

Sabbath School Missionary

Vol. 56.

Stanberry, Mo., August 4, 1941.

No. 31.

YOUNG PEOPLE'S FRIEND Page 3

How Daisy Helped

"Oh! there's lots of trouble in this world!" the cook said, as the grocer's boy passed out of the door.

Daisy, resting in the wide cool porch, turned her blue eyes toward the speaker. "Who has lots of trouble, cook?" she asked.

"Lots of people," said the cook.

Daisy pondered a while, her chin resting on her plump little hand. Then she said suddenly, "Do you?"

"I should think so! There's that boy didn't bring half the things I ordered. He says the children are all sick and the grocer's worried, so he forgets things. And he can't come back till he's delivered what he's got with him; and Kathie is in the garden gathering peas, and I can't leave these cakes even to call her."

"I'll go," Daisy said, jumping up, and tying her white sunbonnet.

As she ran across the lawn, a group of children—summer boarders like herself—called to her to join them. But she shook her head gaily and hurried down between the long rows of pea-vines.

"To go to the grocer's. is it?" said Kathie, despairingly. "And how'll I ever get peas enough for dinner?"

"I'll pick till you come back," said Daisy encouragingly. "Make haste."

The nimble little fingers pulled the plump, green pods swiftly, and when Kathie returned, hot and breathless the big basket was nearly full. Then Daisy sat in the porch again and helped to shell them while she rested.

"I don't see how we'd have got along without you," the cook said, looking quite pleasant, as Daisy finished.

Daisy laughed. "It's nice — helping people," she said. "I'm going to find some more trouble to clear off."

She ran down the steps and paused, glancing at an open window above. A low, wailing cry sounded within, and a sweet, faint voice singing a cradle-song.

"I'll help Mrs. Verne take care of the baby," she thought, and she ran upstairs with a happy song on her lips. The mother's face brightened.

"Oh, Daisy, dear, you are like the sunshine!" she said. "Baby has been ill all night, and I am

worn out for want of sleep. Would you sit by his crib for a minute or two, while I bathe my head?"

"And then we'll take him out doors," said Daisy eagerly. "Under the big trees it is lovely and cool! And I'll hold him while you rest in the hammock."

Ten minutes later Daisy sat rocking slowly under the trees while the baby slept quietly in her lap. The tired mother in the hammock close by had forgotten her troubles and was sleeping.

"Oh, Daisy, I never can thank you enough," Mrs. Verne said, when she awoke rested and refreshed. "How much better baby looks! And I feel so much better able to take care of him."

"I have been so worried," she added, confidentially. "You see it costs so much for us to stay here, and I was afraid the money was all worn away—baby was no better, and I was growing sick, too."

"There's the dinner bell!" said Daisy. "Let me take care of baby while you are eating."

"No, dear, thank you," the young mother said, coloring a little. "I'd have to dress first — and I'd rather not go now."

Daisy was an observant little girl, and she had noticed how Mrs. Verne in her worn dress shrank from observation. She did not press the point, but ran off to the kitchen.

"There's lots of trouble in the world," she said demurely, as the cook looked up and smiled.

"Who's in trouble now?" asked the cook, laughing.

Mrs. Verne's baby's sick, and she doesn't want to go to the dining room. But I just know she could eat a lunch under the trees."

For answer, the cook loaded a tray with roast lamb and green peas and raspberry tarts, and gave it to Daisy.

What a delightful "picnic" dinner they had under the trees! Daisy's mamma was away for the day, and no one came to look for the little girl, so she and Mrs. Verne ate at their leisure; and then the young mother lay down in the hammock with her baby on her arm. Daisy waited until they both slept again.

When Daisy's mamma returned and saw her little daughter's bright face she said: "What has my girlie been doing all day?"

"Helping people," said Daisy. "Clearing away trouble, and it's lovely — ever so much nicer than play."
—The Household.

THE SABBATH SCHOOL MISSIONARY

Published weekly at the Church of God Publishing House Stanberry Missouri

EDITOR

Mrs. Ruth Lippincott Stanberry, Missouri

Subscription Rates

Single copy one year ... 50 cents Club or six or more to the same address 35 cents each per year.

Foreign Subscription rate \$1.00 per year.

Entered in the Post Office at Stanberry, Missouri as second-class matter.

YOUNG PEOPLE'S FRIEND SECTION

(Of the Sabbath School Missionary)

Lawrence Christenson, Editor, Stanberry, Missouri

GENERAL CONFERENCE YOUNG PEOPLE'S DEPT Elaine Christenson, General Sec'y-Treas., Stanberry, Mo.

YOUNG PEOPLE'S COMMITTEE

Mrs. Opal Williams, Chairman Branch, Missouri

Clayton L. Faubion Bassett, Nebraska

Ersol Davison 224 N. 22nd. St, Battle Creek, Mich.

EDITORIAL

NEVER GIVE UP

One of the first rhymes I learned at school was: "If at first you don't succeed, Try, try again."

