

# Sabbath School Missionary

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## YOUNG PEOPLE'S FRIEND Page 3

### Two Little Boys

A bad little boy, with a cross little face,  
Came slowly downstairs in the morning.  
Of fun or good nature he showed not a trace;  
He fretted and cried without warning,  
He'd not touch his breakfast, he would not play;  
If you spoke, he just answered by snarling,  
He teased his pet kitty, and all the long day  
He was really "nobody's darling."

A good little boy, with a bright little face,  
Came down in the morning-time singing,  
And indoors and out, and all over the place,  
His music and laughter went ringing.  
He ran grandpa's errands, his orange he shared  
With Sue, and he found Mamma's thimble;  
To do what was asked he seemed always prepared  
And in doing it equally nimble.

These two boys, who were wholly unlike,  
Though live in one house, are not brothers;  
That good little boy and that bad little tyke,  
Have not two kind fathers and mothers;  
But there are two tempers, and only one boy,  
And one is indeed such a sad one,  
That when with good one he brings us all joy  
We ask, "Was he really the bad one?"  
—Religious Herald (Sel.)

### The Unkind Cat

Ruth and Marjorie were sitting in the warm sunshine on the side porch playing with their dolls. Ruth was going to have a tea-party the next afternoon for her doll, Betsy, and she had invited Marjorie to come and bring her doll, Patsy. They were going to have cocoa and real cakes, and use the little tea-service Uncle Ned had brought Ruth all the way from far-off China.

Both little girls thought that such a nice party called for new dresses for the dolls. Ruth was making Betsy's out of blue silk and Marjorie was making Patsy's out of pink silk. They cut and folded and sewed and admired their work.

Soon they saw another little girl coming down the street toward Ruth's house. Ruth and Marjorie frowned when they noticed her.

This little girl's name was Sarah. She was not dressed in a pretty clean dress like Ruth and Marjorie. She lived on a back street and was often dirty. Her father worked in people's gardens and could not buy enough dresses to keep all his children clean.

"Oh, there comes Sarah Brown!" whispered Marjorie. "What shall we do?"

"I am sorry she is coming. She will spoil our good time. I just can't ask her to my party," Ruth whispered to her girl friend.

"Let's put our sewing away quickly. She will want to see the dresses and her hands may be dirty," Marjorie said.

So Ruth and Marjorie put their dolls and their dresses into their sewing-boxes.

"Hello, Ruth and Marjorie!" Sarah said shyly as she joined the girls.

"Hello," Ruth replied.

And Marjorie said "Hello" too.

"What are you girls doing?" Sarah asked.

"We were sewing for our dolls, but we got tired of that," Ruth replied.

"Oh! I wish I had a doll and could sew for it. I would never get tired of that," Sarah said, looking at the sewing boxes.

Ruth was ashamed of having put her doll away, but she did not offer to take it out again.

"I must go home now. I will see you tomorrow afternoon," Marjorie said as she left, taking her sewing-box with her.

After a while Sarah left too. Ruth was glad to have her go for she did not know how to play with her. Then Ruth went into the big garden to look for Tabby, her cat. She saw him with his back high and his tail big, spitting at a strange kitten on the garden path.

"Oh, you are a naughty cat, Tabby. You should not fight with that poor little kitten," she cried.

"Cat are like little girls sometimes," said a voice behind Ruth. She turned around and saw her mother.

"Oh, Mother, what do you mean? I never saw a little girl spit and scratch at a stranger," Ruth said.

"No, nor have I. But I did see two little girls

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### YOUNG PEOPLE'S FRIEND SECTION

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Lawrence Christenson, *Editor* ..... Stanberry, Missouri.

GENERAL CONFERENCE YOUNG PEOPLE'S DEPT  
Faye Lippincott, *Sec'y-Treas.* ..... Stanberry Mo.

### YOUNG PEOPLE'S COMMITTEE

Mrs. Opal Williams, *Chairman* ..... Branch, Missouri  
Clayton L. Faubion ..... Bassett, Nebraska  
Lavern Ling ..... New Auburn, Wisconsin

## EDITORIAL

### DO YOU WANT TO HELP?

Did you ever notice that some people wait until Christmas time to give? I like to see people generous during the holidays, but it is much nicer to help some one every day in the year. Do you know the song, "Help Somebody Today"? I like to hear that song, but I also like to see people follow that rule.

Would you like to help somebody today? Well, I'll tell you how you can? Send a greeting card to a crippled girl who can not run as you children do. She can not even walk, but must be pushed in a wheel chair. If you haven't a greeting card, cut out a pretty picture from a magazine, write your name on it and send it to Essie McClure, Stanberry, Mo. Or you may send it to me some time when you're writing a letter to the Missionary and I'll give it to her. Tell your Mothers about it and maybe they'll send a card or write her a letter.

