

Christian Youth Herald and Gospel Call

Vol. XIX No. 47

Stanberry, Missouri

June 20, 1955

Life

Let me but live my life from year to year
With forward face and unreluctant scul,
Not hastening to, nor turning from, the goal,
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart that pays its toll
To Youth and Age, and travels on with cheer:
So let the way wind up the hill or down,
Through rough or smooth, the journey will be joy.
Still seeking what I sought when but a boy
New friendships, high adventure, and crown,
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best.

—Henry Van Dyke,

Christian Youth Herald and Gospel Call

A weekly publication for the young people
of the Church of God (7th Day).

OFFICE EDITOR
Elaine D. Christenson

Entered as second class matter Jan. 8, 1950
at the Post Office, Stanberry, Mo., under the
Act of March 3, 1879. Owned by the General
Conference of the Church of God (7th Day),
published weekly (except one issue during the
annual camp meeting in August, and one during
the last week of December) at Stanberry,
Mo.

Subscription Rates: Single copies,
\$1.75 per year; six or more to one ad-
dress \$1.50 each per year; foreign
\$2.25 per year.

EDITORIAL

Did you know that this world
is full of *Charlatans*? Possibly you
may be one yourself. We hope
not. Have you ever tried to find
out if you were?

A charlatan is what we know as
a quack or a pretender to knowl-
edge or ability, according to the
definition given us by Webster.
When we stop to ponder on the
meaning of the word we find that
there are many charlatans today.
There are charlatans in the busi-
ness world and in the spiritual
world also. Many people pretend
from day to day what they are
not. Their lives are just one big
bluff, and thus they seem to get
by. In the business world there
are those who are not sincere in
their work. They bluff their way
through, largely with big talk.

Just the other day we read of a
doctor who was a quack. He
labeled himself as a psychologist
with the idea of helping women
through their marital difficulties.
Most of his customers were beauti-
ful blonde women. It was not too
long, though, before he had his
wings clipped, so to speak, and
the authorities stopped his little
play of pretending. He was a
charlatan to the nth degree. Be-
cause he had earned a Ph.D. he
was setting himself up to be
something which he was not and
without the proper authority to
do so. We cannot get far for long
in this world as a charlatan with-
out it finally catching up with us.

Jacob's pretending to his father
that he was Esau did not bring
him much happiness. When the
deception was found out he had
to flee for his life and probably
had many years of unhappiness
and regret for what he had done.

Sometimes we hear people say
they can't do such and such when
they can, simply because they
want to have people praise them
before trying. This kind of char-
latan shows selfishness and the
want of praise that fans their ego.
The selfish charlatan can be
classed along with king Saul who
lamented because David was get-
ting more glory than he. Saul
was feeling sorry for himself be-
cause the people were not giving
him enough attention.

We should all keep ourselves
from becoming charlatans in this
world. No one has any love or
respect for one who goes through
life pretending what he is not. We
should be ourselves and live up
to the standards which the Lord
has given us to go by. Our lives
should radiate the real and not
the imitation.

Christian Faith

By Marvin Keim, Midwest Student



MOST of us spend a great part of our waking hours in work of one kind or another. All of us can do our work and live our lives more effectively only as we worship. Secularism can be met and conquered only as we unite work with worship. The medieval church had a true insight when it set before men as the goal of life "to labor and to pray."

Of all the things which (this) our world needs greatly, nothing is more needed than a new inspiration for prayer. There are many things this world requires: International peace and justice, banishment of hunger, cold, poverty, ignorance and disease from this earth. All of these require Christian action. But how can they ever be overcome? Will they ever be banished from this earth?

I believe the answer is found in Deuteronomy 15:11, "For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land" (until the time when Christ shall return to this earth the second time, when all the inhabitants of this earth are judged.) So up to that time we shall have unfortunate people on this earth.

Nevertheless, of all the things the world needs it is prayer — that is most needed — God-centered prayer grounded on the Word of God. For "He is the Rock,

his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he" (Deut. 32:4). If your life is full of prayer, God-centered, where the Holy Spirit is felt, it will become meaningful and established in the work of the Lord. A consecrated life concerned with the spirit of helping the poor, godless souls that seem to dominate this earth of ours.