As I grew older I learned what this really means. Even little children have to try again and again to get things done. Haven't you tried four or five times to solve an arithmetic problem and just couldn't get the right answer? Maybe you were almost ready to give up, but tried just one more time and succeeded. If so, didn't you feel glad that you'd won out?

I once knew a woman who was ill much of the time. She became so discouraged that she decided she'd just stay in bed and be an invalid. She didn't even try to get up. She had to be cared for year after year.

Another woman had the misfortune to become paralyzed in her limbs. She couldn't take one single step. But she kept trying. She had some one take her to the beach every day and leave her for several hours. She'd sit on the sand and play in the water. At first she could just move her toes a little. But she kept trying day after day. In a few months she could actually move her feet and take a step or two. She still tried and in a few years she could walk and even learned to swim. All because she wouldn't give up.

We must always be sure we are attempting something that is the right thing for us to do. Then if we ask God to help us and "try, try again" we will be blessed with some measure of success.

THE GIFT OF KINDNESS

Back in the days when slavery was allowed in our country, there was a slave in the South, who by integrity and faithfulness, had risen in his master's estimation till he became entrusted with many of the affairs of the estate. And in the purchasing and selling of slaves, the master usually talked it over with this favored slave.

One day they were in the slave market in New Orleans, when an old gray-haired man was brought to the slave block for sale.

Nobody bid for the old slave, because his age and his bent form and his general appearance of weakness, indicated that he wasn't worth buying and would be a burden to anyone who bought him.

This trusted slave who stood beside his master, while the auctioneer was trying to get the crowd of buyers to offer some thing, however small, for this old and broken-down slave, whispered to his master and said: "Let us buy him."

The master was surprised at the request, but when he saw how eager his companion was to buy this aged slave, he nodded and said, "Make a low bid." So the young slave stepped forward and made a very low bid for the old man, and as no one bid again against him, the auctioneer brought his hammer down very quickly, and the young slave bought the old man, and took him back to the plantation.

Arriving there, he took the aged man to a cabin near his own, made him comfortable and cared for him as tenderly as if the old slave was his father. This went on for some time, and one day the young slave's master said: "Tell me, Sam, why were you so anxious to buy this old man, and why you are taking such good care of him. Is he your father?"

"No."

"Is he some old friend of your family?"

"No."

"Is he a friend of yours whom you formerly knew?"

"No. But I'll tell you, Master. He is my enemy. Years ago he stole me from my native village and sold me for a slave; and the Good Lord has said 'If thine enemy hunger, feed him; if he thirst, give him drink'; and as a Christian, I'm trying to do something which I know would please my blessed Savior."

—The Young Pilgrim.

Loyal Juniors

A REMEDY FOR OUR DISLIKES

Many of our dislikes are as unreasonable as was my boyish dislikes of a man for no other reason than his calling me "Sonnie." Could anything be more utterly senseless? My dislike, at a later date, of a woman who was both beautiful and gifted, because she never said "Thank you" when I brought her mail from the postoffice, had a far more reasonable foundation, for what is empty beauty of face or person when courtesy is lacking?

Likes and dislikes were as plentiful with me as the wild carrots in my dear father's meadows. It was my work to pull them before they went to seed, and it was back-breaking work. I certainly preferred to go fishing. Nature usually failed to sympathize with me until sunset was at hand, then the old owl hooted, "Hard work! Hard work!" while the frogs croaked, "Time to



"Being then made free from sin, ye Stanberry, Missouri, Aug. 4, 1941 — became the servants of righteousness."

Lets Go To Church

"9:45—Bible? quarterly? handkerchief? jacket? Well, I guess I am ready to go to Sabbath School. 'Bye, Mother, I hope you get to feeling better."

On my way to the church I meet Mrs. Higgins. "Good morning, Are you on your way to church?" "Yes". "Say did you hear who won the boxing match last night?" Mrs. Higgins asks and goes on to tell about it.

As I enter the church I hear a buzz of conversation.—"It's good to see you here." "How do you like your new car?" "Mary, sit down and be quiet." "Betty, we had the most splendid party last Thursday." Then the sound of the bell.

The superintendent says, "Let us sing number 54. "Pst" "Jimmy, sit still." "Pst, pst, Annalee, stop marking on the song book." Now we assemble for our classes "Mary, go on to class with your sister." "Come, Jimmy, I'll bet I can beat you to class." "John, don't you dare run in the church."

Classes over! As the last Amen is uttered, conversation starts anew. "Isn't that a cute dress Annalee has on." "Boo-hoo, mama, Francis hit me with a stick." "How is your corn crop getting along?" "Are you going to town tonight, Betty?" "Isn't this hot weather? My! How we need rain!"

Such is the situation as Elder Forester enters the pulpit to give his weekly Sabbath morning talk. He uttered a silent prayer to God to help him.

