

# Sabbath School Missionary

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## YOUNG PEOPLE'S FRIEND Page 3

### Funny Happenings

Sometimes funny things happen on the mission stations. I think you might like to hear some of them.

Soon after Elizabeth's parents arrived in the mission field, one night just after they had gone to bed, another missionary came to the door and called daddy. There was a queer noise at the cattle kraal, he said, and it might be a lion. He had a gun, a knife, and a revolver, so daddy took his big revolver and hunting knife. The others were scared, and almost held their breath listening for the crack of a gun or the roar of a lion. After what seemed a long time the men came back. It was just a poor cow that had eaten something poisonous, and was moaning with pain. We made fun of the men for taking guns and knives to protect themselves from a poor sick cow. There is a worm that makes for itself a little house out of tiny bits of grass. The natives tell us that it poisons the animals if they eat one. This may have made the cow sick.

One day, just after Elizabeth had learned to walk, she was playing outside. We had two very large brown dogs named Spot and Mischief. We were often bothered with the natives' pigs in our yard and garden. This day a pig came down to the house. One of the missionaries saw it and, calling the dogs, set them after it. Each dog took hold of an ear, so the pig began to squeal and run.

Elizabeth wanted to see what all the noise was about. Mamma, too, wondered where baby was, so she went out just in time to see Elizabeth come around the corner of the house, but too late to save her. The pigs and the dogs were at the corner too, so they knocked her down and ran right over her.

After we had picked her up dried her tears, and found she wasn't hurt, only scared, she began telling us very earnestly all about it. Of course, we couldn't understand her baby talk, but mamma said, "Did the piggy really and truly run over you?"

Elizabeth answered, "Piggy an' piggy and tuly and tuly an piggy." I think she meant that really and truly the pig ran over her.

A native man came to the mission one morning. We thought he looked rather queerly dressed. He had made a coat out of a pair of trousers. He had put his arms out the pocket holes, and buttoned the trousers around his neck. Before he put it on, he had ripped open the side seams and sewed the back seam right down to the bottom of the legs. No wonder we smiled.

We gave a little black boy one of John's sleeping suits. Next Sabbath he came to Sabbath school wearing it backward. This amused the children.

Mamma often heard Earl and John speak of a fat native chief as Maranga Shutu, and she supposed that was his name; so one day he came to the mission house, and mamma politely said, "Good morning, Maranga Shutu." He smiled and answered, "Good morning." Later on we told Earl and John about his visit. They both began to laugh. Earl said, "But did you really say that?" "Of course I did," said mamma. "His name is only Maranga," said John. "Shutu means stomach and Maranga means fat, so you called him 'fat stomach' instead of fat only,—his real name." Mamma had to laugh too at her mistake. It was really their fault, wasn't it?

The natives get quite mixed up with the English language. One native who was reading in an English fourth reader and was quite good in arithmetic was out with the white teacher. "There is a chameleon on that bush," said the teacher. The native immediately spoke up, "Oh, now I know what you mean by a million." "I don't think he did, do you? Don't you think there is a lot of difference between the chameleon (a lizard which changes its color) and the number a million?"

Another boy had recently studied geography, especially about the oceans. One Sabbath as the missionary was talking about the Israelites, he read, "And they dwelt in the land of Goshen." The native was saying the same thing in the Zulu language, or we suppose he was, but he said, "And they dwelt in the Atlantic Ocean." The missionary, not noticing, went on, "Because there was much grass there." The native repeated it, "Because there was much grass there."

I don't suppose you ever knew before that there was grass in the Atlantic Ocean.

—By Aunt Elsie (Sel.)

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### YOUNG PEOPLE'S FRIEND SECTION

(Of the *Sabbath School Missionary*)

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## EDITORIAL

I once read of a little six-year-old girl who liked to have her father play with her. Not that that is anything unusual—all of you enjoy a game with daddy, don't you? Sometimes this certain girl would take hold of her father's hand and play she was blind. She'd close her eyes tight and he'd tell her just where to step, when to turn corners and where the rough places, in the walk were.

Once her mother asked her if she were not afraid she'd fall.

"No, Mother," she answered. "I held Daddy's hand and I knew he'd lead me safely. I wasn't one bit afraid.

Isn't that just the way it is in our real life?" Jesus will lead us every step of the way, if we place our hand in His. We need not worry over our troubles if we do as He wants us to. We'll find rough places, but He'll guide us over them. If we do happen to stumble, He'll lift us up.