As I see things, without prayer, this universe would be like a house without a cozy fire on a frosty, chilly, 30-below, winter day, with chills just constantly running all over one, affecting one to the extent that he would have to keep moving about to overcome the cold, uncomfortable sensation. This same unsatisfying feeling would be a Christian's, if he did not have prayer in his life.

"The effectual fervent prayer of a righteous man" (James 5:16) is the prayer that brings about results, not the type of prayer that Jesus speaks of, found in Matthew 6:5, being offered just to be seen of men. Prayer in the outward scene is to no avail, completely void of doing good. Prayer come from the heart and then it gives to the heart of faith inward assurance that "God is our refuge and strength, a very present help in trouble" (Psalm 46:1).

Without prayer the life nourished in worship of the inward soul of the individual would be dampened, other desires and the

strain of living weaken spirituality. If the will of God for our time is to be done through us, it must first be done in us. Not our will, but the Almighty's will must be done.

Often prayer is offered in which one may be in need of something, say for instance a joy, so that one will have the material necessities of life, but is not willing to make any great effort on his own part to obtain it, or when he has a joy, will not put forth his best to keep it.

Consider the young fellow in high school, who liked school well enough to attend, but would not apply himself diligently to the studies. When the time came for a test or exam he would then think of praying to God for the wisdom to be able to answer the questions so as to pass the exam. He had heard that with the help of God one can do anything; but he was relying on God to give him the answers and he would write them down. Well you know what the results were—He just was not inspired with the answers. God does not help in that way.

How could God help if the young fellow would not work on his own and study? God will help one who puts forth honest efforts and trusts in Him. One must have an inner feeling or desire for the duties or tasks of this life. Most important is to choose the right goal for which to strive to reach. A person must fully put themselves to the task with faith and prayer.

We are commanded to pray. Luke 18:1 says, "And he spake a parable unto them to this end, that men ought always to pray,

and not to faint." Praying is then strengthening. Yet, there are people who do not think to pray to our heavenly Father, to thank Him for the things of life—health, strength, food, shelter, kind and loving parents — until they are confronted with hardships and troubles. Luke 21:36 says, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

There are many such commands in the Bible to be always prepared to pray. We are to "watch and pray," for as Jesus went up on the mount to pray to the heavenly Father to let the cup pass from him, He told His disciples to "watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41). This very same thing is our trial now just as it was for them then. While things are going smoothly, enjoyable and rosy, the fleshly body forgets about praying even if the spirit is willing. The two, carnal and spiritual, have a "tug of war," but as soon as the bodily one is affected it then gives the spiritual the upper hand when it should have been that way all the time.

Let us take the admonition given in Ephesians 6:18, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

How to offer prayer is a question each one of us has wondered about, perhaps when we were asked to offer prayer in public, or just in our private devotion.

(Continued on Page 16)

It Should Not Be

By Bertie B. Freeman

"... Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame" (Song of Solomon 8:6).



JEALOUSY is as cruel as as the grave. It is a sad thing to see God's people looking at each other through the eyes of jealousy, envy and deceit. Truly, jealousy is a fire with a most vehement flame. It causes people to lose sight of their Christian aim, and begin to bicker, use deceit, and finally to devour each other. Jealousy has no place in the Christian life, nor any office in the work of the church.

In the time of Moses, Miriam and Aaron became jealous of Moses' position as leader, and the fact that his wife, an Ethiopian, was raised to a place of honor. Miriam, who is mentioned first, was doubtless the instigator of the sedition. She became envious when someone of low degree was raised to a place of prominence. Have you ever become jealous when someone was raised to prominence in the work of God? Do you begin to find fault, and criticize, rather than thank God that He has given someone ability to go forward in the blessed cause of Christ?