"I was glad when they said unto me; Let us go unto the house of the Lord." Psa. 122:1.

"Wherefore we receiving a kingdom which cannot be moved let us have grace whereby we may serve God acceptably with reverence and godly fear." Heb. 12:28.

"Ye shall keep my sabbaths and reverence my sanctuary: I am the Lord." Lev. 19:30.

"Keep thy foot when thou goest to the house of God." Eccl. 5:1.

"Train up a child in the way it should go and when he is old he will

not depart from it." Prov. 22:6.

If the older people visit in the church, is it any wonder that children whisper during the services? The older people should be careful how they use God's house because the children are looking to them as examples.

These texts with others framed Eld. Foster's sermon.

After the closing song and benediction a spirit of reverence seemed to prevail. Not with long faces, but smiles and nods the congregation left God's house, to do their visiting later.

(The first part of this sketch is exaggerated, not to make it seem ridiculous but to bring out the lesson).

—*Lettie Mae Lippincott*

WILL YOU SAY YES OR NO?

While a man in this "world of fun" is trying to live for the Lord and is tempted by the ones that are called Christians, can he say yes or no to them?

And on the Lord's Day which is a big trade day of the world, many are seen on the streets of a town buying and selling, seeking their own pleasures. In the afternoon of the Sabbath after church is over, one may be tempted to play ball, go skating or even go swimming, or someone who doesn't keep the Sabbath wants you to go to a show. Although you are tempted, will you say yes or no?

Remember it is the Lord's Day and Ex. 20:8 says, "Remember the sabbath day, to keep it holy." Is doing the above things keeping it holy? Swimming can wait till another day. Don't wait till the Sabbath to go swimming.

1 John 2:15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Harden not your hearts when the preacher comes to the end of His sermon and the last song is being sung. He is calling for the lost ones. Christ shed His blood for them. In your heart will you say yes or no?

You have an opportunity to be a soldier brave and true to fight the battle through, without a gun, a

blood dripping sword, without man-made machinery.

But take the whole armor of God (Eph. 6:14-18) and then let Christ our Lord be your Captain. He can stand in front of any foe. Let Him guide you in a battle that will win. Let Him and not some earthly man be your captain. Will you face it like a brave soldier and say yes or no?

—*By Odell Mooney*

REASONS WHY THE CHURCHES ARE FALLING AWAY

We read there shall be a falling away (2 Thess. 2:3) and there surely is (Matt. 13:25). Satan knows if he can control people's minds in regard to the temporal sides of life there is not much hope for the spiritual, neither in conversion or spiritual growth thereupon he has made it very unpopular to say much about it.

The Main Reasons Are—

First, Sabbath desecration. Ex. 20: 8-11; Isa. 58:13-14. There must not be much said about which day or how to keep it. That is why we hear five million people working seven days a week and the churches upholding it and some Sabbath keepers almost as bad. Satan knows when people work seven days a week their mind is taken up with temporal things and no time left for the spiritual life.

Second—Sports, Amusements
2 Thess. 3:11

The churches more or less uphold sports. Now it is a statistical fact that athletes are short lived as they overstrain themselves. They ruin their body (1 C or 6:19) and corrupt their minds (Isa. 26:3) and damn their soul (Ezek. 18:4). When young people (and old too) get their minds full of sports or any kind of commercial amusements, dances, card playing or impure reading, there is not much room for Christ or the Word of God. Now I do believe very much in good gymnastics for children and young people. That will teach them to straighten up themselves and put their chest forward. Sports will not do this.

Third — Unnatural Eating and Drinking. 1 Cor. 10:13

What I mean not only unclean meat (Lev. 11) but so-called food that has unhealthy effect on our body and as it affects our nerves it has much to do with our minds. A beer drinking man, a cigaret smoking young man, a flippant gum chewing girl—you do not get them very far in the truth.

I have before me a copy of the "Present Truth" Vol. 10, No. 93, p. 5, which says, "The New York Life Institute reports that out of more than 16,000 men examined, excessive use of alcohol was responsible for 7 per cent of the physical defects found, while caffeine were assigned as a cause of 40 per cent of the difficulties found. Caffeine must be a harmful drug."

The above are the three main reasons, I do believe, for the falling away of the churches.

If I should add a fourth reason I would say distrust or disbelief in God. (Heb. 11:6). Most church people, even so-called Christians depend more on a union card, a lodge certificate or an insurance policy than in the Word and promises of God. (Matt. 6:25-34).

—By H. Henderson.

Is God too Far to Hear Our Prayers?

Many people think that God is too far away to hear our prayers, but let us turn to Heb. 13:5 where the Lord tells us He will never leave us nor forsake us. He is near and always ready and waiting to hear our prayers and to give us what we ask if it is best for us.

The Lord is always near us. It is us who draw away from Him, not Him from us, because in James 4:8 it says, "Draw nigh to him and he will draw nigh to you." Isn't it any wonder that people think the Lord doesn't hear their prayers? It is because they are continually breaking His commandments and doing their own ways.

