

Sabbath School Missionary

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YOUNG PEOPLE'S FRIEND Page 3

Stick To Your Duty

Bobby's daddy was a doctor, and whenever he went out in his big automobile he took Bobby with him. The little boy sat beside him on the front seat and when he stopped to make calls, Bobby stayed outside in the car to guard it.

"You make a fine little watch dog," daddy often said. "I know my car's safe when you take such good care of it!"

Bobby felt very proud of his duty, and sat patiently in his place, day after day, while his father went about curing sick folks.

One afternoon he had been sitting quietly for a long while. He wondered why daddy did not come back. He was beginning to grow tired of staying in that front seat. He yawned and stretched, and then decided to step out on the pavement for a few minutes.

"Hello," said a cheery voice, as he got out of the car.

Bobby looked up in surprise, to see two boys of about his own age. They were playing ball in the street "Want to have a catch?" asked one lad, pleasantly.

"I can't. I'm waiting for my father," answered Bobby, glancing toward the car. "I'm watching the auto."

"Well, you can play ball right here and watch it, too," coaxed the lad. "Nothing can happen to it while you're that near."

Bobby hesitated for a second. There did not seem any harm in playing ball. Daddy surely would not mind that. With a smile he went toward the boys.

"All right," he replied, "I'm ready!"

For the first few minutes, Bobby looked toward the car every now and then. But as he grew more interested in the game, he forgot his duty. Once the ball rolled toward the opposite corner and almost went down the sewer. The boys all rushed after it, scrambling to reach it before it went into the culvert.

When he returned, Bobby looked to see if the car was all right. His eyes widened in terror! The spot where it had been was empty. The auto was gone!

"Oh, someone's taken my daddy's car!" he gasped "And it's all my fault!" He raced madly up and down the sidewalk. Sobs filled his throat and made him choke.

"I must run home quick!" he wailed, rushing away from his friends.

It was such a long trip back home. Poor unhappy Bobby thought he would never reach it!

And then, when at last he arrived there, he stood still in amazement. There at the curb stood daddy's shining car. On the front porch sat daddy himself, looking at Bobby without a smile on his face.

"So my boy ran off and left his duty!" said daddy, as the little boy came up the path, head down in shame.

"I—I thought I could mind the car and play, too," stammered Bobby. "I didn't see you return to the car."

"Well, now you see how easy it would have been for somebody else to take it away. You would not have known it," daddy told him. "Whenever you have a duty to perform, stick to it, son. Don't try to mix work and play. You will not be able to do either one well."

"I'll never run away from duty again, Daddy!" exclaimed Bobby, earnestly. "I thought just a minute wouldn't matter. Please try me once more!"

"All right," smiled daddy, "but always remember to stick to your duty!"

Taking his place in the front seat, Bobby knew he always would.

"I want to be faithful," he said.

—Children at Work. . .

::

PLAYING HIDE AND SEEK

Billy and Beth were going to play in the big cornfield. "It is such fun to play here," said Beth, "to walk along the rows with the corn way over your head. The corn shocks look like brown dry tents."

"Come on," said Billy, "let's play hide and seek. You hide and I will find you," and away Betty ran.

What fun they had! After awhile when it was his turn to hide, Billy had a bright idea.

"I will hide inside a corn tent instead of be-

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YOUNG PEOPLE'S FRIEND SECTION

(of the *Sabbath School Missionary*)

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EDITORIAL

The other day I visited a school. The pupils were so quiet and polite that I enjoyed my visit.

Then I visited another school where I did not have a very good time. Can you guess why? The children were restless. Many of them were chewing gum. They did not sit up straight. Some did not seem to know that it is impolite to talk or whisper when someone is making a speech. Maybe they just didn't care, for I am sure their teacher had told them. Even some grown-ups whisper when a minister is talking or an entertainment is being given, but that does not make it right.

But most impolite of all, some of these students threw paperwads.

Now the pupils in the first school were just as happy and full of fun as those of the second, but they remembered that there is a time for play and a time to forget play, but that there is never a time to be impolite.

What kind of school is yours?

PLAYING HIDE AND SEEK

(Continued from front page)

hind the stalks," he said. He ran over to the edge of the field, and crawled under a large shock of corn standing close to the fence.

From his little, brown tent, he watched Betty hunting for him. "She will never find me," he chuckled, "by and by I'll jump up and run to the goal."

Mother called Beth, and she ran to her.

"I'll just stay here until she come back," he said, cuddling down comfortably.

