

Sabbath School Missionary

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YOUNG PEOPLE'S FRIEND Page 3

Born In A Stable

From the top step of her back porch Carolyn watched the little girl who was living in the trailer parked next door. Carolyn gave a great big sigh.

"What fun it would be playing house with Peggy!" she was thinking. "Why is it that being born in a trailer and living in a trailer makes Peggy different from other little girls?"

Only that day Peggy had smiled shyly at Carolyn during the school hours. But the girls in Carolyn's class refused to be friends with small Peggy.

"I won't play with a girl who was born in a trailer." That was what Doris Mae, Carolyn's best friend, said.

It was lonely playing alone. So Carolyn went indoors and wandered upstairs to the big playroom. She seated herself by the window. Carolyn watched the falling snowflakes in silence.

A few minutes later the playroom door swung open softly and a sweet-faced little old lady entered the room. It was granny. Carolyn looked up and smiled. She loved to have granny visit the playroom.

In spite of her years granny was such fun! Granny still loved to dress dollies, and play with paper dolls. Granny and Carolyn enjoyed many tea parties in the playroom.

Wise little granny knew that something was troubling her grandchild. Granny said softly, "Do you want to tell me about it, Carolyn?"

Granny listened as Carolyn told of the way the children were snubbing Peggy. Granny was silent for several long minutes. She too was looking out at the snowflakes.

"Carolyn, my dear," granny said, "I am thinking of One who was born in a stable."

Carolyn knew that granny was thinking of the Christ Child.

"I never thought of it before," she said, and her eyes began to lose their troubled look. "Being unkind to a little girl who was born in a trailer is like being unkind to the Baby born in the stable."

Carolyn smiled at granny. "I am going over to play with Peggy this very afternoon, granny," declared the little girl, "and I am going to remind the other girls about the Baby born in the stable."

Awhile later Peggy and Carolyn were playing in the snow, and a little after that they were joined by other children.

At bedtime Carolyn whispered to granny, "I told the girls about the baby Christ, and, granny, they are sorry they were unkind to Peggy. From now on we are going to be kind to her. —Mrs. N. Theesfeld in Our Little Friend.

WEEDS AND DEEDS

A naughty little weed one day
Poked up its tiny head.
"Tomorrow I will pull you up,
Old Mr. Weed," I said.
But I put off the doing till
When next I passed that way,
The hateful thing had spread abroad
And laughed at my dismay.

A naughty little thought one day
Popped right into my mind.
"O ho," I cried, "I'll put you out
Tomorrow, you will find."
But once again I put it off,
Till, like the little weed,
The ugly thing sprang up apace,
And grew into a deed!

So, boys and girls, heed what I say,
And learn it with your sums;
Don't put off till tomorrow, for
Tomorrow never comes.
Today pull up the little weeds,
The naughty thoughts subdue,
Or they will take the reins themselves,
And some day master you!

—Our Junior Jewels.

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YOUNG PEOPLE'S FRIEND SECTION

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EDITORIAL

HOW TO BE HAPPY

If you want to be happy, learn to appreciate things which do not cost money.

I know a woman who does not have fine furniture. But she always, when possible, has a bouquet of flowers artistically arranged to create beauty for her home.

A boy who can take a box and some old wheels, and with a hammer and nails, make a cart is often happier than the one who has expensive wagons bought for him.

It doesn't cost anything to hike into the wood and watch the birds and squirrels and bring back a bouquet of wild flowers for some one who is sick. (You know doing things for others is a sure way of bringing happiness to them and to yourself.)

The beautiful sunsets are free. So are the stars and planets. Did you ever learn the names of a few of them? It is fun to watch for a certain one and be able to call it by name.

You need not be rich to learn to like good books and music. No matter how poor you are, you can sing or whistle and be happy.

However, because a thing is free does not always prove that it is good. It doesn't cost a cent to learn to swear, yet it does not bring happiness. When a person hits his thumb with a hammer, and utters a half dozen oaths, his thumb hurts as badly as ever. He isn't one bit happier.

So along with learning to like things which are not expensive, we must learn to choose between the good and the evil.

IS JANE DISHONEST?

Oh, no, Jane is not dishonest at heart. She would not open your purse and take money from it. Indeed, she is treasurer of the Sunlight Mission Club and she would never dream of drawing a check from that bank account for her own use.

But Jane has not paid her ten cents for the ice cream which the class bought for the picnic last year. She has neglected to give Alice the twenty cents for the flowers that the girls sent a sick friend. "You pay for my share and I'll give you the money the next time I see you," Jane told Alice over the telephone, but so far she has not done so, and judging from past experiences, Alice will have to wait some time for her money if she ever does get it.

"I lack two cents for car fare," Jane told Mable. As the two girls take the same car often this has occurred several times, and Jane always apologizes for her "begging" as she calls it. But the next week she will renew her request for pennies. This is plain carelessness for which there is little excuse—especially when such a situation occurs repeatedly.