### A Message From Aunt Lena

Dear Nieces and Nephews:

Hello there! How are you? I hope you are just fine. We have been having some real winter weather. I was even snowed in for one day, but now it is thawing and is as hard to walk or drive a car as when the snow was so deep. But these are just every day experiences and nothing to fret about. I think they even make us stronger for larger trials and experiences that may come our way. You know, a baby gets stronger from experiences and when he takes his first tumble he usually cries, but after a while he just takes a little tumble as a matter of course, doesn't he? So we, too, must accept those everyday experiences as a matter of course, trusting the Lord for patience and strength for each day's trials.

How thankful I have been for coal to burn these last few days! How wonderful that God made coal down deep in the ground for us to use! How all-wise He was to look down through the centuries to know there would not be enough wood to last for fuel so He preserved this coal all these many years for our use. Isn't He wonderful and all powerful? A piece of coal doesn't look like very much, does it? But how very miraculous it is. Just think, it actually saves many lives. Some places there is no other fuel and people would freeze to death without coal. Did you ever think we might in many ways compare our lives to coal? We sometimes think we do not amount to much or can do so little, but we might (like a lump of coal) save someone's life from sin by setting a good example, giving church papers, tracts or Bible studies to one near or far, in fact, where we live we might be the only one (fuel) there is to spread the gospel. Doing all you can is all that is required.

Some coal is called good, clean coal because it leaves little ash, burns bright and makes a hot fire. It really does what it is meant to do without trouble or fuss. Now, haven't you seen boys and girls like that? They go about their daily work or studies with a bright smiling face just scattering warmth and sunshine all about them, living each day for Jesus, just as He wants us to.

There are different kinds of coal just as there are different kinds of people. Some coal is dull, leaves lots of ashes and is full of hard substances called clinkers. It is almost impossible to have a hot fire with this coal. We never buy this kind of coal if we know it. The clinkers especially cause all kinds of trouble. It won't burn itself, neither will it let the coal burn as it should. It plugs up the grates and just makes all kinds of trouble. Now, we wouldn't want to be that kind of coal would we. But sometimes boys and girls fuss about their food, the clothes they wear, or get angry because they can't do this or that, they are quarrelsome, hate to work or study, don't pay attention to their Sabbath school lesson, but instead play or annoy the others that really want to listen to the lesson? Aren't you afraid these are little clinkers? I'm sure they are, and we better try and get rid of them before other clinkers fasten to them and they make big clinkers in our lives.

If we have sin in our lives it is black just like the coal but when the coal is burning it isn't black any more. It becomes aglow with light and warmth. Likewise when sin has been taken (or burned) out of our lives we don't live in darkness any more, but are in the light which is Christ Jesus. Then we will glow with the warmth of the Savior's love.

Did you ever watch the sparks fly upward from a bon-fire? It does the same thing in the chimney, only we can't watch them. Shall we not compare these sparks to our thoughts on His Word and our prayers that fly upward to the Savior's throne? He wants us to live good, clean lives without any clinkers to block our way to Eternity and Eternal Life.

Pray for me and may God bless you.  
Lovingly, Aunt Lena



—Let us run with patience the

Stanberry, Missouri, Dec. 23, 1940

race that is set before us."

### HAVE YOU A "TAILOR MADE" RELIGION?

It is likely many of you have heard the saying, "I'd rather see a sermon than hear one any day." There is also another saying that carries this thought: Your religion is not so much what you profess but what you live.

Just how does your religion affect your life—your every-day life? How does it affect your outlook on life? How does it affect your thinking, your desires and ambitions, your words and actions? Does your religion satisfy—really satisfy?

When a person takes medicine for some physical ailment he is anxious to see how quickly it will help him, and to what extent it will help bring about a cure. If it does not help—well, it either isn't any good or it is the wrong kind.

Just because there are all kinds of people in the world is no reason there should be all kinds of religion. But one trouble is that many want a "tailor made" religion. And what kind is that? you ask. Since there are all kinds of people and therefore almost as many varying ambitions, and since most of them desire that their human ambitions have *first* place in their lives, therefore each case takes a little (or big) different kind of religion for a suitable fit. Each one wants a religion that "fits himself." Notice the words in quotation marks. They do not want a religion that they themselves must be fitted to. Rather they want it fitted to them—cut down to fit them—tailor made.

If their ambitions and desires are to live a fast life part of the time, then their religion must either be cut down to fit or left at home. So we see it takes all kinds of religion to make up a world—like we now have, not like God would like to see and will eventually have in due time.