The sun was warm, and the dry blades of the corn rustled in a gentle breeze. He saw a little chipmunk scurrying along the top of the fence, with his cheeks stuffed with kernels of corn. Then a couple of crows alighted on the same rail and cried, "Caw, caw, caw!" then spread their wings and flew away.

Still Beth did not come back. A flock of little song sparrows came and sat on the fence. Billy

counted ten of them. He watched them a few minutes, when the whole ten strung out into one long bird, and then — Billy was fast asleep.

The minutes went by. Mother began to get supper. Uncle John went to milk the cows. Daddy started to feed the hens, and gather eggs. Then they missed Billy.

"Why, where is Billy?" asked Daddy. He always helps us."

"I don't know," answered Beth. "He was playing hide and seek with me and he just went off. I hunted all over the cornfield for him."

Supper time came, and went, but no Billy. They began to get anxious. They left the dishes on the table and all began to hunt.

"Suppose you take us to the cornfield where you were, and we will start from there," said Daddy, so Beth led them to where she and Billy had been playing. "Oh, Daddy," she said, "do you suppose he is lost?"

"Not a bit of it," said Uncle John cheerily, "just mislaid for a little bit," but he looked anxious. Billy never had wandered away like this before.

The moon had risen, and it was long past Billy and Beth's bedtime, and they were still hunting. Finally Uncle John said, "I am going to search the cornfield once more. Billy never would go away like this, and he may be hidden somewhere there sound asleep. "Billy, Billy, Billy!" he called over and over again.

In a little cornstalk tent near by, a sleepy boy heard the sound way off in his dreams. He stirred a little, and rubbed his eyes. He sat up, and pushed aside the corn-stalks.

"Here he is!" cried Uncle John as he stooped down, and picked him up in his arms.

Uncle John carried him to the house, for he was still very sleepy. He waked up when Mother placed a great bowl of crackers and milk before him. As he ate, he told them all about the chipmunk, the crows, and the little song sparrow he had seen.

"I mean to play hide and seek there again tomorrow," he said.

"No, indeed," laughed Uncle John, "there has been enough hide and seek in the cornfield. After this, you had better choose some other place to play." —Storytime.



FROM THE BOOK SHELF

Good books are like true friends. Knowledge, pleasure, comfort and cheer may be gained through reading.

One may become cultured by reading the right kind of literature, although he never enters a college; may become a Bible student without attending a theological school if he studies the Bible and Bible helps. One may learn of the people and customs of the Orient, yet never leave

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"God looketh down from heaven

Stanberry, Missouri, Nov. 24, 1941. upon the children of men—" Ps. 53:2

HOW TO GET ALONG WITH OTHERS

I keep in my Bible a list of scriptures to be read for certain reasons such as: "When in sorrow read John 14." When you feel "blue" read Ps. 34, etc. I have just read: "When you want to know how to get along with people" Rom. 12, so will pass on a few thoughts from this scripture.

In the 10th verse we find the key thought—"Be kindly affectioned one to another with brotherly love—" So we are to love our fellowmen. Does this mean only those who do something nice for us and who are kind? In Matt. 5:46 we read, "For if ye love them which love you, what reward have ye? do not even the publicans the same?" It seems only the natural thing when someone hurts us to get even, but in Rom. 12:17 it says, "Recompense to no man evil for evil." And in verse 19, "Vengeance is mine; I will repay, saith the Lord." Now, it seems to me this should be the first rule in getting along with others is to love mankind and to feel when others do something which isn't right that they are really hurting themselves worse than they are us, for they have their reward.

Then we find we are to "Distribute to those in want and be given to hospitality." V. 13. "Rejoice with them that do rejoice, and weep with them that weep." V. 15. Now going back to verses 6-8 we read about the gifts. One gift is prophecy, others the ministry, teaching, exhorting, giving, ruling and showing mercy. Now we all know that everyone isn't born a leader so should we feel any different toward the leaders than the humble giver sitting back in the group? Maybe here is a man poor in this world's goods but shows mercy to everyone. Isn't his gift just as honorable as the rulers'? Let us take another angle. There is one in the group who is willing to lead and who does so to the best of his ability, should the group criticize him if he should make an error? We all know this is done very often, but should we? There is a thought given for all of those who have these gifts in verse 16: "Be not wise in your own conceits." We should remain

humble in all things and receive the greater blessing. In verse 17 we find these words, which everyone should know is another basic principle in getting along with people. "Provide things honest in the sight of all men." The thoughts of the chapter are summed up in these two verses so I, too, will end my thoughts.

"Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil but overcome evil with good." Verses 20-21.

—By Agnes M. Haffner.