It isn't hard for a discerning person to realize when jealousy is the motive for criticism. Jealousy is deceitful and uses deceitful means to accomplish its end. It uses varied and age-old methods that never fail on gullible hu-

mans. It questions authority, making sure that you feel that you are not being granted full use of your power. It creeps into hearts that are not charged with power through study and prayer, and causes them to fall from grace.

Miriam questioned Moses' authority as a leader: "Hath the Lord indeed spoken only by Moses?" (Numbers 12:2). Miriam and Aaron both possessed a certain portion of prophetic spirit, (Ex. 4:15; 15:20), therefore, they felt that if anyone was raised to prominence it should have been them. When there is jealousy and discontent in the heart it will soon make itself known through criticism and faultfinding: "Hath the Lord indeed spoken only by Moses?" "I would do that differently if I were in his place," "I can't see why this or that isn't done; now I could do it better." Someone has said, "A geologist knows the difference between sandstone and granite, so may a schoolboy, but that does not make the schoolboy a geologist."

Dissatisfied and envious church workers frequently throw stones at someone who is being used of God in a place where God has set him to work for His glory. Those who find the most fault are the ones who do the least. They are the ones who do not have the time to seek God in the secret closet, and study His Word to find His will.

Moses did not have to vindicate his name. He knew that he was

called of God, so he let God deal with the offenders. Did Miriam and Aaron realize they were sinning by their presumption? Each one should take heed to this account of blinding, consuming jealousy that almost cost Miriam her life.

Suddenly God appeared in defence of Moses. "Come out you three unto the tabernacle of the congregation." This showed God's displeasure at the grumblings and criticisms of Miriam. "And the anger of the Lord was kindled against them." God has promised to care for His children and warned, "Whoso diggeth a pit shall fall therein" (Prov. 26:27). Those who are jealous of others in God's work should remember that they are dealing with a powerful God, who is jealous over His servants with a godly jealousy (Nahum 1:2) and He is able to take care of them.

When Christian workers become jealous and ambitious they are bound to bring dissatisfaction among the congregation. They will find themselves outside the congregation of God, even as Miriam was sent outside the camp for uncleanness after she was smitten with leprosy.

The spirit of jealousy kills the fellowship of communion. Jealousy makes a person unfit for service to God, or fellowship with the saints. When the spirit of communion and brotherly love is lost, then one begins to lose his desire for worship and prayer, and all things pertaining to holiness. Be careful how you speak of God's people. "Were ye not afraid to speak against my servant Moses?"

Jealousy hinders the progress of the church. The whole camp of

Israel was kept back by the sin of Miriam. ". . . the people journeyed not till Miriam was brought in again" (Num. 12:15). Solomon said that one fly spoiled the ointment. One Achan caused defeat to come to the entire army of Israel. One seed of jealousy can make a Christian to become barren and unfruitful.

Jealousy can be overcome through prayer and consecration. It is not easy to instill love in the hearts of those who are jealous. It takes perseverance in prayer and a genuine desire to become a consecrated Christian.

The opposite of jealousy is love. Solomon says, "A friend loveth at all times" (Prov. 17:17). Jesus gave love as a proof of discipleship, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). John classes jealousy and disregard of the brethren with the children of the devil (1 John 3:10), and gives us an example of fellowship—"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death . . . My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:14, 18). It is not enough to say we love our brothers and sisters, but we must show it by our kindness and good works. "Beloved, if God so loved us, we ought also to love one another" (1 John 4:11).

Love is the evidence of our justification and regeneration. True love is illustrated in the love God has for us by sending His Son to redeem us. God regards the heart of man. He knows that hatred robs a person of eternal

(Continued on page 11)

All Over Again



Frank held a cold bun snugly in one hand and gingerly fished a blackened wiener off the grate of the outdoor fireplace.

"One to go."

Mary took immediate possession. "That's it, and one for the chef."

Frank went through elaborate motions to put another smoked wiener in another cold bun. "The first five were raw, the next five are burned," he laughed as he looked at it. "Have a coke?"

"It was awfully nice of you to come along," Mary told him, dropping straws into the bottles as he opened them. "Eight heads like these think up more things than one girl can handle."

