

Vol. 1. No. 3.—December, 1960

“Remember now thy Creator in the days of thy youth.”—Eccl. 12:1

Youth's *Living Ideals*

A Magazine of Christian Guidance

You have only ONE life to live! Which will you do—
GIVE all you can to help others—or
GET all you can for yourself?



IN THIS ISSUE—

- DEATH IN CARDS
(Read the startling meaning of a deck of cards!)
- LOVE, COURTSHIP, & MARRIAGE

PICTURE FEATURE—

- AN ARMED FARMER

Youth's *Living Ideals*

A Magazine of Christian Guidance

Published monthly in the interest of our young people.

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READ IN THE NEXT ISSUE—

- The World and Its Lusts, by Wanda Fenter
(This article was written by a seventeen-year-old girl.)
 - The Doctor and the Young Woman, by Harriet Leroy
(A heart-warming story—don't miss it!)
-

Youth's

Living Ideals

Vol. 1. No. 3.—December, 1960

A Personal Word

Dear Friends,

In the issues ahead we plan, the Lord willing, to bring to you articles and stories of inspiration, guidance, and enjoyment. Some will warm your hearts and inspire you to strive for that better way and that higher ideal life. Some will awaken you and show you the necessity of living according to the principles taught by Christ. You may feel that this kind of life is "too narrow," or "too strict," but we all desire to live "Christ-like" and realize His way is no kin to the "broad way." TRUE joy and pleasure is only found in *this* way of life.

It is our prayer that in these latter and perilous times, we may encourage you in your struggle for that ideal life. We also appreciate all encouragement from you. We reach for your hands and you reach for ours—and together—with God's help—we help each other over the rocks of life.

In these days when the enemies would have you forsake all principles that lead to an ideal life, we wish to stand by and encourage you to keep your head up and keep marching forward. The enemies' goal is evil and should they obtain it (such things as world power, riches and rule over men), it will pass away from them. But the goal toward which we are marching will never pass away. We will have peace of mind while striving to the very best of our ability in this ideal life and when we are faced with danger, the One who has been walking by our side will strengthen us. This "ideal life" will win out when the world passes away, for it is the ideal life that will reign with Christ forever.

Dear friends, take a long-range view of your lives—you are building a character that will be in training from now till the end.

In the next several issues we will, the Lord willing, bring you a series of articles that will be very interesting to you—especially if you are dating age. This series is on “Love, Courtship, and Marriage.”

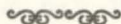
If you have any friends interested in such things as you are interested in, won't you send us their names and addresses? We will send them a free sample copy. We think you will agree the issues will be interesting and helpful to them.

OR—if you have a particular friend you want to do something for, send him or her a “6-months trial subscription” for \$1.00. We will send a gift card with the first issue to your friend from you—just be sure to write “Gift” on your order.

We are waiting to hear from you.

Yours in Christ to serve,

—G. B.



FORGIVENESS

My heart was heavy for its trust had been
Abused, its kindness answered with foul wrong;
So, turning gloomingly from my fellowmen,
One summer Sabbath day, I strolled among
The green mounds of the village burial-place;
Where, pondering how all human love and hate
Find one sad level; and how soon or late,
Wronged and wrongdoer, each with meekened face
And cold hands folded over a still heart,
Pass the green threshold of our common grave,
Whither all footsteps tread, whence none depart.
Awed for myself, and pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and trembling, I forgave.

—John Greenleaf Whittier



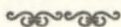
God brings us into deep waters, not to drown us, but to cleanse us.—Aughey

Offspring Dutifulness

Not long ago a New York judge wrote to the *New York Times* saying that in 17 years he had been on the bench not one Chinese teen-ager had been brought before him on a juvenile delinquency charge. P. H. Chang, Chinese Council-General in New York, was asked to comment. He said, "I have heard this story many times from many judges. I will tell you why I think this is so. Filial piety (offspring dutifulness) is a cardinal virtue my people have brought over from China that was free. A Chinese child, no matter where he lives, is brought up to recognize that he cannot shame his parents. Before a Chinese child makes a move, he stops to think what the reaction of his parents will be. Will they be proud or will they be ashamed? Above all other things, the Chinese teen-ager is anxious to please his parents."