These little sums may not seem much. Yet they are marks of honesty or dishonesty by the way the incidents are handled by the borrower. These loans are not protected by law. They are courtesies and should be repaid promptly. —Sel.

SAY SO

If you like a thing, say so. Did you tell your chum how pretty and becoming you thought her new beret? Did you whisper an extra "Thank you," in Mother's ear for the marvelous spread last night? The spoken word of appreciation is such a helpful thing. —Sel.

GOD'S LAW ABOUT GIVING

There is a story about a man who put a gold piece in the collection plate at church instead of a penny. When he discovered his mistake he went to the usher and tried to get it back. But the usher objected; he said it wouldn't look well to do that.

"All right," the giver said, "let it go. After all, I've given it to God and he'll reward me for it."

"Oh, no, He won't," the other contradicted, "God will reward you only for the penny, for that's all you intended to put in."

Anna had a friend of whom she was very fond. When the friend's birthday came, Anna wanted to make her a substantial gift. But her purse was nearly empty at that time and she couldn't spend the money it would cost to make the gift. So she had to buy something cheaper.

When she gave it to her friend she said, "I had planned to give you something better than this, Grace, but I can't and I hope you will accept this."

"Of course I will accept it, Anna," Grace told her, "and I shall prize it just as much as the other that you wanted to give me."

These two stories illustrate God's rule about giving. It is not the size of the gift but the size of the giver's heart that is to be considered. According to Jesus' standard, the gold piece that man put in was worth only a penny.

The rule about giving applies to other things than money. It applies to whatever you have—time, talent, and service. If you undertake a service with the attitude, "I've got to do this but I wish I didn't have to," you do not deserve any



"Seek the Lord and ye shall live."

Stanberry, Missouri, May 14, 1942

"Hate the evil, and love the good."

PAUL

A HERALD OF THE CROSS

By Florence M. Kingsley

CHAPTER XV Continued

"I was about to suggest, glorious majesty," said Helicon wiping his face with what composure he could muster, "that there is a way of punishing these vile Jews and at the same time of securing to thyself the rights of thy godhead, and that is to place within the shrine of their temple at Jerusalem a colossal image of thyself with the attributes of divinity. To Jerusalem all the tribes of the Jewish nation resort for worship, and continual sacrifices burn upon its altars."

"In Jerusalem in the temple!" exclaimed Caius, with the malignant distortion of his visage which passed for a smile. "By the shades of my father! it is an inspiration from Olympus. What have they in their shrine which must be removed to make room for my image? It shall be destroyed at once, and the place thereof remain empty until the colossus be wrought."

"I am told that there is nothing in their shrine, divine majesty," replied the slave. "'Tis an empty dark close-curtained cell in which they believe the invisible presence of their God resides; to this emptiness they pay their vows, and before it some countless offerings."

"Poor fools!" cried Caius, striding up and down the apartment with long uneven steps. "We shall confer an actual benefit by giving them somewhat to worship. Ay, a golden colossus with face and hands of wrought ivory, seated on a lofty throne set with gems of every color, and in the right hand shall be the thunderbolts of Jove and beneath the feet the emblems of every other god and king under heaven, to signify that I, Caius Cæsar, am god of gods, and king of kings. A glorious tho't of mine! Send quickly for Cassius Chaereas; I will order the work begun in this self-same hour!"

"Whilst thou art waiting the presence of the tribune," said the royal chamberlain, advancing, "will it please

your majesty to receive one Herod Antipas, tetrarch of Galilee, with Herodias his wife? They seek now for the third time an opportunity of

SPRING

Spring! What new visions of life and loveliness come into one's mind at just the mention of the word!

One day, after dreary months of snow-covered earth, we become aware of an almost imperceptible change. There's something fresh in the air, brimming with life that we feel and smell rather than see.

Then more noticeable changes creep up: swelling buds, greening roadsides, raindrops softly falling through the green mist surrounding the trees, a robin sitting on the dripping branch of an apple tree, singing as if he were ready to burst with happiness, while others pull long, fat worms from the lawn. Then a little later—sprigs of white loveliness. Is there anything more fragrant than plum blossoms?

Now, let's shift our scene to the old world. There are found more grim signs of Spring, such as new terrorism, increased air raids and offensives on all war fronts. Besides rain, fire is falling from the sky.

Though these things aren't so pleasant to think about, it is well that we give them some attention, for they are signs that point to a greater Spring.

And though there come days when the sky is gray and the wind blows, we don't care too much, for there's a greater sunshine that can penetrate the clouds and radiate beneath and which the wind, though it may shake, can't blow away, for it is founded upon a Rock. And as we remember a treasured verse, "I will cause them to ride upon the high places of the earth and will feed thee with the heritage of Jacob thy father," we know that the sunshine of God's love makes us richer and happier than all the gold in the world.

—By Gladys Clark.

paying their court to the majesty of the universe."