Frank watched the "Sunbeam" Junior class from Brighton as they ate hot dogs between long drinks of orange juice and talked and giggled. He laughed as one of the girls ran around to whisper in another's ear.

"That little girl is certainly a lively one, isn't she? She hasn't stopped once since we've been here."

Mary spread her hands hopelessly. "Too lively—and not just out here. She's the same in church!"

And before the afternoon was over, eight year old Sue Simms had proved that she was more than just lively—she was rude, she was selfish, and she was more aggravating than fun. Frank took a can of water out of her hands just before she dumped it over another girl's head. He came back to Mary shaking his head.

"Is she this way all the time?"

Mary nodded. "She pulls hair, unties sashes, and a dozen other things."

"I don't think I would encourage her to come," he laughed.

But Mary didn't agree. "I don't like to give up something I've started to do," she told him seriously. "I begged until her folks let her come. I'm going to change her—with the Lord's help."

Well, that was Mary for you, Frank mused, but he forgot about Sue after that day. To hold down a job in the daytime and go to business school several nights a week didn't leave much room for thoughts about some little unruly junior size girl. Especially if the job was in Branan & Sons office and you had to ignore comments from a Mike Saers about your brand of religion.

"Hear you're having a revival," he smiled one day as though he were highly amused. "What are you reviving?"

Frank felt the cold, sickening pricks of anger crawl slowly up his neck. "Those who need reviving," he answered as normally as he could manage. "Why don't you come over one night?"

"No, thanks," Mike laughed loudly so everyone could hear. "I'm not a candidate."

After Mike strolled on to the water cooler, Frank ground his teeth together and let all the anger he felt flood freely over him. "What a sucker you are," he told himself. "You could get another job easily, and you sit

(Continued on page 10)

TEEN



MARRED FOR A PURPOSE

High on a scaffold, Sir Joshua Reynolds, the famous English portrait painted, had finished the picture on which he was working in St. Paul's Cathedral in London. As he made his last brush stroke his arms relaxed, and an expression of satisfaction slowly passed over his face. He seemed to radiate that pleasure, joy and satisfaction which only a true artist can feel when he knows he has done a good work which will lift men's souls to God.

Some friends had come to watch him finish this painting. As Reynolds stood, admiring his work, he started stepping backward on the scaffold. With his eyes and mind fixed on the painting, he gradually approached the edge. One more step and he would plunged to his death.

His friends became excited, but feared that if they would call to him it would be disastrous. One of them suddenly picked up a brush, dipped it in paint, and threw it past Reynold's head, hitting the painting in the middle, marring what was to be an art treasure.

Sir Joshua Reynolds did what his friends expected he would do, step forward to his painting, and in that act his life was saved. When the deed was explained to

him he cleansed and refinished his painting with a prayer of thankfulness for his bodily salvation.

Sometimes God calls us to attention like that. Overcome by our own desires, admiring the work of our hands or some other achievement, and being overcome by what we have done, so that we forget other important things, God may mar our work for our own good. Do we always look for the meaning and purpose of God and try to adjust ourselves thereto? — W. R. Siegart in *The Expositor*.

It's Your Guess

- 1—Where the confusion of tongues took place—
Persia, Babylon, Assyria
- 2—The place where Abraham was to offer up Isaac—
Zion, Pisgah, Moriah
- 3—Where Aaron made the golden calf—
Mt. Sinai, Mt. Ararat, Mt. Nebo
- 4—The book that tells of the healing Malchus' ear—
Matthew, Mark, Luke
- 5—It tells of the budding of Aaron's rod in—
Exodus, Leviticus, Numbers



TALK

6—The book that comes between Haggai and Malachi—

Zechariah, Zechariah, Obadiah

7—The healing of the two blind men is found in—

Matthew, Luke, John

8—Dorcas was raised from the dead through the efforts of—

Paul, Peter, John

9—The parable of the ewe lamb was given by—

Jesus, Ezekiel, Nathan

10—The healing of the man born blind is found in—

Mark, Luke, John

Answers to **It's Your Guess**

Babylon, Moriah, near Mt. Sinai, Luke, Numbers, Zechariah, Matthew, Peter, Nathan, John.