### THE UNKIND CAT

(Continued from front page)

put their dolls away when a strange little girl came on the porch. Perhaps that is the way little girls spit and scratch."

"Mother! Did it look that bad? I am so sorry I did it. I am sorry I was rude to Sarah. What do you think I can do about it?" Ruth asked.

"What do you think Sarah would like to have you do?" Mother asked.

"Oh, I know. She would like me to ask her to my party tomorrow. But she does not have a doll. She said she didn't," Ruth replied.

"Do you think she would like a doll?" Mother asked.

"Yes, better than anything. I wish I could give her one because I am so sorry I was unkind to her. Do you think I could?"

"Yes, if you really wanted to. I was going to

buy a box of mints for your party. If you like you may have the money to buy a doll for Sarah in place of the mints. Then she could come to your party," Mother suggested.

"I do want to do that. I like mints very much but I would rather make Sarah happy. And I will give her the blue silk dress I am making for my doll." Ruth was very happy now.

Tobby came up and brushed against her legs. "There, Tobby, both of us were unkind to our visitors. I am going to be nice to mine after this. Are you?"

—Constance Garrett in Story World.

## A Message From Aunt Mabel

Dear Children:

Do we appreciate the things we use every day? Perhaps we would appreciate them more if they were hard to get.

Do you know how many uses are made of the trees that beautify this earth?

Of course there is wood for fuel to keep us warm in winter, the shade of the trees to keep us cool in summer. Then there is the maple tree from the sap of which maple sugar and syrup are made. We have lumber and shingles to make our homes and furniture to use in them.

Did you know that paper is made from wood of trees too? The paper our Missionary and Young People's Friend are printed on and the paper we use in school every day, all are made from wood. Different grades of paper are made from different kinds of trees.

I visited a paper mill this summer and I will try to tell you what I saw and learned.

The logs are cut in the timber and shipped on the train to the paper mills. They are then unloaded in a pond of water, then carried by a long chain into a great machine that turns the logs about and peels off all the bark. The bark is used for fuel which furnishes power to run the machinery.

These logs are then ground into a pulp until they look like cornmeal mush, then put through some chemical process.

The pulp then passes to other machinery to begin a drying and pressing process. The pulp passes over some screens where a part of the water is dried out, then through some great heated rollers and it comes out in large rolls of paper. It is then cut into different sizes for different uses. The paper from this certain mill was used to make towels and napkins.

Let us try to appreciate all the things God has provided for our use each day, and thank Him for them.

Aunt Mabel

I would be friend of all—  
The foe, the friendless—

I would be giving and forget the gift;  
I would be humble

For I know my weakness;

I would look up, and laugh, and love,  
and lift. —Sel.



"God looketh down from heaven

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upon the children of men—" Ps. 53:2

## HUMBLE THYSELF

Webster gives the definition of humble as, to make low; modesty; abase; to be meek; adapted to base pride.

It seems that as the world goes on, more and more people and even churches are gaining false pride, and the humble state of spirit and mind is not cherished as it should be.

Let us recall the parable of the Pharisee and the Publican. The Pharisee prayed to God in this way, "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers or even as this publican; I fast twice in a week I give tithes of all that I possess." Luke 18:11-12. It seems that the Pharisee was bragging of his service to God. He had pride even in his prayer which was neither justified nor pleasing to God.

Verse 13, "Then the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful unto me a sinner." He had not done a lot for the Lord perhaps, but he was "humble," and admitted his sinful nature. And verse 14, "I tell you this man went down to his house more justified than the other: for everyone that is exalted shall be abased and he that humbleth himself shall be exalted." Which are we like? Are we like the Pharisee or the publican?

Prov. 16:17-19 says, "The highway of the upright is to depart from evil. He that keepeth his way preserveth his soul. Pride goeth before destruction and a haughty spirit before a fall. Better is it to be of a humble spirit with the lowly, than to divide the spoil with the proud."

In these passages we see that the act of being "humble"—truly submissive—is a duty of every Christian.

"Humble yourselves in the sight of the Lord and he will lift you up." James 4:10.

In Isaiah 2:11 & 12 where the glory of the last days is recorded it says, "The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and

lofty and upon every one that is lifted up; he shall be brought low."

Let us humble ourselves *now* and not wait until that day when the Lord shall give due reward to the proud and haughty.

I will close by repeating some words of a well known hymn.

Humble thyself and the Lord will draw near thee. Humble thyself and His presence shall cheer thee. He will not walk with the proud or the scornful. Humble thyself to walk with God.

—By Lavern Ling.

## THAT INNER VOICE

Just what is the conscience? Is it always a safe guide? Can we regulate the degree or extent to which our conscience will function and influence our life?