"Antipas? Ha, a Jew, I remember him; a son of that old fox Herod, and himself a sly and conscienceless ras-

cal. 'Twas in Rome he carried off this Herodias; she was his brother's wife and a very wonder of beauty. Fetch them in and at once."

"They send you this with their humbles worship," said Codrus, presenting a case, which when opened displayed a heavy chain of gold, clasped with an engraved gem of great value.

"A pretty trifle," remarked the emperor, glancing at it carelessly. "Give it to Helicon here; 'will serve to ease his vanity for the wine I wasted on him at breakfast."

"Here are also letters from the king Agrippa to the emperor of Rome, which came this morning by the hand of Fortunatus, a slave," continued Codrus.

"And what hath Agrippa to say?" exclaimed the emperor, who was apparently in high good humor for the moment. "The fellow hath already run through the gold I gave him I'll warrant me, and asks for more. Well, he shall have it, this kinsman of his who is without shall give it him.—What is this! scorpions and furies! Bring in the Jew, I say, and the woman."

"Will not the divine majesty receive these persons in the audience-chamber?" suggested Codrus. "All is prepared, and the court is in attendance."

"Perchance they hunger after their long journey and would break their fast with the remains of our morning's meal," sneered Caius, glancing at the disordered table.

"As ever thoughtful of the best good of others, but the radiance of thy glory will scarce appear in this guise to the eyes of strangers," ventured Narcissus, who had entered followed by two slaves laden with gorgeous robes.

"That is true," assented Caius, looking down at his untidy person. "Tire me quickly. I will receive them in the audience-chamber."

To Herodias, who yet waited with her husband in an ante-room of the palace, the moments lingered leaden-footed; again and again she glanced impatiently into the great mirrors which hung upon the walls, bidding her tire-woman make fresh changes in the disposition of her veil, in the arrangement of her jewels, in the

folks of her richly-embroidered robe.

Antipas pale and silent, strode up and down the apartment paying no heed to the curious glances of the liveried pages, who whispered and tittered about the great doors which shut off the audience-chamber from view. He paused at length before the princess and looked at her in silence his burning eyes roving with feverish impatience over every detail of her magnificent dress, and coming at last to a standstill on the beautiful flushed face.

"Herodias," he murmured with a beseeching look, "it is not yet too late to draw back from this dangerous venture. Since we have come, let us pay our court to the emperor as befits our rank, but something warns me that this is not the time to beg for favors."

"Not the time!" exclaimed Herodias, with an impatient gesture, "and when will a better time arrive? Hast thou then consulted the auspices, that thou dost prate of times and seasons? At the worst, we shall but be refused—and I swear I fear it not. I only fear lest in our modesty we ask too little. But see, the doors are opened! They beckon us to advance!"

Caius Cæsar, seated on his lofty chair of wrought ivory, stared at the man and woman who now slowly and reverently approached, with a look to which those of his courtiers who stood about him were no strangers. His fierce yet dull eyes seemed to have withdrawn themselves beast-like beneath the bulging wrinkled forehead; his face, the color and apparent consistency of impure wax, was distorted by a frightful expression which, although it drew back the lips revealing the yellowish pointed teeth within, could by no stretch of the imagination be termed a smile.

The two knelt for an instant, then arose and stood with bowed heads, as if awaiting some token of recognition from the motionless form before them. The emperor continued to stare with unwinking eyes, but it was remarked that after the first glance he had fixed his gaze upon the woman, who with proud consciousness of her glorious beauty still allowed her long lashes to shadow the smooth oval of her olive cheeks. "A handsome woman, I swear it by the immortals, he croaked at length. "What sayest thou, Asiaticus? Is she not handsomer than the empress of Rome?"

Herodias lifted her great black eyes, a spark of womanly indignation burning in their depths, and fixed them boldly upon the man in the ivory chair. "We have come," she said in ringing voice, "to crave from thee a boon."

"A boon? Ay, of course, they all want something. Thou didst not answer my question, Valerius Asiaticus. Is not this woman handsomer

than the empress of Rome?"

The man to whom he addressed the question grew pale. "'Tis impossible," he faltered at length, "that any woman can be more divinely beautiful than the consort of the emperor."

"Thou hast lied, Asiaticus," replied the emperor coolly, "yesterday also, thou didst lie to me twice, thrice concerning—well, no matter what. Tonight after we have supped, we shall try thee by the rack to see if by any means we shall be able to draw out from thee the truth about certain matters concerning which we are in doubt. Do not forget the hour." Then he turned to Herodias, "Such is the manner in which we deal with these stubborn lying Romans, my pretty one; the cord, the rack, the plate, the fire, we try them all in turn—ay one and all. A boon, saidst thou, now what is it?"

"Thou son of Herod, my husband, shall place the matter before thee," answered Herodias, indicating with a superb gesture the man at her side. "Speak, son of Herod, what wilt thou?"

Antipas straightened himself, "As the son of that great Herod," he began resolutely, "who formerly held sway over all the nation of Israel under the emperor of Rome, I would crave of thee the right to wear the crown of my father, and to add to my domain the province of Judea."