A BIRD'S KNEES

Did you ever watch a bird that was asleep? They generally draw one foot and leg close up to the body and stand on the other, and with their heads under a wing they are soon fast asleep. The perch or limb of the tree is not very large, but they get a firm

grip on it with their claws. Did you ever wonder why they don't fall off while asleep? If you go to sleep while holding a book your muscles relax and the book drops out of your hand. But God has made the part of the muscle that is attached to the bones of the bird's leg to that when the leg is bent at the knee the claws draw up and grip whatever they get hold of, and they cannot relax until the knee is unbent.

Even the knees of a bird are made by the Lord Jesus, for there is not a thing that has not been made by Him. That's what we read in His Word, "All things were made by him and without him was not anything made"—(John 1:3).—*Sel.*

One of the commonest of modern expressions is, "I have half a mind to do it." Not much spirit or drive behind that phrase! A man with half a mind never painted a picture, scaled a mountain, made a discovery, or built a house. A man with half a mind never accomplished anything.

—*Dr. Archer Wallace.*

Two things are bad for the heart — running up stairs and down people.

ALL OVER AGAIN

here and take that stuff from Saers!"

At that thought, Frank shoved his chair away from the desk and looked for a moment at the heavy glass door that said and meant "Private." People didn't just burst through that door, but it wouldn't matter if you were going in to say that you had just quit. Frank walked past the secretary's desk, his indignation making him hold his shoulders square and high. And without stopping to knock, he turned the heavy knob and pushed the door wide open. But the big chair was empty.

"Mr. Branan is out," Miss Ewing enlightened him as though he had just asked. "Would you like to see him later?"

"Yes, I would," Frank answered and turned toward his desk.

"Going to tell on big bad me?" a nauseating voice sneered beside him. Frank looked levelly at Mike.

"Leave me alone, will you?"

"Or," suggested Mike slowly, "maybe you are going to quit and make us happy. . . . You pansy waists can't take it, can you?"

Frank was so mad he could hardly see as he worked. He couldn't take this any longer. All afternoon he planned. His next job would be different. If he had a fresh start in a new place, he would start off on the right foot and stay there.

As soon as the bell for the afternoon break rang, Frank reached for the phone. He wanted to tell someone his plans, and Mary was easy to tell things to.

"Why, of course, come over this evening—that is, if you want the

job again of keeping a lively little girl under control. . . ." Mary answered a few minutes later.

"Sue?"

"I asked her to spend the evening with me to make fudge, and we'll be glad to have you, too."

"Do you mean you're still working on that girl?" Frank asked. "How do you stay with it?"

Mary paused a moment, then said slowly, in a rather surprised tone, "I'm not a quitter, Frank."

"No, you certainly aren't," he agreed, and automatically looked toward Mike standing in a far corner of the office. "Sure—be there at seven."

When he arrived at Mary's door that night, still thinking over his plans, Sue opened it.

"Hi," she said. "Come into the kitchen—we're making fudge."

Frank expected her either to jump on his toes or trip him on the way, but he got all the way to the kitchen without anything happening.

While he beat the fudge and they waited for it to cool, Frank turned the news he had for Mary over and over in his mind, but somehow the time to tell it didn't seem to come. For one thing, he was amazed at the little lady Sue seemed to be.

"May I play some records, Mary?" she asked when they took the platter of fudge into the living room.

After Mary showed her where to get them and came back to her chair, Frank shook his head. "Is that the same girl? She isn't the one I remember."

Mary smiled triumphantly. "The same girl—only a little different. Of course, she isn't an angel yet by any means, but she's steadily

improving her manners. Aren't you glad I didn't give her up?"

Frank grinned. "I surely am," he told her. "More than you know." And he left that night without telling her about his new plans.

But the next morning Mr. Branan's ever so efficient secretary hadn't forgotten him. "I've made an appointment for you to see Mr. Branan," she said briskly with half a smile. "He is expecting you now."