"The amazing record of the Chinese children and young people shows that it is in the home that the cure for juvenile delinquency will be found—and in no other place."—*Sacred Heart News*. We as fathers and mothers should consider the above. I do not want to belittle the work of the church, nor its ministry, but the training in the home far excels anything the church may do for our children. Honesty, purity of lives, should be taught our children in the home and the proper instruction in a Scriptural way. The parents should do this in word and in deed. The child should be taught to respect his parents. The Chinese people are right in their teaching.

—A. D. Wood



The best way to begin to do great things is to improve the doing of the little things just as much as possible—to put the uncommon effort into the common task, to make it large by doing it in a great way. Many a man has dignified a very lowly and humble calling by bringing to it a master spirit. Many a great man has sat upon a cobbler's bench and has forged at an anvil in a blacksmith's shop. It is the man that dignifies the calling. Nothing that is necessary to be done is small when a great soul does it.—Orison S. Marden

From Our Readers . . .

Route 4, Wallace, N. C.

Dear Editors:—I have had two issues of *Youth's Living Ideals*. I have read the first, and part of the second issue, and I can say that I have thoroughly enjoyed reading its contents. I feel like it is helpful to all young people who are interested in truth and honesty.

Thanks for the issues you have sent.

Your friend and well wisher.

Frances Jones

Dear Editors:—I am so glad that my daughter has found something really worth while to read and enjoy. I have wanted to write and tell you how much all of us enjoyed reading *Youth's Living Ideals*, but I had a severe burn on my right hand, and have not been able to use it now for over two weeks. I am thankful to say that it is better, and I am now beginning to use it again.

May God's blessings attend your way God-ward, and may your Dad and Mom live a long time to see the fruits of their patience out of their tribulation and struggles of life here.

Yours in bonds of love.

Mrs. Isaac Jones

Shokan, New York

Dear Glen:— . . . Yesterday afternoon the second issue of *Youth's Living Ideals* came, and I just sat down and did not stop until I had finished reading it. It is going to be a fine little paper, and as you say, one can write only when inspiration comes. I will try to send something when I feel led to do so.

I feel for you in your undertaking, but God will bless you in this good cause.

Our love to all,

E. K. & Mrs. Adsit

Kensington, Maryland

Dear Folks:—When I received the lovely little paper, *Youth's Living Ideals*, I felt a desire to write to you. The articles are so very good and each time I read it I feel comforted, and I feel sure many others will feel the same way.

Thank you for sending it to me. I was glad to learn about the origin of the Bible—that wonderful Book! To be walking in the footsteps of the dear Lord—how I long to be with those whom I know, whose lives are His close followers—but alas, how far away I feel. I feel unworthy of the many blessings He has bestowed upon me.

These are serious times, but it is good to know that our times are in His hands.

May He abide with you always.

Mrs. Mary Claggett

This dear reader is past ninety years old, and lives in a Nursing Home.—Ed.

Route 1, Box 167
Chester, Georgia

... These are the names of my children. I hope that some of them will subscribe for *Youth's Living Ideals*. I enjoy reading it. It will help me pass the time as I am not well. I would rather read something like this than any other kind of literature.

Mrs. Minnie Coley

932 E. Monterey,
Pomona, California

Dear Editors:—No doubt you will be surprised to hear from me. Many times you have been on my mind since you were in California. All of us loved you so dearly, and we still miss you and think of you often and all of the dear family.

Glen, we have been reading your writings in *Old Faith Contender*, and really have enjoyed all of your writing..

We are sending you a subscription for *Youth's Living Ideals* for two of our grandchildren.

May God bless you.