"A boon indeed — a pretty boon!" exclaimed Caius. "Canst thou show me any reason why I should grant thee this favor, son of Herod?"

"None, save that I am loyal to Rome, and that the crown I crave is mine by right of descent."

"Stay, not so fast, good Herod, thou art loyal to Rome, sayest thou? Then what meaneth this letter which came to my hand this very day? 'Tis writ by Agrippa whom I made king because I had willed that he who had worn a chain for me should also wear a crown: Listen, while I shall read to thee from this same letter.

"I am grieved to ink thee with tidings of evil, beloved friend — for so have I received permission to term thee, who art king of kings—but nevertheless it seemeth to be necessary for thy peace and the peace of Rome that thou shouldst be aware that Herod Antipas, tetrarch of Galilee, doth meditate treason against thy glorious majesty. To this end he hath conspired with Artabanus, king of Parthia, to overthrow the government of Rome, and hath made ready in his armory equipment sufficient for seventy thousand men.' What sayest thou, son of Herod, to this accusation?"

The face of Antipas had gradually assumed the livid hues of death as he listened to the reading of this letter. His head fell forward; he seemed not to have heard the emperor's

question for he made no effort to answer it.

"How now, Jew! art stricken dumb that thou canst not answer a plain question? Hast thou this armor, as king Agrippa doth allege, or hast thou not?"

"My royal consort is unable to answer so terrible and so false an accusation," said Herodias haughtily. "Made moreover by a kinsman who was formerly but a beggared outlaw, dependent upon our bounty for the food which he ate. We have warmed a viper in our bosom and it has stung us, as is the fashion of such deadly reptiles."

"Ay, stung thee to the death, fair one, unless thou shalt shortly prove thine innocence of this treason. Once more, Herod Antipas, hast thou the armor?"

"I have the armor," replied Antipas in a dull hollow tone, "but may not the governor of a province maintain an armed force sufficient to preserve peace within his domains, without incurring the charge of treason?"

"Seventy thousand men can scarce be necessary to preserve peace within the confines of Galilee, in addition to the Roman legions which are within ready call," said the emperor with biting emphasis. "Hear now the boon which thou shalt receive: the tetrarchy of Galilee, with all the revenues and appurtenances thereof, I do hereby take from thee; and I do bestow it, by virtue of my imperial authority, upon Agrippa. Moreover thou shalt be deprived of whatever private wealth thou hast acquired, and shalt in the future make thy residence in the province of Gaul, to which province thou art henceforth perpetually exiled. As for the lady, since thou art—as I further learn from this letter—our sister to Herod Agrippa, I do offer thee asylum and support in Rome, suitable to thy rank. Freed from this blundering knave whom thou hast called husband, thou shalt yet reign queen of beauty in a kindlier sphere. I, the emperor of Rome, have sworn it."

Herodias looked for an instant into the leering mask which bent toward her, then she turned away with a haughty gesture of refusal.

"Thou hast indeed, O emperor, extended to me a boon which is in accord with thy imperial magnificence, but the kindness which I have for my husband hinders me from partaking of the favor of thy gift; for it is but just that I who have been made the partner of his prosperity, shall also cleave to him in the hour of his adversity."

Antipas raised his haggard eyes full of mute questionings, and fixed them upon the woman at his side. Something in the pallid unsmiling face answered him.

"I have received my crown!" he cried aloud.

But the emperor spring to his feet in sudden fury. "Go woman!" he cried with a terrible execration, "and when lashed by the furies thou art perishing in squalor and misery, remember what thou hast lost!"

*So the two went away into banishment and oblivion—for what befell them from that hour is known to no man. Yet who shall say that their last days were not their best days, since at the last love went with them.

—*Scl.*

(*Josephus, Antiquities, B. XVIII, Chap. 7).

Next Week Chapter XVI.

THE COLOSSUS OF SIDON

QUESTION DEPARTMENT

ANSWERS TO QUESTIONS PREVIOUSLY SENT IN.

QUESTION concerning why God allowed Israel to be defeated in battle sometimes because they would not fight on Sabbath.

ANSWER: Quoting from page 64 of "Neglected Era" by Edith Braley, "When a band of Jewish fugitives was attacked by the Syrians and a thousands were slain because they would not fight on the Sabbath Matathias with impatient scorn for such short-sighted maintenance of the letter of the law, decided for himself and his followers, 'Whosoever shall come to make battle with us on the Sabbath day, we will fight against him—'"

Had Israel been faithful to God from the day they left Egypt they would have soon conquered the promised land, become a great nation, and never have had to go to battle after that and suffer defeat. War is a result of sin and disobedience.

In some ways the Jews were very strict about the Sabbath, but in spite of their zeal for this command they committed many sins God had to punish both Judah and Israel for their sins, and their punishment was to be over a period of seven times, until the time of the Gentiles be fulfilled. Even though they might keep the Sabbath strictly yet they deserved punishment for commands of God they had not kept. And if they did win battles by fighting on the Sabbath, that didn't make it right.