Many may not profess to have any religion, and while they may not really believe in the God of heaven, yet their very lives and actions, the standards they set for themselves and follow, is their religion, be it a poor grade or worse.

Paul told the Romans something which is fully as good for us in this age as it was for them. He said, "And be not conformed (act in accord) to this world: but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." V. 2. We are in the world but not of it. Our motto is not, "When in Rome do as the Romans do" but rather "When in Rome do as the Romans *ought* to do." To be transformed is to be "altered, changed, converted." This comes about by the word and power of God in "renewing" (making anew) our minds. With renewed minds our lives are altered to comply with the will of God. And since all mankind is sin-sick (except those who are converted), only one kind of religion is necessary—the Gospel of Jesus Christ. In our lives we both need and should display in reality His love; we need His faith and His hope. These three things cover much. Love takes in love for God—His commands and promises, and love for our fellowmen. His promises—not only those of future glory and perfect, but for help, strength and courage to conquer present obstacles, keeping ourselves in line with the Word.

The Gospel of our Savior has a loftier influence for a life of the highest and noblest type than anything man knows about. We need more of this influence in our lives. Young people need, old people need—everyone needs it.

May we all be more abundantly filled with the life of Christ—the one true religion. In being filled we will find rest for our souls and satisfaction in our hearts far above the hypnotic thrill of worldliness.

### COUNTING THE COST

Two young men in the British army were talking about the service of Christ. In reply to the invitation of the Christian his comrade said, "I am thinking about enlisting in Christ's army, but it means giving up several things and I am counting the cost." A Christian officer was passing by and hearing the words of the conversation he said, as he laid his hand on

the young man's shoulder, "My friend you talk of counting the cost of following Christ, but have you ever counted the cost of not following Him?"

This timely and pointed question was blessed of God in bringing the young man to the Savior and into a long and useful career as a Christian.

—The Wesleyan Methodist.

### THE NEW PAGANISM OR IN THE FORM OF AN ANGEL OF LIGHT

We claim no originality for this title. The words in the above form were made use of by a Roman Catholic Cardinal. However, we do claim that the same cardinal had a true vision of the existing peril to the Church in the boast of cultured unbelief.

There has always been a struggle between heart and brain in matters religious. From the beginning, the devil has called upon the race to substitute reason for the open declaration of the Word of God. The struggle between materialism and inspiration is not a new struggle. The old tug of the things men see with their eyes versus the things God can reveal to the heart, still pulls at the lives of men. "And when the woman saw that the tree was good for food, and that it was *pleasant* to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat and gave also to her husband with her and he did eat." Conditions have not changed in fact, only in form. Paul's warning is still wholesome: "The things that are seen are temporal but the things that are not seen are eternal."

Scripture warnings against doubt of the Word of God came with startling frequency. Whether it be the account of the devil persuading the woman in the Garden of Eden to reason out her advantage independent of divine injunction, or the same devil taking the Savior to "show Him all the kingdoms of the earth," it is the same struggle, the same conflict between the Word of God and human needs as interpreted by worldly desire. We have in the Garden of

Eden an illustration of the results of devilish suggestion, when the soul yields to that suggestion. We have in the temptation of the Savior an illustration of the triumphant soul refusing to yield to devilish suggestion, no matter how plausible the argument, always pointing to the conflict of devilish suggestion with the Word of God.

It must be apparent to the devout student of Scripture, that throughout the Book, the studied effort of Jehovah has been to establish a record of divine utterances, carrying with them divine authority, and freighted with divine energy, which might be received by the human as final and infallible. These utterances have their application to every phase of human life, meeting the demands there of and solving its problems, answering its questions, stimulating its hopes and pointing the way to its glorious and triumphant goal.

On the other hand, we find revealed, the subtle and persistent effort of the devil, to rob the human of his confidence in these divine utterances, to take away the hopes and inspirations, and comforts with which they throb. It must be apparent that the success of the devilish suggestion which destroys man's confidence in the Bible, is the height of devilish ambition.

We commonly think of those as pagan who are without hopes, inspirations and comforts that arise to the soul clinging with unwavering confidence to the Word of God.

We must still think any suggestion "devilish" which is calculated to rob men of the benefits of an inspired Bible. Men without the stimulating, restraining influences of the fixed and holy standards of divine revelation have always drifted into practices that destroy. The beginning of all apostasy is always to be found in questioning the wisdom of divine injunction.