A little chill down his spine reminded Frank that he should have told Miss Ewing this morning that he had nothing to see Mr. Branan about. But he hadn't, and the big boss was waiting.

Frank thought about the consecration he had made last night before going to bed—about his plea for help not to be a quitter . . . a pansy waist, as Mike had put it. He followed the secretary through the door, and at the sight of Mr. Branan, he almost stopped in his tracks.

"Sit down," Mr. Branan's hard eyes motioned to a chair.

But Frank walked toward him and stood behind the chair. "I'm sorry, Mr. Branan, to disturb you. The thing I wanted to see you about has been worked out now."

He dreaded to pause for fear of what Mr. Branan would say. But to his surprise the big man smiled.

"Good Frank—that's good." As he nodded his head to dismiss him, he added. "That's the kind of men we need—the kind who can work things out themselves."

Mike was standing just outside to spoil it all when Frank pulled the door closed behind him.

"Well, am I fired?" he asked.

Frank grinned. "Not that I know about."

As he pulled the top drawer of his desk open and piled his work on his desk, he didn't want to think about what had almost happened. And before he started to work he paused long enough to thank the Lord for keeping Mr. Branan out of the office long enough to teach Frank a much needed lesson.

"The next time I feel like starting all over again," he decided firmly, "I'll just make my consecration all over again instead!"

—Jewell Ready in HiCall.

IT SHOULD NOT BE

(Continued from page 6)

life because the natural end of hatred and jealousy is to see the hated one dead. Anyone in this state cannot have eternal life abiding in him. If Christ laid down His life for us because He loved us, we ought to be able to lay down our lives for our brethren through prayer and service, and through the giving of our time and substance to see that men learn of the great love of God and of His servants the Christians.

Do not listen to the voice of jealousy which is born of hatred, but rather dispel it by constant prayer and devotion to Christ, who first loved us and gave Himself for us. Our prayer should be, "Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10).

The darkest day in life is when we expect something for nothing.

—George W. Olinger.

Words

By Hazel Cockrum

WEBSTER defines *word* thus: "an articulate sound, or combination of sounds expressing an idea."

Words, then, are a conveyance of thought, servants of man; and man is not a servant of words. However, there are people who place a moral value on the use of correct English. By these people, slang is held on a par with profanity. Yet Webster lists a great number of words, which, though, originally incorrect, have through common usage been accepted. If it were not for them, man's vocabulary might be quite meager. Slang is an inventive and expressive manner of speech.

The word *slang* itself is slang. Webster informs us, "slang—a colloquial language or expression current at any particular period: jargon of some particular calling or class in society." Funk, in his history of words, is a little more explicit, with, "Originally meant 'slang the language or words'."

A couple of generations ago, a pert young person might agree with you in these words, "You said it!" Many centuries before that, Christ replied to Pilate's question if he were king of the Jews with, "Thou sayest it" (Mark 15:2).

The word *tribulation* was coined by the disciples. The Romans had a threshing tool called *tribulatum* which beat, or tribulated the grain from the chaff. The disciples used tribulation to express the trials they must undergo to bring out

the true grain of their Christian characters.

Christian was also a slang expression. You will remember that the followers of Christ were first called Christians at Antioch, hence it was a colloquial term. Yet, today, no greater approbation can be offered one who believes in the living God than to call him a Christian.

The followers of Christ seem not to have objected to creative modes of disclosure. The men who followed Christ were those who heard Him with an open mind. Neither did they close their minds to facility of speech. Yet, today, slang is held in strong disfavor by many.

"Prove all things, hold fast that which is good," wrote the apostle Paul to the Thessalonians.

If a word or group of words prove to be a good tool for conveying an idea, why not use it or them? If they, or it, happen to be slang, why quibble? Their very freshness may catch and hold the ear, and through the ear they may reach the mind.

There was a time when the word "hello" was considered very improper. Today it can impart friendliness from one heart to another.