There are some who pray and their prayers are not answered. Why? Because they have not obeyed from the heart that form of doctrine which was delivered them. Rom. 6:17. The Lord says to these kind of people that even their prayers are an abomination but the Lord wants to hear our prayers for it isn't His will that any should perish, but we must call upon His name and live close to Him.

So, my friends, if you ask the Lord for something and you feel your prayer has not been answered, don't give up and think the Lord is too far away to hear you, because He is near you. It is you who are far away from God, so keep praying and have faith. Be obedient to His law and He will answer your prayers. Remember the song, "The answers is on the way, when in His name we pray. So bear in mind that Jesus says, 'Lo I will

with you always, even unto the end of the world.'" Matt. 28:20.

—By Josephine Edwards

Only ONE Thing

I have just finished reading a little poem that would be very nice to reprint in our paper if it weren't for just *one* slang word. It makes me think of many things in life that are spoiled by only *one* thing. An apple will completely rot if it has only *one* little speck of decay on it, etc. Remember Moses did *one* thing that kept him from entering Canaan. Many people are seemingly conscientious Christians except for worshiping on the wrong day. I can't say keep the wrong day holy because they can't keep a day holy which was never made holy. So perhaps that one, the fourth commandment is all that will cause them to lose their life. It is said in Matt. 5:19 that "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven." The fourth could hardly be called *least* when it is the only one which says "Remember," but it is broken the most and others are actually taught to do so. Suppose we are faithful Sabbath keepers yet bare false witness by circulating gossip, etc. We need to be very careful at all times because *one* is a small number but it can mean everything.

—By Agnes M. Haffner.

A Policeman Inquires About "Life"

While waiting for a street car I decided to make a telephone call. I had been standing just inside a lunch-room, at the counter of which sat a young policeman talking to the waitress. The policeman was a rather happy-go-lucky type of young man, but the waitress seemed somewhat cynical.

I stepped into a telephone booth, but just before I closed the door I heard the policeman say, "Life begins at forty! That's when life begins!"

Turning to him quickly I asked, "Do you really think that?"

"Sure," he replied. "Don't you?"

"I'm glad I don't have to wait until I'm forty for my life to begin. Mine has already begun. It began when I believed in the Lord Jesus Christ as my personal Savior," I said to him.

The young man's face suddenly became grave and thoughtful. He asked quietly, "What do you call life anyway?"

"Life is joy, peace, and satisfaction," I replied.

"Well, I couldn't believe in Jesus because I have doubts in my mind. Where there are doubts there can't

be joy." He sounded rather wistful.

"When you accept Jesus all doubt is removed. The Holy Spirit reveals the truth to you through the Scriptures," I explained.

"Well," he said, shrugging his shoulders, "you have your religion and I have mine. So we shall continue in our own ways."

"But wouldn't we both like to be saved?" I asked.

At this point the waitress, who had been listening intently to every word we said, tried to make a joke about the kingdom. It fell flat, however; for the policeman scarcely heard the remark. He had begun to read the tract which I had given him.

As my street car had come, I was obliged to leave. Before I reached the door, however, the policeman's voice was just audible. He was reading to himself in a low tone, "There is none righteous, no, not one."

—From "Europe's Millions"

CHRIST'S LAW OF LOVE

(Concluded from last week)

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

For another thing, this passage may serve as an *admonition*. And it is likely that it will have in this its widest use. The petition of the great universal prayer cannot be pressed without its comment. In this demand for a forgiving spirit there is nothing less than a permanent reminder that when we come asking for pardon we must be prepared to exercise it likewise; if not, we are to turn on our track and seek preparation. For it never does any good to start for communion service when in our heart there is an old grudge against the man who is to distribute the bread or hand us the wine. It will avail nothing to enter our closet of supplication with our minds morose and embittered. We are to drop the gift we have brought up to the altar of prayer, and just go and get into a better frame of devotional feeling; then we can come back again.

Still further: this passage, if rightly improved may serve as a *comfort*. When one has been deeply injured it is natural that his mind should experience a sense of dull pain even if it is not full of spite or rancor. There is a certain measure of melancholy in the tone with which most Christians are wont to speak of sacrifices made for others or of endurances undertaken for the sake of others, as if they considered such a surrender a sure precursor of suffering and general heaviness of depression. This does not always show itself in the result of the disciples. Many are surprised, when they have fallen into one of these necessities, to find that they have no anguish to speak of.

For example, one discovers that he must not think of avenging a great hurt to himself because he will inevitably hurt some one else worse. That stops him suddenly and absolutely; and then he sees that he must cherish no malevolence in even his heart. He must forgive and forget, and afterwards go on enduring patiently. Now he supposes he has a frightful distress on ahead, keen with torture. He goes straight on to meet it with a brave, sweet, manly heart. To his amazement it does not excite him; he has no convulsing throbs. Nay, more; he is quiet; before long he feels content; then he grows elate with a kind of exalted joy.