Ministerial School

As the General Board of the Church of God is arranging for a class of instruction to be held at Stanberry, Mo. for perhaps eight weeks during the coming winter we would like to hear from all young men who feel called to offer their services to God. English, public speaking, history and Bible will be stressed. It will require some cash for board and room, and possibly some for tuition, but the expense will be kept to a minimum. A large class cannot be accepted at the start, but we hope to accommodate all who can qualify. Amount of education should be given, and a statement from one of our regular ministers as to character, etc. It will help us to make proper arrangements if all will give this attention immediately. It is hoped all who take this training can be placed in the work the coming summer.

A. S. Christenson, Frederic, Wis.

RELIABILITY

A CHRISTIAN QUALIFICATION

What do we mean by reliability? Webster says reliable means to be fit to be relied upon, trustworthy or dependable, and trustworthy is said to be worthy of trust or confidence. Hence we find a very close relation or nearness of meaning between reliability and faithfulness. We can look in our Bibles and find much upon this subject. Some examples and admonition can be found in the following:

Mark 13:34-37 and the other gos-

pels we have record of the admonition of Jesus to the porter to watch. Here we gain the understanding that he must be a reliable watchman.

Luke 16:10, "He that is faithful in that which is least is faithful also in much." The parable of the Unjust Steward teaches that we must be faithful in the little things of life or we can not be reliable stewards in larger things. If we can not properly care for the property of another how could we take proper care of our own?

Cor. 4:2, "Moreover it is required in stewards that a man be found faithful."

Prov. 20:6, "Most men will proclaim every one his own goodness: but a faithful man who can find? If this was true at the time it was written, how much more it is true today.

I know a lady who will not trust anyone to even mail a letter for her that she deems important. Why is this? Simply because she has, during her life, had letters that were never mailed; letters lost and letters delayed because those who were to mail them were unreliable. Maybe a few times the situation was such that the letter couldn't be mailed, but if such is the case, I ask you, should you take a letter for anyone unless you intend to see it put into a mail box, letter drop or the Post Office? When we do that our responsibility is ended and we have done our duty to the one who asked us to post a letter for them. But if we didn't post it we wouldn't be very reliable sort of people would we?. A matter of being faithful in that which is least counts much.

Some folks are very reliable in some cases and in others you can not depend the least on what they say or may do.

3 John 5 says, Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers. (Expand).

2 Chron. 34:12, "And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the levite—" Here in this chapter we read of the good reign of Josiah, one of the few kings who did right in the sight of the Lord. The main thought we want to remember is that

the men did the work faithfully. They were dependable and trustworthy.

Psalm 101:6, "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me."

Even though others disappoint me, the question is do I have a clean record for always doing my best at all times and all places?

—By Cathern Harden.

"THEY SAY, AND DO NOT"

"And why call ye me Lord, Lord, and do not the things which I say?" Luke 6:46.

Hiram Powers, once familiarly describing the process of his own mind in fashioning his celebrated bust of Jesus of Nazareth, remarked that his great trouble has been found in giving the proper expression to the countenance. "How could I put into the same marble face," he asked, "the look of Him who pitied the sick and the afflicted, who encouraged those of feeble mind in their faith, and who pardoned the penitent, together with the look of Him who uttered such terrible threats of woe against the hypocritical Pharisees in the twenty-third chapter of Matthew and the eleventh of Luke?"

The whole life of our Savior is an illustration of the verse, "Behold, therefore, the goodness and severity of God." He was the incarnation of mercy and justice in the same person. The one sin for which He rebuked those leaders of the Jewish people more determinately than for anything else, was their insincerity. Once he actually crowded His entire accusation into a single sentence, sharp and short: "They say, and do not:" this motto given in Matthew's Gospel is the key to all those heavy maledictions.

I. Here is a convenient rule on which to classify men as we see them in every-day life. Most people find it impossible to preserve an undemonstrative attitude concerning religious matters. The devotional elements in human nature often asserts itself in one's demeanor, so that he must take a position or assume a posture.

I. There are those *who neither say nor do*. They pose. Desiring to be considered orthodox, and even spiritual, they keep as quiet as they can, only loving and working their way to the uppermost places in ordinary synagogues and accepting congratulatory greetings in the markets. We might not distinguish them from good, pious people. Careless travelers often walk over graves and are not at all aware of it. These hypocrites have a form of godliness, but deny the power thereof. Their real

spirit is devoteism, not devotion.

2. There are those *who both say and do*. But the doing is only bustle. They busy themselves much over the surface of platters and cups. Generosity of money from such persons is apt to be indiscriminate. All things being like clean to them, they give alms of such as they have. But they do not always say the wise thing, and they do not ever do the real thing which God loves.