Our word "simple" comes from the Latin prefix *sem*, meaning *one*, or *single* in purpose. *Blico* means fold. Hence *simplicity* meant "one fold," or "laid flat," therefore nothing could be concealed. Duplicity is from *duo*,

meaning *two*, and *plico*, so there were two folds and could hide something. Thus a frank, open person was described as simple. Now the word sometimes is used to designate a person of subnormal intelligence. Webster even gives such as its thirteenth meaning.

Demonstrating what usage can do to a word, we find "simple" started out so innocently, meaning merely "one fold," and now Webster gives it more than thirteen definitions.

Funk, in his history of words, asks, "Why do words often start as ragamuffins in the gas-house and slum districts, but finally rise to social acceptance by the tuxedo crowd? Other words of good repute sometimes become wastrels and fall gradually into disgrace until they are only mentioned in low dives and waterfront bar-rooms?"

It would be interesting to trace that word, "ragamuffin." Webster has it listed. Very likely it started by "slinging language."

Aren't those two words suggestive?

One should always use discretion. While a touch of slang might add a dash of color to speech, an excess could, by over-emphasis, tend, in its very vividness, to obscure the meaning of the text.

A little spice will bring out the rich flavor of meat; too much can consume its true savor.



GLEANINGS

By Agnes Haffner

A Law: Refuse to open your purse, and soon you cannot open your sympathy. Refuse to give, and soon you will cease to enjoy that which you have. Refuse to love, and you lose the power to love and be loved. Withhold your affection, and you become a moral paralytic. But the moment you open wider the door of your life, and like the rose, send out without stain your fragrance and beauty, you let the sunshine of your life into your own soul.

—*The Tither.*

* * *

"When God denies His child anything, it is with the design to give him something better."

* * *

Christ sent none away empty but those who are full of themselves.

* * *

The greatest danger confronting the children today is the example set by adults.

* * *

*Knockers never win
Winners never knock.*

* * *

Men are born with two eyes but with one tongue in order that they should see twice as much as they say.—*Charles C. Colton.*

* * *

The man who will not investigate both sides of a question is dishonest.—*Abraham Lincoln.*

* * *

Waste no tears upon the blotted record of lost years but turn the leaf and smile—oh smile to see the fair white pages that remain for thee.

Poetic Gems

IT'S EASY

It's just as easy, my friend, to say,
In the quaint, but good old-fashioned
way,

"O yes, sir," or, "If you please,"
As 'tis to be strangely up-to-date,
With the horrible custom we should
hate

Of forgetting courtesies.

A hearty "good morning" — a kind
"good night"

Will make some sad heart happy and
light,

As oil on machinery
Will make the labor and grind and
wear

To make it move easily.

And so each day, morning, night and
noon

Where'er you are, there'll always be
room

For a friendly greeting, kind,
Thus you'll find it easy as can be
To practice this grace of courtesy,
And always a welcome find.

—E.M.B. (Sel.).

* * *

DON'T QUIT

When things go wrong as they some-
times will,

When the road you're trudging seems
all up hill,

When the funds are low and the debts
are high

And you want to smile, but you have
to sigh,

When care is pressing you down a bit,
Rest, if you must—but don't you quit.

Life is queer with its twists and turns,
As everyone of us sometimes learns,
And many a failure turns about
When he might have won had he
stuck it out;

Don't give up though the pace seems
slow —

You may succeed with another blow.

Success is failure inside out —

The silver tint of the clouds of doubt
And you never can tell how close you
are,

It may be near when it seems afar;
So stick to the fight when you're hard-
est hit —

It's when things seem worst that you
must not quit.

—Sel.

* * *

TOIL IS HONORABLE

With hand on the spade and heart in
the sky,

Dress the ground and till it;
Turn in the little seed, brown and dry,
Turn out the golden millet,
Work and your house shall be duly
fed;

Work and rest shall be won;
I hold that a man had better be dead
Than alive when his work is done.

—Alice Cary (Sel.)

Do not pray for easy lives;
pray to become stronger. Do not
pray for tasks equal to your
powers; pray for powers equal to
your tasks.—Phillips Brooks.