First: The dictionary says conscience is 1. "the faculty, or power, or inward principle which decides our actions, purposes, and affections, warning against and condemning that which is wrong, and approving that which is right; the moral sense." Also it means (2) "conduct in accordance with one's sense of right."

Rom. 2:14-15 shows that the Gentiles who have not been taught of God have a conscience, at least to some degree.

Even a criminal knows he should not steal or kill for he learns that in childhood days before he knows there is a law. However he may harden his conscience and go against it until its keenness is worn down. But even at that, do you think a fugitive from justice has peace of mind and ease of conscience? Isn't his conscience perpetually tormenting him to some extent?

If a kleptomaniac has a conscience at all it is extremely warped.

Before Paul was converted his conscience guided him the wrong way. He said, "I verily thought within myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Acts 26:9. He had been

NOTE: We would like to receive more articles and other material for publication in the Y. P. F. We especially invite new readers to write.

taught wrong and consequently his conscience did not function in the right direction.

Our conscience operates according to what training and education we have had.

The heathen, with their false religion, have a conscience that will trouble them if they do not live up to what they have been taught, even though much of it may be based upon superstition.

Since conscience means "conduct in accordance with one's sense of right," then it operates upon the *individuals* standard of what is right or wrong. This standard is built up according to the education the individual has had, and the conscience operates from this standard. If this standard is according to the Bible then the conscience will function as a true guide. But wherein one's standard of right and wrong is not according to the Bible, to that extent will it not be a true guide.

Paul said, "—but unto them that are defiled and unbelieving, nothing is pure; but even their mind and conscience is defiled." Titus 1:15.

One very important thing in baptism is "the answer of a good conscience toward God" (see 1 Peter 3: 21). We can, at baptism, have such inner satisfaction if we have made right all wrongs that it was possible to make right, and have fully surrendered to God with total determination to fully serve God, gladly giving up all in the world that might hinder obeying God.

Much more could be said but suffice for now to say, let each one of us educate ourselves to God's standard of right and wrong and so live that we may say with the apostle, "I have lived in all good conscience before God until this day." Acts. 23:1.

—By LeRoy C.

You can't be good without trying to be. *Just sitting still isn't doing it.*

If something goes wrong, don't be impatient. Just stop and think a while.

—Wilma. M.

The longer I live, the more I realize I don't know much. —W. M.

## TRUST IN OUR HEAVENLY FATHER

"Your Father knoweth that ye  
have need of these things."  
Luke 12:30.

"Take therefore no thought for the morrow." The word "therefore" intimates a close connection with what has gone before; indeed, a logical conclusion from what has just been argued. Hence the whole passage comes legitimately under our study on the present occasion.

I. Our earliest inquiry must be concerning the nature of this experience which our Lord seems so urgent to deprecate.

1. He cannot be understood as meaning that intelligent human beings should merely give themselves lazily and listlessly into His care, with no trades or industries or occupations. This is contrary to all teachings of God's Word.

2. Commentators tell us that, in this part of the sermon on the Mount, the word "thought" is used in the antiquated sense of anxiety — a foreboding solicitude about the future as if trouble were surely coming then. "Be not therefore anxious for the morrow; for the morrow will be anxious for itself."

So the Revision phrases the sentence better. More than half the worry of the world comes from the mere apprehension of things which, after all, do not happen. And still men tire themselves out in the daytime, and toss in their beds at night, brooding over what may perhaps come when the next sun sets.

3. There is need that we consider the inner sentiment of mind and heart which this over-anxiety implies. Habit is second nature to most men. Has it never occurred to you that a foreboding disposition in any person generally draws out of life exactly what it puts in? A piece of music sometimes pleases a listener in a conference meeting; sometimes it makes him petulant. In my day (and most preachers have the same experience) I have known one who heard to go away fairly unenthusiastic, indeed somewhat chill and displeased with the sermon; yet afterward, when the identical discourse was repeated, that man has sent me a letter to say how much he enjoyed the whole service. Just so you pass a beggar in the street, always the same old mendicant on the usual corner when you are going to business. One day possibly it is your good fortune to be in a fine and genial mood of feeling; your cordial word to the man show that fact at once. If another day you are cross and find the fellow in your path, you cannot discover in him anything except that which makes you

crosser. You turn on him so quickly and so sharply that he wonders what he has been doing now to make you hate him. The explanation is found in the fact that you put into what you see just what you are. The beggar is more disagreeable because (as you felicitously phrase it) you gave him "a piece of your mind." So you did in a truer sense than perhaps you imagined at the moment when you said it; your mood of mind and heart was transferred; things offended and even provoked you because you were perverse for other reasons then.