3. There are those *who do, but will not say*. It is pathetic, sometimes, to know the inner life of one who is at heart a Christian, but will not openly confess Christ. The number of such in ordinary congregations is large. They make us think of vines on the hinder side of the trellis; they give some grapes to the vintner, but they have little sunshine for themselves, and their life is feeble.

CONTENT

Do you get everything you want?

You don't? Well, I declare, That's strange! I have the same complaint;

Perhaps it's not so rare!

The things we don't want come to us, In bunches, every day; But when we really like a thing, It seems to stay away.

We hope and wish and pray and cry, And scheme and work and plan; While our desires remain beyond The reach of mortal man.

So after years of fruitless hopes I think I'll cease to fret; And when I don't get things I like— I'll like the things I get!

—Sel.

4. There are those *who say, but never do*. Those are modern Pharisees. Really burdened with tithing of mint and rue and all manner of herbs, they pass over judgment and the love of God. They join the church and sing its psalms and repeat its forms and observe its ordinances punctiliously. Our Lord gave a parable once in which He described such people under the figure of a son who was summoned to work in his father's vineyard; he said, "I go, sir," but went not. They are to be commended, perhaps as far as their action extends. What they do ought generally to be done; but they ought not to leave the other and the greater thing undone.

II. Here also is a convenient test by which to register the sincerity of men as we see them. Saying and doing should always go together. The separation of the two offers us now quite a new analysis of classes. Our Lord gave us another of those abrupt questions for which He was so noted among the Pharisees, and it can be a motto, like the other, for our use:

"And why call ye me Lord, Lord, and do not the things which I say?"

1. Some say "Lord, Lord," from mere ignorance. They seem to suppose that this is all they ought to say. They are wont to exclaim, "Great is the mystery of godliness!" So their religious life contains an element of mysteriousness which is unmistakable. It consists in some general, vague, goodish talk about truth and God and heaven. It is almost as much like real pity as Lord Bryon's old Hebrew melodies are like hymns; some of those have got into the collections before compilers discovered that the spirit of them is only that of poetry and not at all that of grace.

3. Some say "Lord, Lord," from a early education. They have been habituated to attend church and trained to an external reverence for the Bible. It is likely they even love the forms of spiritual life as fondly as they love the other memories of their childhood. They pray sometimes, "Thy kingdom come, thy will be done" without pondering how long a time it will take for God's will to be done if everybody should be content to do as little of it as they do.

3. Some say, "Lord, Lord," from a taste for argument. Most of their religious conversation is polemic. Among the various denominations they choose one, or accept one chosen for them, and so fall back devotedly upon its practices as the ground of faith. Often such people become exceedingly intelligent and orthodox over sectarian points. They would rival the Samaritan woman at the well in dispute about the advantages Gerizim had as a place of worship over Jerusalem. But they feel that religious teachers should be considerate about forcing religion into private life with too much particularity, lest they become righteous overmuch.

4. Some say, "Lord, Lord," from sheer cupidity. It pays to be pious. The Scripture is quoted for an indorsement: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." This some persons deem admirable; reckoning godly exercise, however, like bodily exercise, as in most cases profiting little they never attempt much of it. It is sad to have to admit that it would not be impossible even in our times to find in the church of Christ a few who have deliberately undertaken to use Christian liberty "for a cloak of maliciousness." As the apostle said of some congregations in his day: "There are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not for filthy lucre's sake." It is respectable to be devout, and there is gain in godliness.

III. Here likewise is a convenient formula with which to challenge hypocrisy in men as we see them around us. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Even as far back as Malachi's time God has been met by mere lip-service. The moment he charged disobedience upon his ancient people, or unfruitful in *doing*, they would come up before him with some more *saying* instead — talk, always more talk. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." But these various utterances of the New Testament contain the assertion of three principles, which are enough for all practical purposes in determining the genuineness of the piety which men around us possess, and will well serve to exhibit our own.

1. Religion as Christ taught it *is a life*. It is not just a creed to be accepted and relied upon to save orthodox souls without any failure. It is not a code full of intricate enactments of law, to be trusted by obedient souls in order to insure salvation. It is not even a career splendid with a line of meritorious achievement, which will be sure to put the illustrious hero among the demigods. It is a plain every-day life, full of gentleness and sweetness in disposition, but forceful with devout energy and consistent prayer. The possession of it may even be unconscious to one's self, and occasionally inconspicuous to others. In some things religion resembles health. It is the natural and normal condition of the human soul. It is of itself the bringer and the bestower of beauty. But of a necessity it will attract less notice generally, because it never limps nor whimpers nor groans, but looks to be so much a matter of course. It will become famous more by results than in any other way. Every healthy soul demands a work to do, and will do it as an inalienable right: so there will be fruits, and by the fruits the character will be disclosed. "Beware of false prophets which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them."