QUESTION: Can we love our neighbors as ourselves, and also our enemies, and do good to them as Jesus commanded without full salvation?

ANSWER: Without full salvation, which would plant the love of God in the heart, no one can have godly love for his neighbors. The second great commandment — love for our neighbor — means a kind of love that longs to see them accept the Lord

While some worldly people may

have some regard for their neighbors, and have a sort of love for them in that they would do them a good turn or help them when in trouble, yet this world is certainly lacking in love for neighbors that God would consider real love.

As for those without full salvation loving their enemies, I cannot recall ever witnessing anything that showed such characteristics of quality, too, in sinners.

It may be true that some out and out sinners have done good to their enemies, but they do not have a burden for souls in their heart; they do not have a desire to see them accept the Lord, for they are not interested in eternal things.

QUESTION: Will God condemn Christians for their lack of faith in these last days when He knew and understood people were going farther from God as time continued?

ANSWER: Just how little faith a person can have and still be a Christian I do not know. We do know that "without faith it is impossible to please God." The more we lack faith the more we will displease God by giving place to complaining, grumbling, doubting and not trusting in the Lord as we should.

It is true God knew that faith would become a scarce thing in the last days, but the Bible has given fair warning. Since "faith cometh by hearing, and hearing by the word," do you think God will excuse people in this age for lack of faith when they refuse to heard or read the faith-giving Word of God, and instead hear all kinds of worldliness?

We must have enough faith in God to fight the fight of faith, to fight a good fight, and be an overcomer or we will be lost, for the promise of life is only to the overcomers. (Rev. 2: 7; 3:5).

Some may have more faith than others but let us be among those who have strong, firm faith in God, and in His keeping power. —*Editor.*

COMPLETION TEST

1. Keep thy from and thy from speaking Prov. 34:13.
2. Depart from, and do; seek and it. Ps. 34:14.
3. Many are the of the righteous; but the Lord him out of all. Psalm 34:19.
4. in the Lord with all thine; and not unto thine own un..... Prov. 3:5.
5. In the m..... of there wanteth not; but he that th his lips is Prov. 10:19.
6. For the shall be filled with the of the glory of the Lord, as the cover the Heb. 2:14.
7. Behold, I send you forth as in the midst of; be ye therefore as, and as

..... Matt. 10:16.

8. is good, but if the have lost its, wherewith will ye it? Have in yourselves, have one with Mk. 9:50.

9. In your ye your souls. Luke 21:19.

10. and that ye not into The indeed is willing, but the is weak. Matt. 26:41.

—*By Genevieve Moore.*

Y. P. LESSON STUDY

IS IT POSSIBLE TO FALL FROM GRACE?

Scripture Reading: Hebrews 6:1-12.

Memory Verses: Heb. 12:15; Gal. 5:4.

(Note: It seems that the dangerous doctrine of "Once in Grace Always in Grace" is spreading, and that by radio as much or more than any other way. The arguments bracing this doctrine are cunningly devised. Those who told such teaching have the loop-hole that any who gives up the Christian life after once accepting just never were in grace. Let us study to learn what the Bible says on this subject.)

- 1—Were Adam and Eve under grace in the beginning? Since grace means the free mercy of God or unearned favor with Him weren't they under choice favor of God—favor they had not earned? After discussion of above questions—
 - a. Did they fall from grace or favor with God? Gen. 2:17; 3:6, 23-24.
- 2—Was not Saul, Israel's first king, at first a man of God and under grace or favor with God? 1 Sam. 9:27; 10:6, 9, 12.
 - a. Didn't Saul fall from grace and will be lost? 1 Sam. 15:10-11, 19, 22-26; 1 Sam. 28:15.
- 3—Certainly Paul was under grace, but was there possibility he could fall away? 1 Cor. 9:27.
- 4—Does Dom. 8:1 mean a child of God can't be condemned? (Not as long as they are a true and obedient child.) But suppose they don't continue to walk as this verse says, then what? Verse 9; Gal. 5:16; 6:8.
- 5—After we are once in grace will grace abound toward us regardless of how we may live? Discuss Rom. 6:1. Will grace abound if we continue in sin? Is grace a license to sin? Note Rom. 6:12-13, 15. Does verse 16 show we can live in sin and be saved just the same?
- 6—Is there sin that we shouldn't pray for? 1 John 5:16. Some claim a person can commit this sin and still be saved, but since this sin is not to be prayed for, can one die with such unforgiven sin against him and then be saved anyway?
- 7—Do you think those spoken of in Heb. 6:4-6 were once under grace? Can one be a partaker of the Holy Spirit and not be under grace?
- 8—How then will God judge us?

Hebrews 6:8. Comment on verse 9.
a. What things accompany salvation? Comment and add thoughts from verses 9-12.