4. And further, we notice that the interior feeling soon forces itself into outer show. Men often vent violent and hateful reproaches on their wives and children at home simply because some things have gone badly in business, and they have nothing

### ENDURE CHASTENING

Does thou feel the sling and arrows  
By outrageous fortune cast?  
Doth it cloud thy skies with sorrows  
And embitter all thy past?

Art thou growing weary hearted  
With the toils that will not cease?  
Dost thou think thy soul has parted  
For all time with joy and peace?

Think not thus though toils envision;  
Others have the same withstood.  
'Tis by constant blows that iron  
Grows more powerful for good

Every tree is fuller fruited  
For the wound of pruning shears,  
Every tree is firmer  
By the tempest of the years.

So that though the world grows colder  
And thy bosom friends be less,  
Thou to every true beholder  
Shall increase in comeliness.

(Author unknown)

—Sel. by Agnes M. Haffner.

else they dare loose their spite upon. What they see in the conduct of those around them is offensive and exasperating by reason of its being incongruous to their anxious thought. In another fit of feeling they would admire and praise what now they berate.

5. By-and-by this habit of carping grows on one, and he begins to be bad-tempered. So everywhere some people are sure to become ill-natured, harsh, cynical, backbiting, and envious, increasing in all that is hard and ungraceful; and that merely because they always look upon the dark side of things and habituate their minds to forebode poverty and failure, misery and want, coming on them.

II. This, then, is the mood of mind and heart which our Savior reprehends when He says: "Take no thought for the morrow." At once

He goes on to tell His hearers concerning the moral quality of such a disposition. Hence our second inquiry must be answered here as to the real evil which, as He says, is inherent in it.

1. Among the elements of this feeling, as the very first, stands worldliness. When a man allows himself to consider the want of wealth as the greatest of all calamities for him and for his children, he simply becomes a mammon-worshipper. He avouches Mammon, the heathen deity of riches, to be his Lord and his God. And any nominal Christian especially, who broods over the future, and considers himself a ruined man in case that he becomes poor, has cut his soul off from its hope, and has joined it on with the fame and the fashion, the luxury, the looseness, and the lust of the world, the flesh, and the devil. We cannot keep faith with Immanuel and satan. "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

The habit of our age is to let the toilsome activities of daily labor eat out all the spiritual graces. Far and wide over this land the people are aroused, alert, and exigent, bridging valleys, tunnelling mountains damming up streams. Spindles are unceasingly whirling, forges are roaring, hammers are clanging. As a nation we are growing actually cold-blooded and matter-of-fact. Bone and sinew are taking the place of imagination and sensibility. The full-rounded proportions of the past are all gone. The tranquil days of long ago are ended. Social and domestic affection is largely shrunk away before the reckless demand for more wiry, more agile endeavor.

—From *Studies in Luke* by Robinson.

### QUESTION DEPARTMENT

Some say the Sabbath was a type of the believers' present rest in Christ and give 1 Cor. 11; Heb. 4:1-11. They say "it is a mistake to observe the type when the fulfillment is here. What answer do you give such an argument?"

\* \* \*

QUESTION: If a person is united with the church but before he is baptized is called away from this earth by death will he be saved?

\* \* \*

### ANSWERS TO QUESTIONS PREVIOUSLY SENT IN

QUESTION: When "slang" or "by" words are used with force is this called swearing? Just what is swearing?

ANSWER: The dictionary says "swear" means "to make a solemn

declaration with an appeal to God or the Bible, as to the truth of what is affirmed; to use profane language; to utter profanity." Profanity means "contempt for holy things; blasphemy; swearing." Profane mean "showing disrespect or irreverence toward God or sacred thing; to put to an improper or degrading use." Swear also means "to make a solemn vow or promise; to give evidence on oath." Oath has two meanings: (1) "a solemn declaration that one speaks the truth, with an appeal to God as witness; (2) a profane use of the name of God or of any sacred thing."

Thus we see swearing has two meanings. In court people are asked to swear to tell the truth. And then profanity is commonly known as swearing.

Jesus said, "Swear not at all; neither by heaven; for it is God's throne; nor by earth... his footstool... Neither shalt thou swear by thy head..." Matt 5:34-36.

From this we might gather we are not to swear in court to tell the truth. However we may affirm we will tell the truth. Some legal documents give choice to either swear or affirm. Since swearing includes an appeal to God as witness we are told not to swear.

You have heard some (usually children) say, "I cross my heart and hope to die," etc., which some may interpret as swearing by the individual's life. We should not swear by our heart or anything. We may affirm to tell the truth or that we are telling the truth, but do not appeal to God as witness. Neither should we guarantee our affirmation with a mortgage on our life—that is, promise to forfeit it if we don't or aren't telling the truth. The word or promise of a Christian *should be* good enough without an appeal to something higher than his own honor and honesty.