2. Religion, as Christ taught it, *demands unceasing solicitude*. It is not an easy thing to be saved; for from

the days of John the Baptist until now the kingdom of heaven has been suffering violence, and the violent have been taking it by force. Even the eminent apostle Paul declared he was fighting to keep his body under in his old age, lest, having preached to others, he himself should finally become a castaway.

3. Religion, as Christ taught it, *finds its only safety in a continuous growth*. Those that keep up *saying* in the place of *doing* will very soon leave off even the saying. In Christian life there is no possibility of standing still; one must go forward in grace or he will slide backward: "But be ye doers of the word and not hearers only, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

—Studies in Luke by Robinson.

LET THE BELLS RING

Recently our pastor moved to another charge. A new one came to take his place. In his farewell talk our former pastor said, "I do not think people pray for their pastors as they once did." That statement set me to thinking, and I have concluded that he is right.

I have always prayed for my pastor but I fear in a haphazard way, and so, I made a resolution in the middle of the year.

I resolved that every morning at exactly 9 a. m. I would be alone, and on my knees interceding for my pastor. I promised myself that I would pray for every phase of his ministry, for his message from the pulpit, for the prayer meeting services, and for his daily conversation. I pray that he will glorify Christ in the call from home to home and in the daily example of living, and in visiting the sick and aged ones.

At 9:00 each morning I find myself praying "O Father, if my pastor hasn't been alone with Thee yet today, help him to go some place and shut out the world and ask Thee for Thy guidance in everything he does today." In everything I pray for him, and for his family. I can do that if

nothing more.

But one morning I forgot to pray at 9 o'clock. It was wash day. I felt badly about it and wondered if Jesus, listening for my prayer, and failing to hear it was disappointed in me. I said to myself "That won't happen again!"

What did I do? I set the alarm on my clock to ring at exactly 9 a. m. Can't you just hear the devil saying, "That's the silliest thing I ever heard of, anyway." Well, praise the Lord, I don't care how silly I sound to Satan.

I am a very busy mother of three little children, and there is so much to do. Time goes faster than one realizes, but with my alarm ringing I don't forget.

This thought came to me this morning at the close of my prayer: If every church member were somewhere pleading with God for his pastor at the same hour each day, what a mighty power and instrument in God's hand for soul-winning that pastor would become. I don't think we can comprehend the change that would take place. What a mighty revival would sweep our land if from Maine to California, and from the Gulf to Canada, the people were pouring out a mighty volume of prayer to God in behalf of the ministers of the gospel.

Let us set our alarms to call us to prayer daily, at the same hour. What a torment to the devil to hear such a great number of alarm chimes ringing over the nation in unison.

Prayer changes things! Let us pray! O let us get back to prayer. Who will be first to join our Alarm Clock Prayer Meetings?

In 2 Chron. 7:14 these words are recorded: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

—By Mrs. Rollo L. Smith in *The Pentecostal Evangel*.

The Book of Mormon

Mormonism, the religion of the Church of Jesus Christ of Latter-day Saints, was founded in 1830 by Joseph Smith, and gets its distinctive doctrines from the "Book of Mormon" which they claim was given to Joseph Smith on golden leaves by an angel. The following enlightening fact regarding the "Book of Mormon" have just been published in *The United Presbyterian*:

"When Joseph's book was published, it was immediately challenged as a manuscript which had been stolen from the home of the widow of Solomon Spaulding, a Presbyterian minister residing in Ontario, N. Y. Mrs.

Spaulding swore that her husband had written it as a work of fiction to meet the deep interest created by the recent discovery of the ancient ruins in Central America, Mexico, the Cliff Dwellers and Mound Builders (of Ohio).

"She said that her husband prepared two copies. One was sent to Mr. Patterson, a book seller and printer of Pittsburgh, Pa., asking its publication. Mr. Patterson and Mr. Spaulding both died soon after and the manuscript was not returned. The other manuscript mysteriously disappeared from her trunk when Joseph Smith, in his early years, was digging a well for her next-door neighbor. She, a brother of her husband, Redick McKee, who had lived in the Spaulding home, Joseph Miller of Washington county, Pa., and others who had frequently heard Mr. Spaulding read the manuscript, made affidavit that they were well acquainted with the Spaulding manuscript and knew positively that it, with numerous interpolations and omissions, inserted after it was stolen, was the Book of Mormon.

