lord. You stand by, Lord, until some other time. That is as far as some go, but that is not far enough to board the ship standing by. Friends, do you stand at the place where you know which way you should go? Then get aboard the Right Way and let the Leaky Vessel go to the bottom. Sin's Leaky Vessel will take all to the bottom if they

persist in staying aboard. Be warned; Jesus calls you through His Word. Why wait a better season? Seek heaven's rescue ship, lest the Judgment day find you lost for ever.

—By Minnie Mims

CRUDE CONCEPTIONS OF SALVATION

(We present the following article especially for our advanced readers).

The crude conceptions referred to come from Princeton University — from a senior of the collegiate department, who had been listening to a series of discourses by Dr. Albert Fitch, President of Andover Seminary. The said senior wrote a letter to *The Presbyterian*, of Philadelphia, which publishes a part of it. It takes the paper to task for some criticisms which it passed on Dr. Fitch's teaching, which certainly was far from orthodox and evangelical.

Just now we will deal with this senior's conception of the orthodox idea of salvation — a conception that he evidently got from Dr. Fitch's remarks. Our quotations will show that a man may live in a Christian country, attend a great university, have copies of the Bible all about him, reside in the midst of evangelical teaching, and yet entertain extremely crude and even childish views of evangelical doctrine. How true it is that a man may be a savant in intellectual knowledge, and yet a mere abecedarian in spiritual lore! We prove these assertions by quotations from the letter:

"According to *The Presbyterian* and the orthodox faith, salvation means this: The consciousness that man is the child of the devil, a child of wrath, a child of dust—dead in trespasses and sins."

It is difficult to believe that any person of ordinary intelligence could entertain such a belief. How could a consciousness of this dreadful condition constitute salvation? The fact of the matter is, so long as a man would feel himself in that state, he would be anything else than saved. True enough, such a conviction of sinfulness might be the antecedent condition of true salvation, the preparation for it; but it is not salvation

itself; if any man were to remain in that state, he would never be saved. However, if he would go to Christ by faith, he would be saved from his sins pardoned, cleansed from their defilement delivered from their thralldom, and restored into true favor with God, whose Spirit would implant a new life of righteousness within his soul.

With regard to that expression, "man is a child of the devil," the Bible nowhere teaches that men are *genetically* the children of the evil one. They belong to God, who says, "All souls are mine" (Ezek. 18:4). By creation and preservation — that is, genetically — all men, whether wicked or good, are God's children. "He came unto His own and His own received Him not" (John 1:11). The prodigal son was still the son of his father, even when he was wandering in the "far country." However, in an *ethical* sense, those who live in sin, which is of the evil one are the "children of the devil," just as Christ said (John 8:44): "Ye are of your father the devil, and the lusts of your father it is your will to do." Any one can see here that it is the people who have the spirit, the ethical disposition of the devil who are called his children, and the terms are used solely in this sense. Nowhere does the Bible represent men as having been created by the devil. They are His children only when they depart from God and His holy life, and follow the leading of the evil one.

As to the phrase, "dead in trespasses and in sins," that is a Biblical phrase (Eph. 2:1, 5; Col. 2:13). To find fault with it because it is "orthodox" is aside of the mark, for it is Biblical. The question is whether Dr. Finch and his students reject it. If they do, then their quarrel is with the Bible, and they should cease to cover their assault on the Bible by substituting the term "orthodox." We have noticed this ever since we can remember—that when man attack orthodoxy, it usually means that they are really attacking some clear teaching of the Bible itself. And is not the Bible right in regard to sinners? If men are naturally so noble, why all the wickedness in the world? Why is every one prone to do evil? Above all, why did Christ come to "seek and

to save that which is lost?" And why did He say, "Except one be born anew, he cannot see the kingdom of God?" John 3:3 R. V.

Here is another extract from the letter. Scoring the orthodox view of salvation, it continues:

"It means the consciousness that character has absolutely nothing at all to do with salvation. It is separated absolutely from it. . . Salvation means an acceptance of certain doctrines of the Church, such as those concerning the virgin birth, the resurrection, and the substitutionary atonement. It means solely that, and nothing else. Unless a man accepts these doctrines, he is a child of the devil, and will remain so, no matter how hard he may strive to be pure, charitable, upright, honest and humble."