As for common profanity, we all know that Christians should not indulge in it in the *least!* We see by one meaning of "swearing" that it is sacrilege of sacred things, which includes considerable.

"By words" are added, unnecessary, superfluous words, and are forbidden by the Lord. Slang words preceded by the word "by" in the writer's estimation are a form of swearing, because many slang words are just "milder" (?) forms of God, etc.

Let us remember that every *idle* word that men shall speak they shall give account thereof in the day of judgment. We know the third precept of the Ten Commandments forbids taking God's name in vain, yet from the conversation of many people we might well gather they agree with some preachers that the Ten Commandments have been abolished.

Let each one of us take special

notice of our everyday speech and see if we use unnecessary words—slang. It is so easy to form a habit of using certain slang words and not even notice it. If you find words in your conversation that you want to eliminate, go to God for help and you too make an effort to overcome them. If our words are an index to our heart let us watch them very closely. May God help all to overcome.

—Editor.

\* \* \*

QUESTION: What is holiness according to the Bible?

ANSWER: While the question does not ask for a dictionary definition of *holiness*, yet such will help us come to understand the word. Holiness means "the state or quality of being free from sin; saintliness." A synonym is "righteousness." Since holiness pertains to the state of being holy let us learn what "holy" means: "1. Dedicated to the service of God; 2. perfect; divine; as, the Holy Spirit; 3. devoted to God; given over to piety; a sacred thing." Take note of these several meanings.

In the strict and fullest sense of the word only God is holy. God only is perfect and divine. In a certain sense "perfect" and "holy" are related to each other.

Take for instance the word righteousness—there is more than one kind of righteousness: 1. Self-righteousness; 2. Following after and performing God's laws and thus living right; 3. Righteousness imputed through faith; that grace through faith God cleanses us from sin and we are righteous in His sight. Faith then worketh by love—worketh righteousness.

Now let us notice a few passages of Scripture in the vicinity of our question, and comment briefly.

"Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness." Ps. 30:4.

One verse tells us to worship God in the beauty of holiness.

Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. Here we are admonished to be righteous or perfect like God.

Consider Gen. 6:9 in part. "Noah was a just man and perfect in his generation." (The margin for perfect says "upright"). This may help us understand the word perfect in at least some texts.

Think on James 1:4, "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (lacking nothing).

James 3:2, "—If any may offend not in word, the same is a perfect man, and able also to bridle the whole body."

The above may not seem to be on the question so we shall draw still nearer the point. Notice the parallel

thought contained in Matt. 5:34 (above) and Lev. 20:7 & 26. Verse 7, "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God." Verse 26: "And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine."

God intended Israel to be a separate and holy nation unto Himself. He severed them from other people to follow His righteous ways of life. They were to sanctify themselves—set themselves apart for a righteous, holy life. Sanctify has more than one meaning. We must choose to be set apart and then show it by accepting God's word and leaving sin and the world, but God does the cleansing from sin that sanctifies.

It is one thing to *start out* in the Christian life, setting ourselves apart to serve God, but it is another thing to *continue* in a righteous life that makes for holiness.

In the Aaronic priesthood of Aaron and his sons it says "they shall be holy unto their God"—fully dedicated to the service of God. In this dispensation we are to be "a chosen generation; a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness unto his marvelous light." 1 Peter 2:9.

Think on the following verses in your study of holiness:

"—present your bodies a living sacrifice, holy, acceptable unto God," etc. Rom. 12:1.

"—ye are the temple of God—If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16-17. Ch. 7 speaks of being holy both in body and in spirit.

The writer of Hebrews calls the brethren "holy brethren, partakers of the heavenly calling." Ch. 3:1.

"But as he which hath called you is holy, so be ye holy in all manner of conversation." 1 Peter 1:15. (See also verse 16).

"—what manner of persons ought ye to be in all holy conversation and godliness." 2 Peter 3:11.

"—he that is righteous let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11.

In the baptism chapter in Romans (Ch. 7), verse 19 says, "—even so now yield your members servants to righteousness unto holiness." We are to follow after and practice righteousness which is holiness. "ye have your fruit unto holiness, and the end everlasting life."

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. *Perfecting* shows it is a process and continual progress is to be made.

"And that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:24.

"And the Lord make you increase and abound (overflow) in love — to the end he may establish your hearts unblameable in holiness before God ... at the coming of our Lord—" 1st Thess. 3:12-13. May be abound in love to this extent.

"For God hath not called us unto uncleanness, but unto holiness." 1st Thess. 4:7.