"Another curious bit of history helped to confirm this. While Smith and his fellow workmen were digging the well, mentioned above, they unearthed a beautiful write stone, almost transparent. It was given to the employer's children. It also disappeared at the same time with the manuscript, and these persons identified it as the 'Urim and Thummim' used by Smith to interpret the golden leaves.

"Another interesting fact is that some years ago President Fairchild of Oberlin College, while delving among old volumes in the college library, found the copy of the manuscript which had been given to Mr. Patterson of Pittsburgh, and lost. This manuscript was the same as the Book of Mormon, without the omissions and interpolations, mentioned above. It would be hard to find a case more clearly proved. This, however, is all declared by Mormon leaders to be false, and is unknown to the masses of Mormons."

—From *The Pentecostal Evangel*.

LETTER DEPARTMENT

From Oklahoma

Dear Young People:

I really enjoy the letters and other articles in this little paper. They are all very interesting and impressive.

I am a girl of 18 years, now employed in the Post Office here at Welty. I have finished High School and am living at home with my parents.

Our town is a small one, and we only have two churches. One is the Church of God, the other Pentecostal. I attend church at both places, and

S. S. at the Church of God.

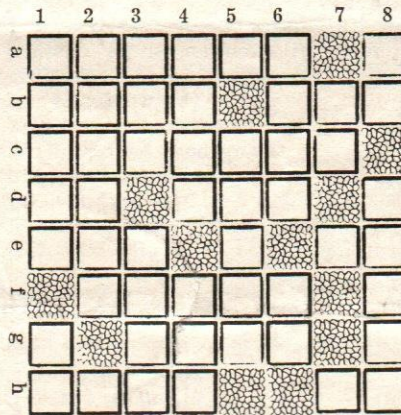
This is my first time to write to this little paper so I won't make my letter to long.

I would enjoy hearing from all who care to write.

Your friend,
Nadine Hunter

Box 15.

A Bible Crossword Puzzle



(Try and work this Crossword puzzle without looking up the texts given.)

ACROSS

- a1—"The Pharisee answered saying, we would see a sign from thee."
 b1—A place mentioned in Rom. 9:25.
 c1—"They are wet with the showers of the mountains, and embrace the rock for want of a" Job 24:8.
 d1—"The children of God called the altar....." Gen. 10:21.
 d4—A boy is also a.....
 e1—Jesus was the of God.
 e7—"And said, Lord God! wilt thou destroy all the residue of Israel?"
 f2—A large dog (pl.)
 Or those of one occupied country.
 g3—"Then began he to upbraid the cities wherein of his mighty works were done."
 h1—A grandson of Shem. Gen. 10:21.
 h7—Modern expression meaning all right.

DOWN

- a1—A great Biblical leader.
 g1—"Ye are bought with a price;.... not ye the servants of men." 1st Cor. 7.
 a2—"And built cities about....., and among the Philistines." 2 Chron. 26.
 a3—"And they shall the Son of man coming in the clouds..."
 e3—"Holy and reverend is his"
 a4—"And Delilah said to Samson, me wherein thy great strength lieth..." Judges 16:6.
 f4—Word found five times in the 4th three letters of a direction.
 c5—The enemy sowed among

the wheat.

- a6—A sponge of vinegar was placed on a and offered to Jesus.
 f6—An often used abbreviation in an address.
 b7—The promise to "Abraham his seed" was not through the law. Rom. 4:11-16.
 a8—"That Herod his birthday made a supper" etc.
 d8—"..... not that I am come to destroy the law or the prophets."
 —Elaine Christenson.

Y. P. LESSON STUDY

DO WE HUNGER AFTER RIGHTEOUSNESS?

- 1—What does the first part of Col. 3:1, up to the first comma, mean? (Study Rom. 6:4 in connection with this thot).
 2—What are we to seek after? Col. 3:1, last part; also Matt. 6:33 and 1 Tim. 6:11.
 3—In what words does Paul repeat the admonition found in verse 1? Verse 2. What are some synonyms for "affection"?
 4—What does Col. 3:3, mean, especially the first part of the verse? See Rom. 6:5-6, 11 for added thought.
 5—If we do as admonished in the Col. 3:1-2 what wonderful promise have we in verse 4? Note also Rom. 8:17, 19, 21, 23.
 6—What are we told to do in Col. 3:5? What does "mortify" mean? (It means: To humiliate; shame; subdue). What does this verse say covetousness is? Are there then any idolaters in our country where there are very few real idols?
 7—Why does the wrath of God come on some? What things do they do? Verse 6.
 8—Had the Colossians been sinners of this sort? V. 7.
 9—Had they turned from such? What things are to put off of put away? Verse 8.
 10—What have we put off as mentioned in verse 9? How do we put it off? (See also Rom. 6:6, 11).
 11—What do we put on? V. 10. We are renewed in what? How do we put on the new man? Gal. 3:27.
 12—By putting on Christ what graces does it give us? V. 12.
 13—Since Christ forgave us so much what similar spirit should we have? Verse 13.
 14—In verse 14 what are we urged to put on?
 15—What must rule in our hearts? Verse 15.
 16—What should dwell in our hearts mentioned in V. 16? What should we do to one another?