The tempter has had his voltaries in every age saying, "Thou shalt not surely die." To this class of suggestions and teachings which has destroyed the confidence of man in the authority and potency of the Bible, we apply the term "New Paganism."

Among the benefits arising to the race from the record of Divine utterances there is not one previously mentioned. We desire to name it in this place that it may stand out from the rest. It is the blessing of restraint. We cannot conceive such a thing as a "Kingdom of God," without subjects yielding momentary obedience to the supreme will of their sovereign. Any opposition to this infinite will can be nothing less than spiritual anarchy. The success of the devil must depend upon his ability to suggest doubts as to the authority of the revealed will of God. The same trick characterizing the efforts

of the tempter in deceiving the first pair is easily apparent in the efforts of the same tempter today. The same hint is to be heard in the dominant modern paganism, and it is this: "This is not the Word of God," or "This thing you call the Word of God must not be taken too seriously," or "There must be a new interpretation put upon your Bible," or "What the Word of God says was only for effect upon a long past age, and will not be carried out in these modern and progressive days," or "We must get a higher conception of God than that revealed in the Bible," or "God is too good to allow these inadequate penalties to apply to this very wonderfully cultured age." In the last analysis and we quote again, "The Bible is only a bit of Oriental poetry, faith is only superstition, miracles and magic are the same, and God only an electric current."

The painful thing about all the above is, that it comes with the stamp of scholastic authority upon it. Moreover, if you presume to differ from the conclusion above set forth, you become the object of commiseration, and are promptly labeled a "back number." If you offer protest, that the authority of the Word of God has been called into question, that the integrity of the Scriptures has been impeached, that the new views reflect upon the truthfulness of the Savior Himself, you are met with a storm of denial, your own intellectual fitness is set down as a minus quantity, and you are courteously notified that it is too bad that you are not better informed.

—By John I. Wean in "The Bible Champion."

(To be Continued)

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## THE WHITE BOY

"Morning, Sir."

Ivan tipped his cap politely and waited for a reply.

Mr. Whelan, new foreman of the Circle T Ranch, was impressed favorably with the fine manners of the newcomer.

"Wonder if you could take on an extra rider with your men?"

Mr. Whelan didn't need any, but there was something about the look in the boy's eyes that he could not turn down. Something noble and refined that he felt his own men needed.

"Why, what can you do, lad? You don't look a day over fourteen."

"I'm fifteen, Sir, but I'm not afraid to ride," smiled the boy.

"Ever ridden with the herd?"

"Not with big ones, like the Circle T herd, but I have kept my father's cattle since I could stick in the saddle." Ivan spoke a little sadly now, for his father had passed on.

Mr. Whelan recalled how many of the smaller ranches had been forced

by the big cattle men to foreclose, and how the once quiet and homey little villages were now occupied by men of baser types.

A boy like this, Mr. Whelan figured, would help to better the morals of his men. So Ivan was hired.

"Remember, my boy, to stand up for Jesus wherever you are. Be true to your colors and always keep your honor bright," his mother had said.

After a short time at the ranch Ivan found that "being true to his colors" was not as easy as the words sounded. It was like soldiers marching grandly to the music of fife and battle drum, and later standing waist deep in mud in the trench dodging the bombs overhead.

"Let's give the kid a ducking to-night if he starts mumbling his prayers by his bedside again," said Tex Ricardo.

"Yes, or let 'im dangle by one foot from an apple tree limb," asided in Hoke Pierce.

Pablo, the old Indian servant, heard them. He liked the "White Boy" and wanted to protect him. There was something about him that made Pablo feel again as he used to feel when his tribesmen had talked of the Great Spirit.

"Petter no pray to-night," Pablo said, jerking the sleeve of the Boy's pajama suit. 'Tey are mischief men," he said, meaning Hoke and Tex.

But that night Ivan knelt again beside his bunk and talked softly, confidently, to his Heavenly Father.

The men did not do as they had planned. They only said some terrible words and went to sleep. But the next night Ivan came out of bed with a bound as he touched the clammy coils of a mountain rattler in his blankets.

The boy was unharmed, for the snake had been killed that day, but the men had their laugh, and Ivan sat a long time praying for strength to get over his fright and for help to still be kind to these men.

By the light of a friendly moon-beam he read some of the texts his mother had marked in his Bible for him. Some of these were:

"If any man suffer as a Christian, let him not be ashamed."