Bible Home Study Course

For

Faithful Youth Challengers

LESSON 14

Subject: **GOD'S WONDERFUL GRACE**

NOTE: We have learned that all have become guilty before God (Rom. 3:23), that sin's wages is death (Rom. 6:23), and that man cannot atone for or blot out his own sins by his own righteousness (Isaiah 64:6).

- 1—Since we cannot blot out our own sins, through what are we saved? John 3:16; Eph. 2:8. (a) give the three major points in these verses: L....., G....., F.....
- 2—Through what then are we justified? Romans 5:1. (a) What then makes grace operate in our behalf, or appropriate the benefits of grace to us? Rom. 5:2. Note: "access"—admits us to God's grace; makes us eligible for its saving power.
- 3—Since faith admits us into the realm of saving grace as through a door (figuratively speaking), what must we have faith in? John 3:16; 10:9, 10.
- 4—What are some things about Christ we must believe? 1 Cor. 15:2-4; Rev. 1:5; Matt. 26:26-28.
- 5—In what way has "appeared" in Titus 2:11 been fulfilled? (a) How does this grace (of which Jesus is the central element thereof, or grace personified) teach us to live? Verse 12.
- 6—Since grace is unearned favor, or unmerited, undeserved favor with God, and since we did not deserve all Jesus did for us, how can we show our appreciation for such love? John 14:15; 15:9-10; 1 John 5:3.
- 7—How then do we prove our faith is living faith? James 2:17, 20, 26; also verses 10:12; Matt. 3:8, 10.
- 8—Explain how love, grace, faith and obedience harmonize and work together.
- 9—What is to be fulfilled in us? Rom. 8:4. (a) In harmony therewith, what does Acts 10:35 teach? Do we serve God, following after righteousness to "earn" salvation, or because we have accepted Christ and His pardon for sin, giving us a new heart and new desires?

Send written answers to **Herald and Call, Stanberry, Missouri.**

CHRISTIAN FAITH

(Continued from page 4)

Psalm 145:18 reads, "The Lord is nigh unto all them that call upon him, to all that call upon him in truth."

It may not, therefore, be out of order if we look a little more closely at what prayer is, and how we can make our own praying more fruitful. There is no one single way to pray. It is presumptuous to try to tell another how to pray. Yet, there are some principles of prayer. There are some things which, if observed, can make praying richer and more meaningful, and if disregarded may leave it barren and lifeless. Prayer need not, however, be spoken. "Prayer is the soul's sincere desire, uttered or unexpressed."

The posture for prayer should be a humble position. Usually the head is bowed. Psalm 95:6 says, "O come, let us worship and bow down: let us kneel before the Lord our maker." It is then proper and good practice to kneel and bow when we pray.

However, the Psalmist says, "Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracles" (Psa. 28:2). Then it is likewise good and proper to lift hands toward heaven when praying. This practice is not followed as much as the first.

It is also given in the Bible to stand while praying, "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses" (Mark 11:25). Regardless which way we choose to address the

heavenly Father or which position we prefer, our prayer must be rightly centered on God.

Let us pray much and often. The way to pray well is to pray frequently, for the less we pray the farther from God we stray, and things will not go so well with us.

What must we do if our lives would be nourished in faith and prayer. We must find God in the daily practice of His presence, in unhurried times of spiritual communion, in thanksgiving or petition in the midst of our work or pleasure. We should pray for others, prayer that reaches out in spiritual relation to all God's needy ones, in commitment of ourselves, and all that we have, and all that we would do, in God's direction and keeping. And if God is with us, who can be against us?

IDLE WORDS

A great many people speak before they know what they want to say. They often express the lack of an idea rather than an idea.

God did not give us words to use idly; they are too powerful and contain too many possibilities. A word may be a dagger, a bullet, a balm, a poison, a serpent, a mine of wealth, a dynamite bomb. It can build or blast a reputation. Then what right have you to be playing with such engines of power without understanding them?

Unless you learn to weigh well your words, you are as dangerous as would be a child intrusted with the throttle-valve of a locomotive.—*Christian Comfort Companion*.