God chastens us "that we might be partakers of his holiness." Heb. 12:10. If we profit by such chastisement, if we "are exercised thereby" and become more humble and obedient we will "yield the peaceable fruit of righteousness."

Let us remember verse 13: "Follow peace with all men, and holiness, without which no man shall see the Lord."

If we are "under the blood" and in Christ, thus free from condemnation; if we are obeying God's Word, living a life pleasing to Him we are "perfecting holiness in the fear of God."

—L. C.

## Y. P. LESSON

### HOW LOVE OPERATES

- 1—What did Jesus say was the first and great commandment? Matt. 22:35-38.
- 2—What did He say the second great commandment was? Matt. 22:39-40.
- 3—What hinges on these two great commandments? Verse 41.
- 4—What does James say is the fulfilling of the law, and what does he call this law? James 2:8.  
(If the law was abolished would we need to so fulfill it?)
- 5—Can we violate any one of the last six of the Ten Commandments and still love our neighbor? Can we love God and deliberately violate any one of the first four precepts? (If we love God we will have no god or Master above Him, will not take His name in vain and will keep holy the day He has set aside.)
- 6—How does Paul say we fulfil the law, and how do we know what law he means? Rom. 13:8-9.
- 7—What does true love *not* do? Rom. 13:10.
- 8—How does true faith operate? Gal. 5:6. (Doesn't this verse show that faith alone is not sufficient? Do not faith and love work hand in hand?)
- 9—What did Joshua charge Israel in Joshua 22:5?
- 10—Comment on how Heb. 6:10 puts works and love together.
- 11—Unto what should we provoke one another? What is another word we can use for provoke? Heb. 10:24.
- 12—What does John rejoice in as found in 2 John 1:4? How were they walking? Did such a walk require any obedience? To what?

13—What then does true love do? 2 John 1:6.

14—If you have time, divide up 1st 4:7-21 around the class and discuss these 14 verses. —Editor.

### From Texas

Dear Christian Friends:

Greetings to everyone far and near. Did it ever seem to you that your conscience urged you to do something? Well I feel that mine is urging me to write this letter to the Y. P. F. I see that very few young people have written to our paper in the last few issues. Are we lacking in faith toward God like we are in writing to our paper. Surely we all want to be good soldiers for the Lord. In order to do this we must have faith, and must show our faith by our works.

Notice what Peter says in 2 Peter 1:5-8: "And besides this give all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Let us all strive harder to be better Christians and in the sweet by and by we shall meet on that beautiful shore where there shall be showers of blessings from our Savior who bore it all that we with Him might live.

In closing I wish to say hello to all my pen pals and tell them not to be discouraged and give up as I will try to answer their letters as soon as possible. I would like very much to hear from Annie Fern Leasure again if possible.

Everyone please pray for our family that we might become more sturdy workers for the Lord.

With Christian Love,  
Ohleen Bryce  
Center, Texas, R. 2.

### What One Doctor Says

Dr. E. S. Sonners, eminent specialist in nervous disorders, of Chicago and Los Angeles, makes this terrific indictment of the modern dance:

"I attack the modern dance as a reversion toward savagery. As a medical man I flatly charge that modern social dancing is fundamentally sinful and evil. I charge that dancing's charm is based entirely upon sex appeal— It is nothing more or less than a damnable, diabolical, animal physical dissipation.

"A young girl enjoys the dance because she is drugged by suggestive music and emotional over-stimulation into a drunkenness, a fanaticism, a frenzy that takes her back nearer to the beasts. . .

"A man who has learned what true love really is—something more than physical—does not willingly dance the modern dance with the woman he truly loves, nor watch her dance with others.

"Under what other shield can a man or woman, a youth or maiden, so promiscuously fondle so many of the opposite sex in a single evening?

"The physical stimulation of the dance with its . . . primitive emotions, drugs the intellect and the spirit."

—Sel.

\* \* \*

(Just recently my attention was called to a notice on the front page of a newspaper concerning a card party and dance to be held in the basement of a certain church. Do you think for a minute God approves of such?)

### SYMPATHETIC UNDERSTANDING

Christ, our example, was sympathetic and understood all things. A leader must have abiding and unbounding confidence in God. He must be patient. The patient in spirit are better than the proud in spirit.

Temperance is important in leadership. If a leader lives righteously everyone knows it and will follow such a leader.

A leader must be courteous. The basis of true Christian courtesy is charity. Therefore without charity we won't accomplish much.

Leaders must be meek, not easily provoked and forbearing.

A leader must be wise in the eyes of the Lord. Wisdom implies the ability to judge soundly and deal sagaciously. It is knowledge with the capacity to make due use of it. One may have knowledge and an abundance of it, but at the same time possess little wisdom.

As leaders let us be thoughtful.

—By Ruby Stith.