Ottie Taylor

Route 1, Hardy, Arkansas

Dear Editors:—I am glad that you are now publishing this good paper, *Youth's Living Ideals*. I am sending \$10.00 for subscription and to help you in this work, and to help you send out some sample copies to others.

As ever, yours,

H. C. Alexander

Route 2, Box 53,
Pocatello, Idaho

... Inclosed find \$10.00 to send *Youth's Living Ideals* to the names given here for as long as it will pay. I like it so much that I feel it will be profitable in these homes. I hope that all of them will subscribe for it.

Several papers over the years have been started for our young people, but they have soon begun to fade out. I suspect it was through no fault of the Editors. There just seem to be such a spirit of indifference. We sincerely hope that you may be more successful in your undertaking.

May the Lord sustain you in this needed undertaking.

In gospel love.

Leslie Henry

43 Cloud Street,
Front Royal, Virginia

Dear Editors:—I am delighted with your paper, *Youth's Living Ideals*. I have been wishing for some time that we had such a paper. There is so much rubbish for our young people to read now. It is sad indeed. It behooves us to put our best reading before our children.

May the Lord be with you in this undertaking.

Hattie L. Harrison

Death In Cards

Have you ever thought of what you are playing with when you are playing with a deck of cards? Let me tell you in the following words the meaning of a deck of cards.

Down through the ages a deck of cards has been looked upon with suspicion. Men who were not religious have insisted that cards were indecent.

The Puritans called a deck of cards "The Devil's Picture Book." The first deck of cards was made for Charles of France in the year 1392. King Charles was an insane man. It is not generally known by the card players that cards have a secret meaning. The information I will give you here comes from professional gamblers. After the following statements were made public, members of the gambling fraternity declared that they are absolutely true.

The following will give the meaning of a deck of cards with which church members and even preachers are playing these days. I trust that after reading the meaning of them, that you will never play them again.

The king card represents the enemy of God and all his unrighteousness, the devil. The ten spot represents the spirit of lawlessness and is in direct opposition to the Ten Commandments of the Bible. Closely associated with the ten spot is the club card. When cards were invented the club was the weapon of the murderer. In those days there were no revolvers or machine guns. The club card stands for murder. The jack represents the lustful libertine who lives on the gains of the prostitutes. It represents the moral leper. There is a game of cards called "the brothel game" in which the players use the secret obscene language of the cards and converse with each other by merely dropping a card.

Now we come to the part that is even more shockingly wicked. the queen card represents the Virgin Mary, the mother of our Lord. In the secret of cards she is called the mother of harlots. The joker in card language represents our Lord Jesus Christ. Joker means a fool. Jesus Christ is held up by the card players as a fool. As if this is not bad enough yet, the

secret language of a deck of cards goes even further and declares that Jesus, the (joker card) is the offsprings of a lustful jack, and the queen mother, Mary, which in card language represents the mother of harlots.

And there you have a true meaning of a deck of so-called innocent playing cards. —Remmerde



Especially for young college students who are facing men who will try to shake their faith by undermining the Bible.

Another of the 57 Reasons

WHY WE KNOW THE BIBLE IS THE WORD OF GOD

2. *We know the Bible is the Word of God because the human authors of it testified that they received it from God.*

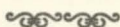
The prophets and apostles who wrote the Bible uniformly testify, in effect, that they were merely the stenographers, that God gave them the words to write. They take their stand in the court next to Christ and testify FOR the Bible. They were holy, intelligent men; many of them sealed their testimony with their blood. If they had been false witnesses they would have recanted under persecution.

John Wesley stated the argument in words something like this: The Bible was written either by God, good men, or bad men. Bad men *could not* have written it, for the Bible, is a good Book, and fresh waters do not come from a salt fountain; bad men *would not* have written it, for the Bible strongly condemns sin and sinners, and wicked men would not condemn themselves to hell. Good men *could not* have written it, and then deliberately said God wrote it: they would no longer have been good; good men *would not* have written it for the definite purpose of deception for good men do not deceive. Hence, the only One left who could have written it, is God. Dr. Halde-
man aptly said, "Man could not have written the Bible if he would, and would not have written it if he could."