There is more of this in the same strain, only the rest is still more offensively expressed; but enough has been quoted to show the writer's temper and viewpoint. Could there be a more absurd caricature of the evangelical conception of salvation? Have orthodox Christians ever held that mere intellectual belief is enough to save a man? If they have, they have been about as superficial as this Princeton senior. As a rule, orthodox Christians stay close to the teaching of the Bible; and the Bible says: "Faith without works is dead." Jas. 2:17, 20, 26: "Thou believest that God is one (an orthodox and Biblical doctrine, by the way); thou doest well: the devils also believe and shudder." V. 19. Orthodox Christians have always held what Paul says: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love" (Gal. 5:6). The Augsburg Confession is an orthodox document, and in its sixth article it says: "Our churches likewise teach that this faith must bring forth good fruits, and that it is our duty to perform those good works which God has commanded, because it is His will, and not in the expectation of thereby meriting justification before Him."

Note this extravagant imputation to orthodoxy by our student: "Character has absolutely nothing to do at all with salvation." Trying as it may be to hear such talk, let us patiently endeavor to "put to silence the ignorance of foolish men" 1 Peter 2:15. Evangelical Christianity teaches that without true character no man can be saved. "Blessed are the pure in heart; for they shall see God" (Matt. 5:8); "Follow after peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14); "And there shall in no wise enter into it anything unclean, or he that maketh an abomination or a lie." Rev. 21:27.

Thus it will be seen that the Bibli-

cal view of salvation, which is also the orthodox view, regards righteousness of character as absolutely necessary. However, here we must not get the cart before the horse. While true character is a *sine qua non* of salvation, it is not the basis and the meriting cause of salvation. It is really the *result* of Biblical salvation. And that comes about in this way. In the natural state man is in sin; he is without true righteous and spiritual character (see Ps. 51: 5; John 3:6; Rom. 8:7; 1 Cor. 2:14; Eph. 2:1, 5). But Christ came to save him. When the Holy Spirit through the law convicts him of sin and shows him his sad and helpless condition, he accepts Christ by faith as his Savior from sin, is pardoned and rescued, and receives the new and holy life of regeneration, which is to be continued in progressive sanctification throughout his whole life. This orthodox method of salvation, therefore, means the reinstatement of true character by cleansing man from sin and restoring to him the spirit of holiness. Any man who lives in sin—that is, has an impure character—proves by that very token that he has not been saved, be he orthodox or heterodox in his theology. This is just the plain simple method of salvation . . .

The idea that a man can believe the orthodox doctrine (or any others, for that matter), and live in sin and selfishness, and yet be saved, is utterly foreign to the teaching of the Bible. Why, it is that very antinomian heresy that Paul condemned and over which he more than once exclaimed, "God forbid!" Rom. 3:31; 6:2, 15; 7:7 & 13). Note especially Rom. 6:1 & 2: "What shall we say, then? Shall we continue in sin that grace may abound? God forbid! We who died to sin, how shall we any longer live therein?" That is, the very purpose of salvation in Christ is to save men from sin that they may no longer live therein, but may "walk in newness of life" (verse 4; see also verses 5-23, where the whole resplendent truth is set forth). Take more of Paul's teaching (Rom. 4:6): "For Christ is the end of the law unto righteousness to every one that believeth"; (10): "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation"; (Rom. 14:17): "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost." Therefore Biblical salvation has its negative and positive sides: first, it means rescue from sin; second, it means recovery of righteousness.

Now, among evangelical Christians these are platitudes; such believers never have had any other idea of salvation. The wonder is, therefore, that there should be an educated or

a partly educated person in the land who could, by any stretch of the imagination, impute such absurd ideas to orthodox people as the university student's letter contains. The incident simply proves the blindness of the natural man, for no one who has experienced salvation in and through Jesus Christ could have made so inexcusable a blunder.

Note another fling in this letter: "Salvation means an acceptance of certain doctrines of the Church such as the virgin birth, the resurrection, and the substitutionary atonement." We beg to say that these are Bible doctrines, every one of them. To gird at them as "doctrines of the Church" is merely an attempt to get under cover to hide actual unbelief. Why do not liberals come right out in the open and say they do not accept the Bible? Instead, they pretend to be aiming their guns at orthodoxy. Depend upon it, in the vast majority of cases their real target is the Bible. Let orthodox people expose the real animus of these assaults.

Note this from the letter: "But if he finds that he cannot acquiesce in these doctrines, and maintain his intellectual honesty, he will go to hell, even though he may have a very noble, Christlike character and spirit; even though he may be deeply spiritual; even though he may serve his fellows with the utmost selfishness."