9—Now a thought from Gal. 5. If the Galatian brethren were made free weren't they under grace? What then was Paul instructing in verse one? (The yoke of bondage was—see Ch. 6:12, 13—circumcision, etc.)

a. Could they fall from grace or was such impossible? Gal. 5:4.

10—Comment on warning in Heb. 12:15. Note marginal reading.

11—Consider warning in Hebrews 10:26 & 27.

12—What clause in Heb. 10:29 shows that this verse speaks of those once in grace? Do you think one would be saved if he did as this verse speaks about? Would the "sorer punishment" be short of "the wages of sin" in full? Verses 30-31 & 39. Could a person "draw back unto perdition" if he never was under grace but was always in a lost condition? (Could a turtle draw its head back into its shell if it never stuck its head out?)

13—What is absolutely necessary to cause God's grace to operate in our behalf—that is, save us? Eph. 2:7; Rom. 4:16; 1 Peter 1:9.

a. What if one should cast away his faith, would he be saved?

14—Did the Corinthian Church of God start out as children of God under grace? 1 Cor. 1:2-5.

a. Was it possible for any of them to fall from grace and be lost? 1 Cor. 11:26-34. This can apply to us as well as in Paul's day.

—L. C.

REPORT OF THE MERIDIAN YOUNG PEOPLE'S MEETING

Since we need to be thinking of our spiritual condition more at this time, and since we have begun a new year in our Christian lives, I thought it would be appropriate to study some things about Christ and His character.

We opened our Y. P. meeting by singing "Be a Light for Jesus." Matt. 5:13-16 was read for scripture reading. Raymond Palmer recited the 23 Psalm.

We read verses about and discussed some of the character traits of a Christian. We talked about obedience, and Lenora Estep read a poem entitled "Obedience" which I will send so all of you can enjoy it. After hearing some good thoughts about meekness, Helen Carlock read an article entitled "Christ and the Countryside."

Christ is our example and we should be examples for others. Norma Chipman sang "I Would Be True" which fits in with this thought. We discussed the importance of prayer and David Ahlborn sang "Tell it to Jesus Alone."

Living a Christian life often includes suffering as well as happiness. Several verses about suffering were read and discussed. Richard Kling read:

*"Not for ease or worldly pleasure,
Not for fame my prayer shall be,
Gladly will I toil and suffer
Only let me walk with Thee."*

"Jesus Paid it All" was sung by Robert & Alva Palmer and Lenora, Elnora & Opal Estep.

Bernice Palmer read a poem which fitted in with the thought that we are always putting off until tomorrow what we should do today. Luvelt Palmer read an article about why we should be Christians, and Claire Ahlborn sang "It Pays to Serve Jesus." We discussed the importance of studying the Bible. Raymond, Lucile, and Eileen Palmer sang "Little Feet Be Careful." We closed by singing "I Will Follow Thee" and Claire Ahlborn dismissed us.

We hear of much good being done by the ministers with the Bible Truth tracts and I think we young people should be doing more for the Master. Let us study more and encourage other young people to be Christians.

—Opal Estep.

REPORT OF Y. P. MEETING

At Uvald, Texas

April 25, 2:30 P. M.

The meeting was held in the home of Bro. H. M. Modgling. Opening songs, "O I Want to See Him" and "Tell It to Jesus."

Scripture Reading, Gal. 1:1-10, by Bro. Ennis Hawkins. Prayer by Troy Crisp.

A talk "The Second Coming of Christ" by Upton St. Clair.

Special song: "A Little Talk With Jesus" by Pearl & Lois Crisp.

A talk on the life of David by Troy Crisp. A reading on Baptism was read by Mary Nell St. Clair. A talk on Prophecy was given by Nahum Modgling.. Psalm 23 read by Glenn St. Clair. A poem "Lesson on the Morning Star" by James Modgling.

Special song| "The Shepherd of Love" by Mary Lou and Mary Etta Samford. A poem "The Touch of the Master's Hand" by Pearl Crisp. A poem "Sabbath" by Lois Crisp.

A reading "A Child's Faith" was read by Doris Tenery. Psalm 100 was reading by Arthur Modgling. "The Majesty of God" was read by Vera Mae Ballard.

Closing song "The Sabbath Song" by Mary Etta and Mary Lou Samford. Benediction by Nahum Modgling. —Sent in by Mary Nell St. Clair.

"You cannot make Christ known if you do not know Him."

"The gospel is a wonderful simplifier of life's problems."

FROM OKLAHOMA

Dear Readers of the Y. P. F.:

As I was reading the Editorial of the Y. P. F. today a thought came to me, as the article was on being saved, as to what a certain preacher said to a group of young converts.

"Now young people, the next time I come here to hold my monthly appointment, I expect some of you will have told a lie or have taken something that didn't belong to you, but remember something like that won't hurt you as you are "saved." It is only your body doing these things, but your soul is clean."

Do you think that ministers, supposed to be preaching the gospel should tell young people such as this man told these? Of course their religion is based on "Once in grace, always in grace."