Over 2500 times the Old Testament claims to be the word of God; and the New Testament makes the same claim 500 times. Prophets and apostles both witnessed to the divine inspiration of scripture in such words as these, "The word of the Lord came unto me saying," "And the Lord said," etc. The testimony of scripture to itself is summed up in 2 Peter 1:21, "Holy men of God spake as they were moved by the Holy Ghost."

Reader, will you believe the testimony of such men as John who said, "That which was from the beginning, which we have heard, which we have seen with our eyes. . . declare we unto you." (1 John 1:1-3). Or will you believe the testimony of an infidel, born centuries later, a creature of habits and sin, who lectured against the Bible at \$200 a night; or of another, an atheist who grovelled into a drunkard's grave?

—Fred John Meldau



"MY OWN HOME"

A beautiful story is told about a little boy who wanted to visit the place where heaven and earth meet. He could see it quite plainly from his mother's cottage and he thought the place where heaven came right down to earth must be very beautiful. He walked on and on with his eyes fixed on the place until he was very tired; now he was in a little valley where he could not see it any more. A cottage was near and a woman was standing in the door. He told her of his quest and she pointed out a little home not so very far away.

"There it is," she said, "only hurry, it will soon be dark."

He hurried on and was soon climbing the hill that led to his own home. And there in the doorway was his mother waving him a greeting.

"My own home," he thought to himself, "the place where heaven and earth meet."—*Benedicte's Scrapbook*



The Alcohol-free way of life pays dividends in helping to be at one's best—physically, mentally, and morally.—Pertinent Paragraphs

Two Stubborn Girls

"You are the most stubborn person I have ever known, and from now on you can just go your way, and I'll go mine!"

These angry words were spoken by Jane as she and her best friend walked home from school together. Some question arose, not very important in itself, but Jane felt that there was a principle involved, and so the contention had become quite sharp between the two girls who were usually very kind and understanding.

So they separated even before they reached Helen's house, and each went unhappily the rest of the way alone. The anger displayed was but an attempt to keep back the tears which burned just behind the lids. But she was right, thought Jane, and if Helen thought she would "give in" *this* time,—well, she had another thought coming!"

"I always give in to her," she said to herself, "and she thinks I am a little 'softie' who will always let her have her way. Well this is *one* time she is mistaken!" She comforted her sad heart all the way home with these spiteful thoughts. But she found the solace afforded by such spiteful thoughts was very shallow. She was bitterly unhappy because of the quarrel with Helen.

When she reached home, she went straight to her room where she threw herself across her bed and gave way to the tears which had been causing a great ache in her throat.

"Is that you, Darling?" asked her mother, who had heard her enter. As Jane did not go to her mother for the usual greeting, going to her room to see why, she found her sobbing as though her heart would break.

"Darling! What's wrong? Tell me at once! Why are you crying?"

"Nothing, only I won't *ever* speak to that Helen Barker again! She is not my friend anymore!" At those words she began to cry harder than ever.

"Now, Sweet," kindly said her mother, "I am sure that you and Helen can come to some understanding. What could be so important that you won't speak to her again? It is a

serious thing to sever friendship, and you must be very sure that it is not *you* who are wrong."

"Well, I don't have to be friends with anybody as stubborn as she is!"

"Suppose you tell me all about it, Dear. Perhaps I can help."

After telling it to her mother, it did seem a little foolish to be so upset over such a trivial matter, and she began to consider that she herself could be just a little stubborn, too.

"I can see your side, Dear, and I can also see Helen's viewpoint, and I think that without a certain stubbornness on the part of each of you, the solution would have been clear. You see, Dear, once we allow this ugly, selfish attitude to be manifest it acts as a barrier to understanding. We hear the phrase 'I was so angry I couldn't see straight.' That is actually what happens when one becomes incased in his own conceit. We can't see straight, nor think clearly; and so we become angry and more angry, unconsciously justifying ourselves. If one is truly and completely in the right in any matter, he does not become angry. It is a sure sign that one is unsure of his opinion when he becomes angry. And too, even if you are entirely right in this instance, you are still wrong. To become angry enough over such a small matter to break friendship with such a good friend as Helen, is a greater wrong than you accuse her of.