No; a man who can so mistake and misstate the Biblical conception of salvation is not likely to have "a very noble, Christlike character and life" or be "deeply spiritual." The statement itself bears its own proof of spiritual obtuseness.

—By Prof. L. S. Keyser. Sel.

—:—

QUESTION DEPARTMENT

Do you think it is proper to give away food that we will not eat, to our neighbors? This question is taken from Deut. 14:21.

* * *

Where in the Bible is it told that it is worldly to cut down Christmas trees and bring them into your homes?

* * *

Is it considered that Hell is the grave?

* * *

Is there any scripture that says that we must not sing unorthodox songs?

(Note: Orthodox means: Correct in doctrine; approved; accepted. Much that is approved and accepted today is not orthodox according to the first meaning of the word. We assume that the one asking this question, by the word "unorthodox" means, not correct according to Bible teaching.)

* * *

If at the time of baptism one has never been converted and is converted

"But it's wrong to worship images," said Stephen.

"Certainly it is," said daddy, "and Daniel and his friends would not obey the king. But Daniel's three friends had some enemies who told the king that these men had not bowed down to the golden image; and Nebuchadnezzar sent for the men and told them that that they must be thrown into the furnace if they refused to obey him. And the men said, 'God can save us from this furnace, if it is His wish. But whether He saves us or not, we will not worship your image.' Then Nebuchadnezzar became very angry, and commanded that his soldiers bind the three men and throw them into the furnace. Then a most wonderful thing happened."

"What did happen to the men?" asked Stephen. "Please tell me, daddy."

"When Nebuchadnezzar looked into the furnace, he saw the three men walking through the flames; and Jesus was with them. Then the king called to the men to come forth, and the men walked from the furnace, absolutely unharmed. And Nebuchadnezzar said, 'Blessed be the true God.' And from that time on, he taught his people to worship the Lord."

—Alon Campbell in Our Little Friend.

SUNBEAMS

FROM COLORADO

Dear Missionary Readers,

This is the first time I have ever written to the paper. We have Sabbath School at our house. We have a little log house. We like Sabbath School. I am five years old and I am in kindergarten.

Your little friend,
Jeannine Carvell

Dear Missionary Friends,

I am five years old. I go to Sabbath School every Sabbath. I am not going to school but will in a little while. We color pictures in class and I can color better than I used to. I have only one crayon broke. I have a little brother two and one-half years old. His name is David. My teacher is writing for me.

Your little friend,
Jimmie Taylor

Dear Missionary Readers,

This is my first time to write to the Missionary. I like to come to Sabbath School. There are seven in our class. I am nine years old. My teacher's name is Vivian Presler. We live out in the country and come a long ways to Sabbath School. I enjoy reading the Missionary.

Your friend,
Wilma Presler

Dear Missionary Readers,

This is my second time to write. I am in the sixth grade and am eleven years old. I enjoy reading the paper very much. I will close with a puzzle. "Yolrg of odg ni eht gehtish."

Your friend,
David Carvell

Dear Missionary Friends,

This is the first time I have ever written. I am seven years old and in the second grade at school. I go to Sabbath School and like it. I like school too. Vivian Presler is my teacher in Sabbath School. She is my cousin.

Eillian Presler

Dear Missionary Friends,

I like Sabbath School. I am in the second grade. I go to Adams Street school. I learn about the Bible in the lessons. I like to color our Sabbath School picture books. I like to hear about the Bible. I like to sing.

Your friend,
Richard Carvell

— Editor.)

(We thank you, Sr. Vivian, for this nice group of letters. You must have a fine class.

FROM ARKANSAS

Dear Missoinary Readers,

This is my second time to write to the little Missoinary. I like to go to Sabbath School very much. There have been three people baptised in our church the last two months. I am in the Junior Class. There are five pupils in my class. My teachers name is Mrs. Lay. I am eleven years old. I will close and leave room for others.

A friend in Jesus Christ,
Glenn Willelm,

(Your letter was lost; We just found it. You must write again. Address it to me at Stanberry. —Editor).

FROM NEBRASKA

Dear Friends,

I am so glad to be able to sit and write this message to you without having to be afraid of bombs or the terrible war. How thankful we should all be to be blessed by such. It is an awful thing to be at war among one another but this all must come, but let's be happy by knowing at the end if we're faithful to God we shall see Him face to face. How wonderful that will be!

I am so glad to receive the Missionary weekly. It is much more interesting to me since I have had the chance to meet so many of the "Young People". I can truthfully say that we have received a great blessing from the campmeeting services. Bro. & Sister Faubion have now returned to the field. We miss them very much but are glad they can spread the gospel to all of the world-weary people.