May tenth my address will be changed to Shawnee Route 4 so Pen Pals, write with that address after May tenth.

Well, my letter is getting long so I must close.

A Christian friend,

Evelyn Marrs

P. S. I suppose that some of you heard of the tornado at Pryor, Okla. This tragic scene is about 140 miles from where I live. This tornado killed approximately 100 and injured about 250.

BIBLE TEST

Each of the following suggests a Bible character and a familiar Bible story in connection. Let each one taking part write the names on a slip of paper, and then, going back over the list, the leader may call on different ones to name the character and tell the story.

- 1—Walking on the water.
- 2—Lion's Den.
- 3—14 years labor for a wife.
- 4—A pit and a torn coat.
- 5—An all night wrestling match.
- 6—Cup in a sack of grain.
- 7—Fiery furnace.
- 8—A beheaded giant.
- 9—Fire from heaven; barrels of water.
- 10—Hangsman's gallows.
- 11—Gleaning in a field.
- 12—Flood of waters.
- 14—Little children and two bears.
- 15—Music for a king.
- 16—Great light from heaven.
- 17—Eunuch in a chariot.
- 18—Cock crowing.
- 19—Ravens and a brook.
- 20—A sacrifice and a rainbow.

—By Opal Williams.

Jesus spoke—"And he said unto them all, If any man will come after me let him deny himself, and take up his cross daily and follow me" Luke 9:23. Let us live, not for self, but for God.

credit. But if you do something for another and wish you could do more, God will reward you, not for what you did, but in proportion to what you wished you could have done.

—In Girls Companion.

Loyal Juniors

PRIZE WINNING ESSAY

The America of today is one of the most highly educated nations of the world. With education have come the attendant improvements—higher standards of living, better homes, more enlightened citizens, and a higher state of civilization. It seems strange to me that a people so highly educated and enlightened in every other respect would entertain in their midst a poison that has the power to destroy every atom of civilization and drag them down to the level of beasts. Stranger still, there are people who actually advocate the taking of this poison and who devote every effort toward making it a part of their national life. If there were some terrible wild animals loose in our country, killing and maiming people, men would organize, take their guns, and go out, determined not to return until the animal had been killed. But these same men go placidly about their daily affairs while something more deadly than any animal is slowly destroying the foundations of our nation. No, that is not an exaggeration. All will agree that homes are the foundation of a nation. These same people will be forced to agree that alcohol, by taking money that rightfully should go for food, clothing, education, and higher living, drags down and finally destroys homes. How, then, can any conscientious person, a lover of his country and home, encourage or even tolerate such an evil in his nation?

I believe in a totally dry nation because alcohol made illegal would be alcohol harder to secure; and temptations out of sight are not so tempting as those on display. I believe in a totally dry nation because such a nation would necessarily preserve the ideals of a people; and ideals—love, faith, duty, friendship, freedom, reverence—are the part of human life most worthy of preservation. —Winona Lively, age 14, Corsicana, Texas.

BIRD NESTS

Birds often choose curious places for their nests. Some birds build year after year in the same tree, or bank, or deserted house, or tall steeple.

A swallow's nest was once found on the knocker of a door that had stood for five years in a shed at one side of a barn. Another swallow built her nest in the body of a dry, dead owl lodged in the crotch of an oak tree. A wren built a nest in the ironwork on top of a lamppost in Portland, Oregon. A small brown bird selected a keg half filled with shingle nails as the proper place to make a home. The contractor who was superintending the construction of the building would not allow the workmen to disturb

the bird. So she raised three feathered youngsters atop the nails. High up in a corner of one of the hangers at Lindbergh Field, in San Diego, a pair of mockingbirds built their nest and reared two families in one season.

Snipes build in swampy places. The woodcock lays her eggs in a hole in a dry bank. The cactus wren, of the desert, builds her nest in a dry cactus branch. The reed warbler selects a turf of reeds or a low hedge. Some owls build under the eaves of a barn or in the steeple of a church.

Pigeons like holes in old trees for their nesting places. The kingfisher builds in riverbanks.

We all know that the swallow is a mason, and wherever he builds he takes the dirt nearest at hand and works into it bits of straw. He knows he must give his construction time to harden, so he only works in the forenoon. It takes ten to twelve days to build his nest. The outside is rough looking, but the interior is very soft.

Some birds build in chimneys. Their nests are open at the top and shaped like half a deep dish.

The sand martin scoops a round hole in the bank and makes her nest of fine grass.

Mockingbirds like to build in tall trees or in unused chimneys. If undisturbed, the mockers will use the same nest year after year.

The oriole selects a branch well covered with leaves and hangs her nest from it. The long nest is closely woven and swings down like a bag.

The ruby-throated hummingbird generally builds near human habitations. The nest is no larger around than an ordinary napkin ring, and the eggs correspond in size to garden peas.

—Dorothy Retsloff in Our Little Friend.