"And if ye be persecuted for righteousness' sake, happy are ye, for the spirit of glory and of God resteth upon you."

"Love ye your enemies; do good to them that hate you; and pray for them which despitefully use you and persecute you."

Ivan would have a big task obeying all of these, but this was a part of honoring his mother, and his God, and being true, and he must not fail.

Then this is what his mother had meant when she said, "Stand up for Jesus my boy wherever you are." Ivan prayed for strength to obey and at last fell asleep.

## Loyal Juniors

**Loyal Juniors** — Just what does our name mean? What **should** it mean to us? "Loyal" means faithful to leader, cause, or principle. What should we be loyal to? To our corner in the paper. We should do our part by contributing poems, letters, and stories. If we juniors could get together we would know many things to talk about. Why not write them? Many things happen in school — write about them. You can tell about your hobbies, some new game you know and other things. You who live in Canada spend your time in a different way than we in Missouri do. You in California do different things than those in Michigan. Let's get acquainted.

If you belong to a club, you are loyal to it. You stand up for its principles, although one should not stand up for the wrong kind of clubs. Some people think to be loyal is to stand up for them always. If your friend does something wrong you should not lie about it so he won't be punished.

We should be loyal to our fathers and mothers. We should always obey them—not do things behind their back which we would otherwise not do.

Above all we should be loyal to Christ. We should want to follow in His footsteps and live a righteous life like He did.

—L. M. L.

## SUNBEAMS

Dear Missionary Readers:

I have never written a letter to your part of the paper as I was grown before I ever knew there was such a paper. But I enjoy it even now and am sorry I missed it when I was a child. The things we read and learn when we are children are the ones that make the deepest impressions on our minds when we are older. Today after Sabbath School we sang a number of songs and one of them "Brighten the Corner" was one I sang as a little girl when I went to the Methodist Sunday School. God was just as precious to me then as He is now, only I didn't know so much about Him. Some times we feel discouraged, but then when we think what Jesus went through, our little troubles are nothing.

I am sending in a group of letters written by the Sabbath School class that I have had the privilege of teaching for several Sabbaths. We have been attending the tent meeting here in Texarkana, Texas, and it seems a little like Campmeeting, only I miss so many of you that I always see at C. M. I'm looking forward to next year when we can all meet at Stanberry again, and I am enjoying meeting many boys and girls who have not been at a Stanberry C. M. But there's coming a Camp Meeting we'll all be privileged to attend. Do you know what one that will be?

I hope you do not think I'm cheating by writ-

ing in the children's department, because tho my body may grow old, I want always to be enough of a child to be blessed of God as Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." I want to be there, don't you?

With love through Christ,  
Mrs. Opal Williams (Mo.)

Written at Texarkana, Texas

### FROM OKLAHOMA

Dear Missionary Readers:

I thought I would write to the little paper again. I am writing this at my grandmother's house. My cousin Lester Hooker is here. My Uncle Kenneth and my Aunt Jewel are here. My grandfather is a preacher. I like to sing best of all. I sing alto. My older sister, I think, is going to write too.

I had chicken for my Thanksgiving dinner. My Sabbath School teacher's name is Sister Wallen. We went to Ashland to an all-day meeting and dinner on the ground. In the evening we had young people's meeting.

In Crowder Sabbath School we have it in the lodge hall. My school teacher's name is Miss Button. I like school. I won two prizes in spelling. My letter is getting long. I will close and leave room for others.

Your Missionary friend,  
Arlene Killgore

(It is nice you have the privilege of attending services. I wish I could hear you sing.  
—Editor).

### FROM BOICOURT KANSAS

Dear Missionary Friends:

I am five years old. I am in the first grade at school. I have a kitten for a pet. It is black and white. I like to go to Sabbath School.

I have a baby sister named Alice Ann. She is ten months old today.

Your little friend,  
Ray Mayhugh

Dear Little Friends:

I like to go to Sabbath school. There are seven in our class. I have two pet geese. One is white and one is gray. I am six years old. I have two sisters and one brother.

Your little friend,  
Kenneth Reynolds

Dear Boys and Girls:

This is my first letter to the Missionary. I am seven years old and in the second grade. My teacher's name is Miss Keitel.

I go to Sabbath School every Sabbath. We make booklets from our picture cards. Last quarter we made posters showing some of God's gifts.

I wash dishes and sweep the floor to help my mother. I help to take care of my baby sister.

Your Missionary friend,  
Margaret Mayhugh

Dear Little Friends:

I am four years old and the youngest in the

class. I like to go to Sabbath School and say Bible verses.