This is so helpful a thought for real use that I pray you to let me give you an illustration which most of you recall. There is no exaggeration in the picture that the poet laureate presents of Enoch Arden's life after he has made up his mind not to claim his old wife who had become married and settled while he was away. He saw how terribly destructive it would be to break up the new home where she had learned to find her rest. He loved her still; dear old heart, she had not designed any wrong. It was better he should bear the burden of the mistake and carry the heavy years of separation than that she should have to be suddenly flung into a distraction between two loves. So he disappeared, effacing himself as if he wiped the record off from a slate.

"He was not all unhappy. His resolve upbore him, and firm faith, and evermore

Prayer from a living source within the will,

And beating up through all the bitter world,

Like fountains of sweet water in the sea,

Kept him a living soul."

So now, when we come to a strict understanding of the passage in which the text is found, we are to remember that Christ is speaking out of the depths of the New Testament dispensation of grace. These deliverances are part of the Sermon on the Mount. They are the embodied enactments of the Law of Love. "Forgive, and ye shall be forgiven:" a single sentence contains the entire principles of fresh Christian life.

II. This being the exposition of the verses, and the conclusion having been inevitably reached that we cannot even pray without the spirit of forgiveness, it is evident that we must move forward to a higher plane of Christian experience in this one particular. So we inquire, in the second place, concerning the reach and the limit of the doctrine of forgiveness.

I. The reach of it is indicated in an incident of Simon Peter's life (Matt. 18:21-22). This disciple wanted to know whether he was bound to forgive a man who kept injuring him, and about how long such a magnanimous form of procedure was to be continued; and he suggested as a good fair frontier "seven times." Our Lord replied, Four hundred and ninety times. The Jews were accustomed in those days to say, "Bear with thine enemy three times, and then duty is done towards him." Simon went beyond his national traditions. Three was considered a sacred number, but seven was more sacred still. This decent disciple supposed that seven times would be satisfactory even to Christ.

Just think how one of this old fisherman's temperament would have rejoiced to find it settled that when a seventh offence had been reached, then it would be actually religious to say to the injurious fellow, "Now you have to take your turn; your days of grace are exhausted; do that thing an eighth time if you dare!" But his Lord answered him with a somewhat startling extension of the bounds, "Seventy times seven!" There is no need of imagining that exactness of figures was designed to be stated in these words. The four hundred and ninety time of forbearance with one man, however, would cover the ground of most people's troubles, if the language must be forced. Probably Jesus meant that there should be no limit whatsoever to the principle that men must be forgiven as often as they erred.

2. But now, with a sober sense of inquiry and a sincere wish to be reasonable, some of us are ready to ask after the limit as well as the reach of this counsel. Are we to take the admonition literally. Is there actually no bounds whatever to our charity? To all events, does not even God demand repentance as a condition of pardon?

Before this question can be plainly answered we must be careful to see that forgiveness does not imply that we approve, condone, or underrate the injurious acts committed; we forgive the sinner, not the sin—the sin we are to forget. Nor does forgiveness imply that we are to stifle all honest indignation against the wickedness of the injury. Nor is it settled that we are to take the injurious man into instant companionship if we forgive him; Jacob and Esau will do better apart.

What then are we to do? We are in our very heart of hearts to cease for ever from the sore sense of a hurt; we are to shut our souls against all suggestions of requital or future revenge; we are to use all means for furthering the interests of those who have done us harm; we are to illustrate the greatness of God's pardon-

ing love by the quickness of our own.

"And if ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind towards the unthankful and evil."

All this before our wrongs have been atoned for, before our honest acts and decent deeds have been shown! It does seem a little difficult; but think over Augustine's searching question, "Do you who are a Christian desire to be revenged and vindicated, and the death of Jesus Christ has not yet been revenged nor His innocence vindicated?"

—Studies in Luke by Robinson.

Y. P. LESSON ENVIRONMENT

Scripture Reading: Psalms 26.

Memory Verse: Eph. 5:11.

- 1—In what ways will our associates affect us? 1 Cor. 15:33; Prov. 13:20
- 2—What kind of company should we shun? 1 Cor. 5:9-11.
- 3—In shunning companionship of the disobedient, should we turn our back to them entirely? 2 Thess. 3:14-15.
- 4—Why should we mind our own business and tend our own duties? Prov. 12:11.
- 5—Why is it undesirable to follow after the paths of wickedness? Prov. 4:14-19.
- 6—What does David have to say on this subject in Psa. 1:1?
- 7—How will wrong associations affect one's feelings for one's self? Prov. 29:24.
- 8—How can we be helped to do right and shun evil things? Prov. 2:11-20.
- 9—Discuss Eph. 5:6-13.
- 10—How can we recognize foolish men? Prov. 14:7. Should we go with them? Same verse.
- 11—Which commandment do we disobey if we keep the wrong kind of company according to Prov. 28:7?
- 12—We see now that we need be very careful in our choice of companions. What of our own influence upon others? Prov. 28:10.