SUNBEAMS

FROM NEBRASKA

Dear Readers:

As I am sending for supplies I will write a letter too. I am ten years old and the Sec'y-Treas. of the Calora Sabbath School.

I have two cats, one Mar and one Sunshine.

I am going to make a puzzle. Arrange the following letters below to form the names of five important Bible men:

DJSPULJNDIVABCUESAOH. (Answer next week).

A S. S. Missionary reader,
Bonnie Crouse

(You write neatly; you should make a good sec'y. —Editor.)

FROM MISSOURI

Dear Missionary Readers:

This is the first time I've written to the little paper. I enjoy it very much. The story I like best is "Janice Gives a Valentine."

Our school was out the last Friday in March. Our teacher was Mr. Lynn Martin. We like him very much. Four children in our school got ribbons. They were for a spelling contest that we had in February. Rosemary L. Schlup and I got Red silk ribbons; they were second prize. I am eleven years old. I will be twelve June 5th.

I would love for some of you to write to me. My address is Kimble, Missouri.

I have for a puzzle: ldnerCih yboe rouy enparts ni het ordL: ofr hits si htrgi.

Sincerely yours,
Gladys L. Biram

(We enjoyed your first letter, Gladys. Hope to hear from you again. —Editor.)

FROM WYOMING

Dear Editor:

I have been thinking about sending something to the paper for some time and am sorry to have neglected it so long.

I am going to send in a poem which I have found in Beginners' Stories.

THINGS I LOVE

I love to take my father's hand,
It is so warm and big and strong.
And oh, I love my mother's lap!
I'd like to sit there all day long.

How many, many things there are
To make it safe for me—
My father's hand, my mother's lap,
Our dog's bark, loud as it can be!

There is besides, my mother says,
Another Father taking care.
I love to think of Him close by,
When I'm out walking anywhere.
(Author unknown).
Your friend in Christ,
Dorothy M. Zimmerman
(Thanks for the poem, Dorothy. —Editor).

—::—

Where Courage Is Needed

It takes courage to say, "I was wrong." Some girls who have courage enough for anything in the way of daring feats, cannot bring themselves to say, "I was mistaken." But, however plucky you may be in other things, you are not plucky enough till you have sufficient courage to admit you were wrong.

—::—

PRIMARY LESSON No. 9, May 30

JESUS TEACHES US OBEDIENCE

Lesson Material: Mark 14:32-46.

Memory Verse: "Not my will, but thine, be done."
Luke 22:42.

Just before Jesus died He and His disciples went to a place called Gethsemane. He told them to sit down.

He then took Peter, James and John and told them to watch. Then Jesus went a little farther and fell on the ground, and prayed to his Heavenly Father. He was very sad. He knew that He was to die.

He believed that His Father knew best so He said that it was not His will, but His Father's will that should be done.

Then some soldiers with swords came to take Him to the rulers. Let us always remember that Jesus always obeyed.

When He was a little boy we read that He obeyed His earthly parents, and when He grew up He obeyed His Heavenly Father.

I hope that you will follow Jesus, and obey your parents too.

Questions:

- Where did Jesus go?
- Who went with Him?
- Whom did He tell to watch?
- What did Jesus do?
- Whose will should be done?
- Who took Jesus to the rulers?
- Did Jesus obey His parents?
- Should we obey our parents?

Something to Remember: I will always remember to obey my parents as Jesus did.

Something to Do: Paste that new card into your book. Now draw a picture of some soldiers with swords. Color the picture.

INTERMEDIATE LESSON for May 30

Lesson Study: Mark 14:32-46; Mark 15:1-5.

Golden Text: Luke 22:42.

ON THE WAY TO THE CROSS

Eleven of the disciples walked with Jesus to the garden of Gethsemane. The twelfth one, Judas, had gone to betray Jesus.

Jesus was greatly troubled. He wanted to pray. He told eight of the disciples to wait for Him, that Peter, James and John would go farther into the garden with Him. There He told the three to watch while He went still farther. He knew the sorrow and suffering He must endure, so He prayed long and earnestly for strength.

When Jesus went back to the three, He found them sleeping. Wasn't it sad that they couldn't stay awake and watch for Him?

He went and prayed again and again found them asleep. The third time He prayed and the third time they slept. But Jesus had gained courage and strength. He was ready.

Then Judas and the mob came. Judas had arranged to identify Jesus by kissing Him. So when Judas kissed Him, the mob knew He was the One and took Him away.

The next morning Jesus was bound and taken to Pilate. He was falsely accused of many things, yet He answered nothing. Jesus never argued when people accused Him. His life was His answer.

1. Why wasn't Judas with the other disciples?
2. Why did Jesus feel that He needed to pray?
3. How faithful were the disciples?
4. Do we ever "go to sleep" when we should be watching?
5. How did Judas betray Jesus?
6. Tell about Jesus being taken before Pilate. Who was Pilate?
7. How was Jesus' life His answer?
8. How old must a person be before he begins to pray?