—Editor.

QUESTION DEPARTMENT

Several questions have been sent in recently, which have already appeared in this column and we plan to have some answers next week.

FROM THE BOOK SHELF

(Continued from page 2)

his native state; may acquire the practical wisdom of Franklin by the fireside during winter evenings.

Of all the fine arts, poetry is the cheapest and most easily obtained. But a good poem is not always appreciated at the first reading. Some persons just naturally care for poetry more than others. You may be one who fails to see the beauty and meaning of poetry. If so, why not start with Longfellow's "My Lost Youth," or Lowell's "The First Snowfall," and really read and study them? Then you'll soon be able to appreciate masterpieces like Bryant's "Thanatopsis."

SUNBEAMS

FROM COLORADO

Dear Little Friends:

This is my first time to write in the little paper. I do not have much to say, but I will say something. I am having a very good time. I want somebody to write to me.

Your friend, Junior walker

Dear Missionary Friends:

This is my second time to write to the little paper. Really this is my first time to write to the little paper. My sister wrote before. We didn't bring the little paper so we decided to write to the little paper instead of studying our lesson. We enjoy the letters the little boys and girls write. We had two cute little dogs but the neighbors complained so we got rid of the frikiest one. I have two brothers and two sisters. My address is R. 1, Canon City, Colo.

Your friend, Lloyd Walker

Dear Missionary Readers:

We are going to write to the Missionary because I like to read the letters from the other little boys and girls.

I am eleven years old. I go to the S. D. A. school because we would rather go to it and study the Bible through than to learn what we do in the public school.

We have a Junior Missionary Volunteer Club and we have one half hour for Bible every morning. I have six brothers and one sister, Martha Edwards. I have dark brown hair and brown eyes. Would like to hear from some of the readers who would care to write to a Colorado boy. My address is—

Lewis Edward

R. 1, Canon City, Colo.

This is my first time to write to our little paper. Mother reads it to us and I am too small to read. My Sabbath School teacher is writing for me.

We didn't get our little paper this week so didn't have a lesson study for today.

There are six of us in our class. I have six

brothers and only one sister. I am five years old.

Your friend,
Dicky Edwards

Dear Missionary Friends:

We have decided to write to the little paper in our class. We are having a good time in our class. I am eleven years old in October. Some of my friends go to the S. D. A. School. We are enjoying the letters from the other little boys and girls very much.

I want somebody to write to me.

A friend, Francis Walker

1536 Grand Ave., Canon City

Dear Missionary Readers:

We have decided to write to the little people's paper while in our class today.

We enjoy reading the letters from the other little boys and girls very much. Wish we could all be together every Sabbath for our Bible study.

I go to the S. D. A. school and we have a Bible study every day.

I have two black and white dogs and I like to play with them.

I am now in the third grade and I like it and I have a half hour for Bible.

Please, somebody, write to me

Your friend, Ernest Leroy Edwards

R. 1, Canon City, Colo.

(We are glad your class wrote to the Missionary. Yes, it is nice to study the Bible while you are young. Write again. —Editor).

A Message From Aunt Lena

Dear Nieces and Nephews:

Hello everybody! It's the eighth of November and can you guess what it is doing where I live? It's snowing—our first snow this season. The ground is getting white and pretty.

Do you enjoy your radio? It is a marvelous invention. I enjoy mine so much. Every morning at seven a. m. (eastern standard time) I tune in to station WMBI (Moody's Bible Institute) and for two hours I enjoy recorded hymns, instrumental music and Bible talks. It seems to give me a lift for the day. Can you get this station on your radio?

There are a great many radio stations. Some are only 50 watt stations in power and others are as high as 50,000 watt stations. Some stations are dedicated to religious programs but most of them are not. They have different programs over their stations. Some stations which do not have enough power to reach very far join the network and they help send the programs for a greater distance by re-broadcasting the programs that have been relayed to them.