"There! I didn't mean to lecture you, Darling. Dry your eyes now, and Mother will bring you a glass of milk. It won't look nearly so big after awhile."

Mother is such a darling, she thought. She can make one see things better. Poor little Helen doesn't have a dear Mom like mine.

By the time her mother came back into the room, she was wishing she had not spoken so emphatically to Helen. It is so hard to take back words so strongly expressed.

"Feel better now?" asked Mother.

"Oh, I don't know, Mother! I wish I had not been so sure I was right, and told Helen I was through with her. If I back down now, she will think of me as a weak wormy sort of a person, with no spine at all."

"On the contrary, Dear, it takes a *big* person to admit one

might be wrong, at least partly, and to be tolerant of what you feel is wrong in another person. One does not lose, but gains dignity by telling the other person that you were wrong at least in becoming angry, and saying unkind words."

As Jane considered her mother's words, she knew she was right, and being a really honest, kind person, she wanted to right any wrong she may have done. Leave Helen's wrong to Helen, she thought. As soon as she made up her mind to call Helen, it was as if a great weight lifted from her heart. When Helen answered the phone, Jane could tell that she, too, had been crying; and as soon as she knew it was Jane, she broke into tears again, saying, "Oh, Jane, I am so unhappy! I was wrong, but as you said, I was too stubborn to call you. But oh, I am so happy you called! You are a finer person than I am, Jane, and even though you were mostly right, you were big enough to call me first!"

Jane thought of her mother's words so recently spoken, and knew now that indeed it does not prove one's inferiority to confess wrong, but it proves rather one's superiority.

The girls had a tearful happy reconciliation and they are still good friends.

Jane learned another lesson from this experience: We may have ever so sharp a difference, but just the moment we show a willingness to admit *our* possible wrong, the other person will say, "No, the fault is in me." As long as we contend that *we* are right without a doubt, the other person will do the same. But as soon as we cease to selfishly contend, the other person will see our fairness, and do the same, and the result is a happy, understanding relationship.

Convictions of right and wrong should be maintained, but in kindness and charity without stubborn self-esteem. Often it is this instead of principle that causes unhappiness between friends, associates, or in the family.

Jane learned early in life a lesson many people never learn, and so they are never really happy.

—M. B.



This would be a better world if everyone were as good as he wishes his neighbor was.—Sunshine Magazine

Love, Courtship, & Marriage

(From *The Home*, by John R. Rice)

AN UNHAPPY marriage can be very much worse than no marriage at all. All over America men and women have told me that they made a great mistake in marrying when they did, in marrying the person they married. At very best, marriage is not for everybody. . . Some men would do well if they never married, as would some women. Life will be happier and more useful for some if they do not marry at all. For millions of other people, married life will be a miserable failure and much worse than no marriage, if they do not take time and precaution to marry the right person, and marry with the right viewpoint.

So we may set it up as a piece of sound advice that no one should be in a hurry to marry. The old proverb has sage wisdom: "Marry in haste; repent at leisure." And to countless hasty young people who married contrary to the advice of wiser people, this adage has been quoted: "You made your bed: now you must lie in it."

Marriage itself is not a certain key to happiness. . . Let no one marry hastily then, and let every intelligent person take time for grave consideration and adequate preparation for this most solemn step of marriage.

Certain conditions are most favorable for a happy and successful marriage. Therefore intelligent people ought to wait until these happy conditions are met so that marriage may be happy and successful, and the home a bit of heaven upon earth.