—By Pearl and Wilma Marrs

Do you ever pray: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting?" Are we sometimes a little reluctant about wanting God to know our heart?

From Missouri

Dear Friends of Like Faith,

I will again write a short letter to the Y. P. F..

This is God's Holy Sabbath Day, set apart for man to rest. Consider the wickedness that goes on in the world on this day and the night after. It certainly grieves us to think of it.

I truly enjoy our little paper, especially the letters from different ones.

Friends, our campmeeting is drawing nearer everyday, and I am looking forward to becoming acquainted with all of you. I'll assure you, it is worth all the effort put forth to attend it, and with the world involved in war the way it is we may never have the opportunity of having another one

I may be lucky as I live only one mile from Stanberry, but I greatly enjoyed going to Bassett, Aug. '40, even if it was for only a short while. So come friends, let us all put forth every effort to make this C. M. the best we have ever had and we truly have had some splendid ones.

If we cannot meet at this Campmeeting let us try to live such a life that we may all meet in the earth made new, and have a home in the eternal kingdom, with Christ as King.

Hoping to meet all of you at Campmeeting I remain a friend trying to do His will.

Genevieve Moore

From Michigan

Dear Friends:

It has been such a long time since I have written to the little paper. I do believe if everyone was like I am there wouldn't be many letters in the paper.

I am eleven years old but as I have a birthday Aug. 17 I guess I am nearer 12 than 11. I am 5 ft. 1 inch tall and a little on the hefty side. Have dark hair and dark eyes.

I live with my Auntie and Uncle, Mr. and Mrs. H. N. Vander Schuur. I have a sister living here too. Her name is Etta. I also have two brothers but they don't live here. Our family was separated in 1935 when mother died.

I have been a victim of ivy poisoning, athlete's foot and infection set in and made it worse.

My sister and Auntie are going to Stanberry but I'm not.

Our June meeting was held at our place. My sister lead young people's meeting for her first time, June 21.

After sundown I had a marshmallow roast. There were ten children present but we wished more could have been with us. I wish some of them lived closer so we could have more party roasts and picnics—we

would have so much fun.

As my letter is getting long I will have to sign my name.

Hoping to get letters from every one, so come on boys and girls, write me a long letter. I will do my best in writing back.

I remain,

Yvonne Kinslow

Middleville, Mich., R. 2.

Report of Y. P. Program

AT OKLAHOMA CONF.

Sabbath P. M., July 19

Our young people's program was honored by the help and presence of our elders too.

Program opened by several congregational songs led by Bro. Charles Adams, Conf. chairman, and Brother Roberts, a visiting Baptist minister.

Scripture Reading by Bro. Ross Johnston. Prayer by Bro. Sam Haney.

Trio song by Donnie O'Daniel, Bernice Johnston and Billie Jo Henry.

Junior Quartet: Nettie Bailiss, Otho Standridge, Ruby Walker and Howard Standridge.

Poem read by Bernice Johnston.

Duet "Farther Along" sung by the twins, Ruth and Rachel Hendershott, seven years old.

Poem read by Eunice Gool.

Out of town attendance introduced to all by Charles Adams.

Trio sung by Frankie, Adams, Mary Adams and William Craig. (All under 6 years of age).

Poem read by Sister Millner.

Poem read by Jimmie Hinds, which was composed by his brother John L. Hinds and wife.

Solo sung by Mary Adams.

Poem read by Burt F. Marrs, his own composition.

Duet "The Shepherd of Love" sung by Ruth and Rachel Hendershott, piano accompaniment by Rachel.

Two songs by Roberts and Standridge quartet.

Trio by Charles and Eileen Adams and Burt Marrs.

Announcements were made and benediction by Archie Craig.

The Workman

They say that I'm only a workman,
That I live by the sweat of my brow,
That I'm one of the millions and mil-
lions

Who at industry's altar must bow.
But I'm proud of the classification,
Though often in scorn it is named,
For it helps me to think of the Master
A workman who wasn't ashamed!

At the carpenter's bench I can see
Him

As He labors from morning till
night—

Though worthy of honor and gran-
deur,

Yet tells His greatest delight:

"My Heavenly Father's a workman,
And the Son will not shrink from
its care,

For I surely must help with His
labors,

If I hope in His glory to share."

I may never be known as a leader;

I may never have riches or fame,

Perhaps there are few in this nation

Who ever will hear of my name.

But if faithful and true as a workman

Till the threads of my life are all

spun,

No other reward will be needed

Than His smile and His blessed

"Well done!"

—Sel. by Lee English.

And Thus He Soliloquized

He sat down on the grass to do a little thinking—something he knew too few of the human race were accustomed to doing except in scant measures. However he had found it always was time well spent when the subject was worthy of consideration.