I have a black and white dog. His name is Rover. We have lots of fun playing.

Your little friend,  
Lorene Reynolds

Dear Missionary Friends:

I am four years old. I like to go to Sabbath School and sing about Jesus. I like to hear Bible stories. I took part in a school program last week.

I have a new dolly. Her name is Betty Jane. We have a dog named Queen and a cat named Muffet.

Your little friend,  
Bernita Reynolds

Dear Boys and Girls:

I am eight years old and in the third grade at school. I like Sabbath School too. We have learned a lot of Bible verses.

I have a big dog named Snooks. He helps me drive the cows home from the pasture. I help my daddy milk the cows. I raised nine guineas this summer. I helped weed the garden too.

Your Missionary friend,  
Eugene Mayhugh

Dear Missionary Readers:

This is my second time to write to the paper. I am 8 years old and in the third grade at school. There are nine pupils in our school.

We have seven in our class at Sabbath School. My mother is our teacher.

I would like to say hello to Leola Harrelson and Marie Williams. I saw them at the Camp meeting in Nevada.

I would like for someone to write to me. My address is Boicourt, Kansas, R. 2.

Your little friend,  
Vivian Reynolds

(What a nice group of letters, all from one class! We'd like to visit your S. S. Write again. —Editor).

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OUR SABBATH SCHOOL

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SOME THOUGHTS FOR EACH SABBATH

1. Always study the lesson before class.
2. Always learn the memory verse—and the book, chapter and verse where it is found.
3. Remember the lesson after class. (Sabbath School lessons are to help us live every day. If we forget about them as soon as class is over we lose the main beauty and purpose of the lesson. The more we study and think about the Bible the more beautiful it becomes to us.)
4. Read the Bible for yourself. Learn to pronounce all the words. If they are too difficult at first, ask for help, but say the word correctly several times before you read on. You will remember it better next time you see it.
5. Always pay attention in class so you don't miss any of the lesson. A complete picture is much prettier than one all blotted out. So is a story.

INTRODUCTION

Now is the time of beginning a new year (Roman time) and a new quarter's lesson. Let us each one study a little harder this time and learn more about the Bible people our lessons tell us about. They are mostly about Jesus and the people He helped. Wouldn't you have enjoyed living when you could have seen Jesus? But many people then didn't believe in Him any more than so many people now who aren't Christians.

PRIMARY LESSON No. 1, Jan 4, 1941.

JESUS HEALS A SICK WOMAN

Lesson: Luke 13:10-17.

Memory Verse: Mark 1:34a.

The lesson cards have the story printed on them this quarter so I'll let you study that story and then ask you questions, etc., about it. How's that?

- 1—Don't you think Jesus was kind to heal this sick woman?
- 2—Does He heal people today? How?
- 3—How can we help the sick people? (We can cheer them up, wait on them, take flowers, etc., and most of all pray for them. That's what really does more good!)
- 4—Notice in the picture the ruler of the synagogue pushing back the people who have come for Jesus to heal them. Many people forget to be kind. Do you?
- 5—What are many "good things" that it is all right for us to do on the Sabbath? (The Sabbath is God's Holy Day. It was made for man. That means us too. But we must use it to God's glory).
- 6—Jesus healed many that were sick. What did they have to have before He could heal them?
- 7—How do you have faith in Jesus?

INTERMEDIATE LESSON No. 27, Jan. 4

Reading: Daniel 1, also Ch. 3:16-26.

Memory Verse: Daniel 1:20.

THREE OTHER CAPTIVE HEBREWS

- 1—In what year of Nebuchadnezzar's reign did he besiege Jerusalem? V. 1. How long ago?
- 2—Who gave Nebuchadnezzar the victory? V. 2.
- 3—Where did Nebuchadnezzar carry the vessels from the house of God? Verse V. (Nebuchadnezzar did not worship God. He was an idol worshiper).
- 4—What requirements did the king make for the captives? Verse 4. (There were six characteristics he wanted in them. Discuss these).
- 5—Name the four Hebrew children that were taken captive. Verse 6.
- 6—To what were their names changed? V. 7.
- 7—Someone tell the story of the three Hebrew children in the fiery furnace. There are many interesting thots to be brought out in this. There are many ways we can apply this story to our lives.

Summary— Recall why these Hebrew children were taken captive, what the king wanted of them, how they reached such knowledge and wisdom and how their faith helped them.