This is my first year in high school. I like it quite well. We have 215 enrolled. I have often thought how wonderful it would be if all of them kept the Sabbath. We have an average attendance of about 65 to 70 each Sabbath. I wish more would come and take part with us. I think a Jr. Young Peoples Dept. would be fine. I know we have some in-betweens in our church that have often wished for just such.

A friend in Jesus,
Evelyn McCance

(It would be nice if more met with you. However, you have a larger S. S. than most of us

have. So far, there have only been two or three names suggested for our Junior Dep't. —Editor).

“I suppose I'll have to be very good now, grandma, because we have this baby, and mother won't want her to be naughty; and she'll very likely be so if I am.”

So said a little boy, looking up very earnestly into his grandmother's face; and you will all admit that it was very good reasoning.

It is well for the young always to remember that they cannot be good or naughty for themselves alone, for they will always influence some one to be like them. —Sel.

Would you like the secret of happiness? Here it is: Get busy, now! Help John with his lesson; help Mary carry her packages from the store; carry in some wood for Grandma Brown, who is crippled with rheumatism. Have you noticed that you are always happy when you are doing your very best to make other people happy? —Sel.

OUR
SABBATH SCHOOL



HANDWORK

Teacher may draw a nice straight tree on a poster. By the side of it draw a dwarfed, crooked tree. Explain to children that the trees represent two kinds of lives we may live. Let each child cut out some fruit. Write (or let the children print if they are old enough) the word Love on one, on another, hatred, purity, stealing, etc. Then have the children pin the fruit on which ever tree they think is right.

Have each child lay his hand on a sheet of plain paper (even wrapping paper will do) and draw around the hand with a pencil or crayon. Discuss some naughty things their hands may do. Explain that God will forgive them, but that they must not do them again.

Have the children draw pictures of a bird's nest. Bring out the idea that the birds are safe in the nest. Explain that God loves us even more than birds and will protect and help us.

—Editor

PRIMARY LESSON No. 20, Nov. 16, 1940

Scripture Reading: 2 Kings 4:18-37.

Memory Verse: “And when she was come unto him, he said ‘Take up thy son’.”

THE SHUNAMMITE'S SON

A rich and Godly woman and her husband of Shunem built and fitted up a room for Elisha where he might dwell as he passed on his journey to the school of prophets at Shunem.

These people had a son whom they dearly loved. One day when he was grown, he went to the field where his father was with the reapers. The boy called to his father, “My head, my head.” The father sent a man to carry him home to his mother. The mother held him in her arms until noon and then he died. The woman carried him to Elisha's room and laid him on the bed, then shut the door and went to ask her husband to send her one of the men to take her to see Elisha. Her husband asked why she was going but she only said, “It shall be well”, hoping Elisha might revive the child and her husband need not be grieved. When she came to Elisha she seemed to be unable to make him think her son was dead, so only gave his staff to his servant and told him to go and lay it on the child, but the mother would not return without Elisha so he went with her. On the way they met the servant returning and he said the child did not awake.

When they reached the house and Elisha found the child was dead he went in alone and prayed and stretched himself on the child and the flesh of the child became warm, and he sneezed seven times and opened his eyes. Then Elisha sent the servant to call the mother and told her to take her son. She was very thankful. She fell at his feet, bowed to the ground, then took up her son and went out.

INTERMEDIATE LESSON No. 20 Nov. 16, 1940.

Scripture Reading 2 Kings 4:18-37.

Memory Verse 2 Kings 4:36

THE SHUNAMMITE'S SON

- 1—Who in the last lesson revived the widow's son?
- 2—Who in today's lesson does similarly?
- 3—What was the age of the Shunammite's son?
- 4—What do you imagine caused his illness?
- 5—How was he taken home from the field?
- 6—How did his mother care for him?
- 7—How long did he live?
- 8—Tell about the bed of the man of God. Where was it and how came it there?
- 9—What did she ask of her husband?
- 10—Why do you think she did not explain to her husband?
- 11—Where was she going?
- 12—When Elisha saw her coming what did he do?
- 13—Why do you think she said, “It is well”? Why to her husband, “It shall be well.”?
- 14—Why did Elisha send his servant?
- 15—Why did he go later?
- 16—Was Elisha surprised to find the child dead?
- 17—Why had his staff not been effective?
- 18—How did the boy indicate his recovery?
- 19—Give from this lesson an example of, obedience, faith, persistence, gratitude, kindness and trust.