Yes, said he to himself, I'm going to Campmeeting, the Lord willing, and I feel sure He is willing that I go. But now just why am I going? It will do me no harm to numerate them in my mind as they come to me. went on his thoughts as he stretched out under the shade of the tree he was resting under.

First, I'm going because I want to worship my loving Creator and learn more of Him that I might better serve Him as time goes on. Thus I will grow stronger in the Lord and be strengthened by His might in my inner man.

Second, I'll put forth my best effort to be a benefit to the Campmeeting in doing my part. I'll make friends at every opportunity and shun no one. And too I will not gang up with a select two or three that we might be rather secluded and thus look self-centered. Even tho I have special friends I will be friendly with others too, and if necessary go out of my way to be friendly.

Third, When meeting time comes I will be on time and take care how I conduct myself, getting all I can from each part of each service. When I sing I will do so with a spirit and with my understanding, taking thot of the words and what they mean, singing unto the Lord.

Fourth, Surely I will practice Christian courtesy toward all. And if I remember these things I will do well.

Then he knelt in prayer to God for spiritual strength to carry out his wise intentions earnestly.

* * *

Ponder this verse: "When a man's ways please the Lord, he maketh his enemies to be at peace with him." Prov. 16:7. Do our ways please God?

quit! Time to quit!" As for the little brook, it seemed to sing more loudly at night, as if to say, "Hurry up, pal, and get an afternoon with me."

How absurd to dislike a girl because of the dress she wears, or because of her accent, if she is a foreigner. How foolish to dislike a boy because he is not quite as bright as other boys; why not use a few of your brains to help him out? Mind you, that as soon as you are helpful to another boy, you begin to like him immensely. What is the best remedy for our dislikes? Do something for the person you dislike, and do it quickly!

Do you dislike homely people; why, you might end by looking in the glass and taking a dislike to yourself! If in doubt as to whether you like a certain teacher of yours, do her a favor some night after school, and the question will soon be settled; you will soon be saying, "Teacher is all right."

Here is the remedy for dislike of a hard job: Tackle it — quick! Do not touch it daintily with the tips of your fingers; tackle it as if you were a member of a football team!

Remember that our dislikes may be as foolish as the dislikes of a woman for her preacher because he ran his fingers through his hair. You have a perfect right to dislike bad habits in schoolmates, and you have the privilege of setting them a good example and aiding them in getting a nice outfit of good habits. —Boy Life.

—We have committed the Golden Rule to memory; let us now commit it to life.

—Markham.

SUNBEAMS

FROM WASHINGTON

Dear Friends:

It has been some time since I wrote to the little paper. As I like to read the letters others write, I will write also.

Last Tuesday was my 12th birthday and I had a birthday party. I received about 14 gifts. We swam most of the afternoon and had a nice time.

We go swimming almost every day when it doesn't rain, which it doesn't very often.

I would like to write to anyone about my own age. My address is Everson, Wash., R. 1.

I will close now.

Your friend in Christ,

Beverly June Thomas

(Wish we could have been at your birthday party. Yes, it's fun to go swimming this kind of weather. —Editor).

FROM TEXAS

Dear Missionary Readers:

How is every one abroad? I want to write to the little paper as we read all the letters from all other children that write and we like to read them.

I am eight years old. I go to Sabbath School every Sabbath and am in the Intermediate class. Leona Raby is my teacher. I have my own Bible and I like to read from it. We are supposed to tell how many chapters we read during the week for Sabbath school. We enjoy our Sabbath School very much and we learn a lot in our lessons. We know Jesus takes care of us and sees we get what we need.

We have lots of fun down here watching the boats go in and out shrimping. My Daddy owns our boat, but I don't hardly go out as I get sea sick and would rather stay home.

Hello each and every one. Will give some one else room to write.

Your little friend,

Leroy Cady

(We are glad to hear about your S. S. and your fun. —Editor).

Dear Missionary Readers:

This is my first time to write to the little paper. I have been thinking about it, but just couldn't get to it. How is everybody abroad?

I am ten years old and go to Sabbath School every Sabbath. We enjoy it very much. I am in the Intermediate class. My teacher is Leona Raby. We have our own Bibles each of us and we like to read from them. There are five in my class.

Sometimes I go on the Shrimp boat with my Daddy, shrimping and I have lots of fun. He lets me drive the boat while we are shrimping and lets me help him on other things. I will close and give some one else room to write.

Hello everyone.

Your little friend,

Bill Allen Cady

(It must be fun to go on the boat and help. Write again. —Editor.)

FROM MISSOURI

Dear Missionary Readers:

This is my second letter to the little paper. My father is dead and mother, sister and brothers and I live all alone, but we don't get lonesome. We read the little paper and pass it on for others to read. We would like to have meeting and Sabbath school. I wish to thank our Editor Mrs. Ruth Lippincott for the little book she sent me for prize. My mother is writing this letter for me.