### WHEN ONE IS YOUNG

It's hard to think on serious things,

When one is young in years;

Or realize sin has its stings,

And rum is full of tears.

It's hard to think vice leaves its trace

Upon the heart and hand,

And writes the message on the face

To plain to countermand.

But he who gives his best to Him

While life is at its best,

And never lets his light grow dim,

Will stand the last great test.

—By Josephine C. Ewards.

In 1890 I was janitor and night man in a dance hall in a suburb of Chicago, Ill. The last words of my employer the night I quit, were: "Remain with us three months longer, and you won't have any conscience to bother you; and as for a heart, you could not scratch it with a diamond point."

—H. Wilder (Sel.)

## SUNBEAMS

Dear Missionary Readers:

This is my second time to write to the little paper. I am eight years old and in the third grade. My little brother Melvin started to school this year. We got to go to Stanberry last August and get acquainted with some more little girls and boys.

For pets I have four kittens, and one puppy named Toby.

Melvin and I raised 52 guineas last summer. We have sold them and are sending in the tithe.

Your friend,

Leola Harrelson

(You wrote another good letter Leola. You and Melvin surely did well with your guineas. Do you miss their music (?) since you sold them?

—Editor).

Dear Missionary Friends:

I am a little boy five years old and in the first grade. My teacher's name is Mrs. Keinash.

I haven't learned to write very well yet, so Mother is writing for me.

We go to Sabbath School occasionally at Milan.

I want to say hello to the little boys I played with at Campmeeting. A little friend,

Melvin Harrelson

(We had a nice time at Campmeeting, didn't we? Now you are a busy little boy, going to school and helping with the work each evening, I suppose. —Editor).

### WHAT'S BACK OF AN AD?

Mary and John were poring over a magazine as their father entered the room.

"Say, Mary, this beer must be great stuff," John was saying: "wonder why dad never buys us any."

"See, it has malt in it," interrupted Mary. "Do you remember that malt extract mother gave us after we had the flu last winter to help us gain back our strength quickly? Perhaps if we drink beer it will keep us from getting sick this winter. Look, it has sugar too, and our schoolbooks tell us sugar is good energy food. And yeast! You know all the magazines say yeast has lots of vitamins. Beer must be better than cocomalt."

John seized the magazine and hurried across to his father. "Dad, listen to what it says in this advertisement. Beer must be a swell drink."

Father, who had been listening to the conversation from behind his newspaper, had been waiting for this opportunity. He took the magazine from his son's hands and read it aloud slowly. "'Malt for digestion; hops for appetite; sugar for energy; yeast for vitality.' Yes, children, the materials that go into beer are all right but the brewing process destroys their value. Take malt, for instance. Good barley malt contains all the essential food-stuffs, but the brewery

destroys all the fat and most of the protein, and leaves only a little sugar"

"Yes, but think of the sugar," chimed in Mary. "You know the boys always eat sugar at a tennis tournament to keep up their energy."

"Well, Mary, why not buy your sugar straight or in the form of candy? If you buy your sugar in beer it will cost you seventy-five cents or more for the amount you can buy as candy for six cents. You're too good an economist for that."

"What are these hops, father, that are to give one such a good appetite?" asked John.

"Hops," answered his father, "contain a sleep-producing substance which makes people drowsy after drinking beer. Many business men who drink beer rather freely, never take it at lunch, knowing they need all their alertness for the afternoon's work."

By this time John was becoming convinced that there was something wrong with the attractive advertisement, but Mary, who liked to argue, went on: "What about the yeast, father? Yeast has many vitamins, and is good for people, tho it's not pleasant to take. If beer has lots of yeast, would not that be a good way to take it, in a pleasant drink?"

If you had ever tasted beer, Mary, you would not be so sure of its being a pleasant drink. It is very bitter, and no one likes it at first. But about the yeast. You know from watching your mother's bread-making that yeast is an active agent. When you put it into flour something happens. When you put it into barley malt it produces two poisons, carbonic acid gas and alcohol. This uses up most of the yeast and what is left is removed from the beer by isinglass to make it clear. So, although yeast goes into the beer, there is none in the finished product. There are no vitamins in beer. Besides, children, the advertisement has left out the most essential ingredient — alcohol. 'A drink without alcohol would not be beer.' You know something about the nature of alcohol, I think."

"Of course we do," said John. "Our high-school teacher tells us that alcohol is a habit-forming drug, that it slows the reactions so that a drinking driver may not be able to put on his brakes quickly enough to avoid an accident, and that it makes a person for the time being less skillful in his work."

"Yes," said Mary, not to be outdone, "and it makes a person more liable to disease."

"Another things," went on her father, "alcohol blurs the 'moral twinges' that we call conscience, and makes people more ready to do what they know they should not. That, you know, is very serious."