Before a station can broadcast, they must be granted a license, find their place on the air, and have call letters so you can find your particular station by its call letters. All broadcasting stations have rules and laws governing them.

A fifty watt station can only broadcast to its

own community but a small station that faithfully broadcasts interesting and helpful programs soon grows into a more powerful station. The more expences it has, the greater its responsibilities become.

How would you like to be a broadcasting station? It sounds interesting doesn't it? Shall we try?

First we must have the desire, then we can apply for the position, get our license and our call letters. The Savior wants us to come to Him and serve Him, so it's easy to apply and as soon as we accept Him and are baptized willing to obey and be governed by His laws, we are given the license "Go ye into all the world and preach the gospel to every creature." Now we must have call letters so others may know what station we are broadcasting from, but what shall be our call letters? Can you guess? They are C H R I S T I A N. We have more call letters than other broadcasting stations, don't we? But then, we have a much greater territory to cover. Jesus said, "Go ye into all the world." Neither do we have just a 50 watt station or a 50,000 watt station for the power behind our station is unlimited. All power in heaven and earth is His. Perhaps our talent is in comparison to a 50 watt station, or maybe a few of us can compare to a 50,000 watt station but that doesn't matter. If we are faithful in little or much we shall receive other talents, and we can be a part of the network that links all stations together, all broadcasting the same message.

What would you think of a station that would change its call letters every few days? We would soon lose faith in that station and would leave it alone. Likewise if we want others to have faith in us we must keep the same call letters all the time and in all places, at our daily work, in school or at play. Our call letters C H R I S T I A N mean a follower of Christ and He is not pleased or does not want us to use these call letters unless we are really trying to follow Him.

We must be careful of our Conversation and our singing for all of this is broadcasting. I can almost hear you say, "Do we have to sing hymns all the time?" Oh, no, there are many beautiful songs that any Christian might sing. I can mention a few of the older ones: Silver threads Among the Gold; When You and I Were Young Maggie; Love's Old Sweet Song; Old Black Joe and America the Beautiful. But I'm sure you know some of the modern songs that are sweet and love'y too. But do you think that the station with our call letters could sing "There's a Tavern in the Town" or "O, Johnny O" and such songs as these?

It costs many dollars to broadcast a program. Likewise it costs many dollars to spread the gospel. Let us be faithful in doing all we can at home but let us send our tithes and offerings that we may join the network and have our part in the re-broadcast of His word.

There is much study and rehearsing of a program before they are allowed to broadcast over the air, and we too, need to do much studying

and praying before we will be able to faithfully broadcast over the station C H R I S T I A N.

May God bless you and make you a blessing.

Lovingly, Aunt Lena

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PRIMARY LESSON, Dec. 6

Lesson Study: Acts 2:41-43; Eph. 4:11-16.

Memory Verse: "Christ also loved the church, and gave himself for it." Eph. 5:25.

THE CHURCH OF CHRIST

Great crowds of people were in Jerusalem. It was a special time called Pentecost.

Peter preached a wonderful sermon. He told them about the wonderful things God would do for them. He told them about Jesus—how He had been crucified and had risen and later gone to His Father. He told them they should worship Jesus and do the things He wanted them to.

Many of the people listened carefully to Peter. They asked just what they should do. He told them to be sorry for their sins and be baptized. Three thousand were baptized and joined the church.

The apostles went from place to place teaching and many became followers of Jesus. They didn't all have church buildings to meet in as we have now.

We are thankful for our churches, aren't we? We should not be noisy when we are in God's house. It is a holy place.

Something to Do

Draw a picture of the building where you have Sabbath School. Then tell your teacher some things you should do when you are at church. Then tell her something you should not do.

INTERMEDIATE LESSON, Dec. 6.

Lesson Study: Mark 9:30-41.

Memory Verses: Mark 9:35 (last part); Mark 9:40.

JESUS TEACHES KINDNESS

- 1—Did the disciples realize the importance of Christ's death?
- 2—Why?
- 3—When they arrived at Capernaum what did Jesus ask?
- 4—What had they really been talking about?
- 5—Do you think we'd ever be ashamed if Jesus should ask us what we had been talking about?
- 6—How can a person get to be first?
- 7—What lesson did Jesus teach by picking up the little child?
- 8—What did John tell Jesus?
- 9—What answer did Jesus give?
- 10—What does "give a cup of water" mean?
- 11—How can we give a cup of water in His name?

Dear Missionary Readers:

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When the children were playing together Janet always pouted if they didn't play just what she wanted to. Bertha always said, "What shall we play?" or "Who knows a good game?" Which girl would you rather play with — Janet or Bertha?