Your friend,

Viola Mason

(You are helping make the little paper interesting, Viola. Write again).

"HONEY"

One of Abraham Lincoln's wonderful characteristics was his deep love for animals. Anything hurt or helpless never appealed in vain for his sympathy and help, and it was this trait that won him his dearest pet, "Honey."

Honey was "just a dog" that little Abraham found one day when he was returning along the forest road that ran the several miles from the Lincoln's cabin to the mill. Abraham was a very young lad at the time, but it was one of his duties to carry the corn to the mill to be ground into meal. On this particular hot summer day, little

Abraham had a doubly hard job. He had found a dog with a broken leg—a good-sized dog which he carried along the road to a spring where he could attend to its injury.

A neighbor watched the boy, and often told of how Abraham laid the dog in the shade of some bushes, then sat down and held it to his breast and soothed it with gentle talk, telling it that soon it would be well, because he would fix its hurt.

Then the boy brought the dog a drink from the spring and began shaping two splints for the broken leg. As best he could, he straightened the leg and bound on the splints with soft paw-paw bark and rawhide.

All the time he was working he talked to the dog, calling it "Honey," as though it was a child, and explaining how the injury must be treated. The dog seemed to understand, somehow — at least he knew the boy's kind heart and loved him, for he whined his gratitude and licked the hands that held him. And when Abraham picked up his sack of meal to go on home he stooped now and then, as he walked slowly along, to stroke the head of the dog that hopped along on three legs beside him.

Lincoln's mother helped him nurse his new pet and when he wanted a name for it she suggested "Honey" as fitting, because he loved it so much and because that was the name he used when he comforted it.

All of Abraham's love and care, however, could not keep Honey's leg from being twisted when it healed. This made the boy very unhappy for a time, for he thought Honey would be badly crippled. But soon he was without pain and was very active and happy. True, the dog was ugly, but he was also smart, and he and his master loved each other.

For years the boy and dog were almost inseparable companions. Never would Lincoln allow any one to tease or hurt Honey. He disliked quarrels, but he would fight for his pet. Later, Honey brought help to his young master when Lincoln was fastened between two rocks in a cave. The boy was very proud of his dog; he hugged Honey and patted him, and said to a playmate: "Now, you see, Honey has paid me back for mending his broken leg."

—Our Dumb Animals.

—:—

PRIMARY LESSON for August 16, 1941

Lesson Study: 1 Peter 4:12-19; 5:6-11.

Memory Verse: "He careth for you."

"DO-IT-NOW-ERS"

Many years ago in the time of the disciples the people were punished for serving the Lord. They were punished by cruel kings who did not believe in God.

Some of the people used to meet in temples to worship God. The cruel kings made them stop. Then the people would go to some place where the king did not know who they were and worship. But when the king would find it out it would make him very angry. Then he would

punish the people. He would say it was their fault if it did not rain. Or if they had too much rain he would blame the Christian people.

In those days the people had a hard time serving the Lord. But they were faithful and good anyway.

One time a disciple wrote them a letter. He had heard how they were being punished. Peter wanted to write this letter to make them feel better and stronger in serving God.

In the letter that Peter wrote to the people he told them to remember how Jesus had to suffer and that we would suffer some too. He said if people said things about them serving the Lord that they should be happy that they did serve the Lord. He told them not to be ashamed because they loved the Lord. He told them to do their best and the Lord would reward them in the Kingdom. He said the Lord would take care of them.

Don't you think the people tried harder than ever in serving God after they got that nice letter from Peter?

Questions to Answer

- 1—Why did the Christians suffer?
- 2—Who wrote them a nice letter?
- 3—Should we try to live like they did?
- 4—Who will reward us in the end?

Something to Do

A Do-it-now-er is someone who does the right thing now and not later. Below is a list of sentences. If you think a do-it-now-er should act that way, draw a star in front of the sentence. If not draw a circle in front of it or cross the sentence out.

1. When I feel cross I will try to act cheerful.
2. When someone teases me I will get angry.
3. When it is easy to play unfair I will play fair.
4. When I am in a hurry I will leave my toys for someone else to pick up.
5. When mother wants me to help her I will help right away and not wait.

—:—

INTERMEDIATE LESSON

Lesson Study: Genesis 45:25-28; 46:1-7, 28-30; 47:28-31; 50:24-26 (Chapters 43 & 44 may also be read).

Memory Verses: Exodus 20:12; Eph. 4:32.

JOSEPH CARES FOR HIS FAMILY

- 1—Why did the eleven sons go to Egypt?
- 2—How did Jacob feel while waiting for their return?
- 3—What did they tell when they returned?
- 4—What did God promise Jacob?
- 5—Tell about the meeting of Joseph and his father?
- 6—What do you think of the way Joseph treated his family?
- 7—How long did Jacob live in Egypt?
- 8—How old was he when he died?
- 9—Where was he buried?
- 10—When Joseph was about to die, what did he request?