"But why do they write such things in an advertisement if they aren't true?" asked John. "But I suppose they do it to get people to buy."

"Exactly," rejoined his father, "the breweries want to sell their product, especially to boys and girls like you and Mary. In their own words: 'We want to get the beer-drinking habit instilled into thousands, almost millions, of young men who do not at present know the taste of beer—that they may become the main-stay of the public house.' They know that if a young man starts

drinking beer the habit-forming alcohol in it will make him a steady customer, and so they have started this advertising campaign to create a demand and to ensnare the youth. Now you see how misleading their advertisement is—'Malt-sugar-hops-yeast' Yes, at the beginning, but the final result is a harmful alcoholic beverage. Alcohol co-operates with everything that ruins human life—and it is alcohol which all the advertisements omit." Then looking thoughtfully at his son and daughter, "What are you going to do about it?"

Without hesitation they replied, "We'll never touch it, father. We'll fight it. It's a cheat and a deceiver." —From Our Little Friend.

### THE HOUSE IN THE GARDEN

Sometimes Tommy felt that the house where he lived with his father and mother was sadly old-fashioned and almost shabby.

Many a time he walked up and down the street and tried to think which house he'd like best if some rich and kindly old lady should come along, smile at him and say:

"Tommy, my dear, take your pick. You may have any house on this street that you want."

The little lad couldn't imagine such a thing happening, but it was fun to play it, just the same.

There was the big brick house with the tall white pillars in front. It was quite new, and there were no trees around it. Tommy liked trees.

Then there was the brown house with all the funny little windows and the perky roof, and the lawn where a leaf was never allowed to rest a minute for fear it would make the place look untidy. Tommy wondered what would happen if a little boy wanted to have a sand-pile and toys and a puppy dog. When he thought about that he would hurry right past the brown house.

Then there was the humbling white house with the many porches and wings extending in this direction and that. Tommy rather felt he would get lost in such a big place. The people who lived there must have felt that way, too, for they kept most of it shut up.

So Tommy nearly always went back to his own little weather-beaten gray house without having come to any decision as to which house he would choose.

One day he enjoyed himself playing in the garden all morning. He fixed the puppy's house or kennel. He planted some bulbs in his own little flower-bed, for his mother had told him that some day they would grow to be fragrant and beautiful blossoms. He built a playhouse in the corner of the fence. He started making an airship on top of his little express cart.

After a while he got tired, and decided he would swing in the nice swing his father had fixed for him. Then it was time for lunch.

Tommy ate the nice things which his mother put on his plate for him. There was a baked potato and some delicious spinach and a fresh egg,

which Old Speckle had laid that very morning, and a big glass of creamy milk and a fresh cookie. It was very good indeed.

But Tommy wasn't thinking much of what he ate. He was wishing that he was somewhere else—where things were different and he didn't know them so well.

As he finished his cookie he said something like this to his mother.

(To be Continued)

### PRIMARY LESSON, Dec. 13

Lesson Study: 2 Cor. 8:1-7

Memory Verse: "God loveth a cheerful giver."  
2nd Cor. 9:7

### GIVING TO HELP OTHERS

We have talked about Paul in our lessons before. Do you remember who he was? He was one of Christ's helpers. He went from place to place telling the people about Jesus and encouraging them to be good. Sometimes he found people very poor. He felt sorry for them. When he'd go other places where people had more money and good things to eat he'd tell them about the poor people so they could divide.

God wants us to help others who need it. He wants us to be cheerful and happy about it. If we really love God and love everybody we'll enjoy helping them, won't we?

We might think we were good because we never killed anyone, or lied or stole. But if we are selfish, God still will not be quite pleased with us. He will bless us if we are willing and anxious to help others.

### Questions to Answer

Who was Paul?

Were there poor people in Paul's time?

What did he do for them?

How should we treat the poor?

Should we help them just at Christmas?

Name some ways we can help even if we are not very rich.

### INTERMEDIATE LESSON, Dec. 13

Lesson Study: John 11:1-3, 17-21, 32-44.

Memory Verse: John 11:25.

### JESUS CHEERS TWO SAD SISTERS

- 1—Where was Bethany located?
- 2—Who lived there?
- 3—How many Marys have you read about in the Bible?
- 4—How long had Lazarus been dead when Jesus arrived?
- 5—Who met Jesus first?
- 6—What did she say?
- 7—Who next met Him and what did she say?
- 8—Where did they lead Jesus?
- 9—What did Jesus say to Martha? (V. 40).
- 10—What did Jesus pray? What did He want the people to know?
- 11—Then what did He cry with a loud voice?
- 12—What happened?
- 13—Can you imagine how the sisters felt?