WAIT UNTIL YOU ARE OLD ENOUGH TO MARRY

Some people are old enough for marriage sooner than others. I remember a young man who married at nineteen. He had been out of school several years. He had served an apprenticeship as a cow-hand on a big ranch and already owned a ranch of his own. He had already learned to work, learned to save money, and was regarded as a grown man in the community, with good

business judgment and steady character. When he married at nineteen, no one felt that he was too young.

I know another man who was nineteen and married a girl fifteen. They moved out to west Texas, made their home, grew their family. They were happy in their home life; they became well-developed Christians, prospered in business, and all of their children were sent to college. . .

Obviously these cases are not good examples for the present generation. The man had been at work several years when he was nineteen years old. The girl who married at fifteen had long been accustomed to cooking for a large family, knew how to make her own clothes, was accustomed to hard work, and was seriously prepared in mind for the business of home and family. . .

Maturity of mind, experience and training are factors to be considered. . . Ordinarily I would say that young men ought not to marry younger than twenty-one, and girls not to marry younger than eighteen. . . Child romances are not the basis for a happy marriage. Children in their teens usually do not know enough to select a satisfactory mate for life. Wait until you know more of each other, know more of other men and women, know more of the world. Wait until you have maturity of judgment and know what you want

(Watch for the coming issues which will consider some things which should delay marriage.)



DON'T BE PARTIAL

If there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves. . . Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: But if ye have respect to persons, ye commit sin. . .

—James 2:2-5, 8, 9



Notes . . .

from

Mom

Dear Young Friends,

Do you ever get into a state of panic when you are striving to meet dead-lines with your school assignments?

Sometimes we add up our work load, and even multiply it by saying, "I have more to get done than I can ever do in the time I have to do it." By telling ourselves how much we have to do, and adding, "I'll never make it," we beat ourselves over the head with the load instead of starting to work calmly doing one thing at a time. Our mind panics, and we cannot think clearly, nor work efficiently.

Sometimes all through life it is as though we make a club of life and beat our poor heads with it. Life comes to us but one day at a time—one hour, one minute. There is never more than one task to do just now; no more than one trial or problem to meet at this moment. We may achieve it with ease, if we set to work as if it were all we ever had to do. It is the burden the tomorrows bring that beats us—not today.

You have learned the secret of real success and true peace when you learn that each day, each task, each trial brings its own endurance.

* * * *

You know, we can begin to think of a person's faults, and they are magnified to the extent we say we do not like that person. The faults look so hateful, that as we see that person, we see only this hateful image. But let's turn our thinking around once in awhile. Let us take a negative look at that person. We have been saying, I don't like him because he does this or that or another thing. Let's see what he does *not* do: He never killed anybody; he isn't a thief—I never heard even his worst enemy accuse him of stealing; I don't know of him

ever telling a malicious lie on a neighbor; he is not cruel to his family;—he pays his debts,—and so on and on. There are so *many* bad things he doesn't do. Why just thinking of so many bad things he *doesn't* do, I believe he must be a pretty fine person, after all. I don't dislike him as much as I thought I did, when I thought only of his faults.

* * * *

Sometimes we speak ill of a person just because he or she doesn't like *us*. Let us, as much as possible, judge other people for their own virtues—not biased by their like or dislike of us. Just because a person does not like *us* does not prove that person to be unworthy. Perhaps we had better search a little more deeply for the reason he dislikes us. There may be a good reason for it. And even if there isn't, still it must not keep us from liking the many good qualities he possesses.

* * * *

In your school work your work is rated A-B-C, and so on. As you all know, a "C" means an average grade. But an average for some people is really excellent, because we are not all gifted alike. For others, average is really a poor grade because they could do much better. The school system does the best it can; there must be some stationary rating, but you, yourself, know what is your best; and unless you have done your best, whatever rating you received was probably higher than you deserved. Sometimes we deserve an "A" for effort, even though our work does not come up to an "A" standard.

There is one column, however, on your report card which should always show an "A." That is for conduct. Mother and Dad usually look in this column first and it is cause for much happiness for them to find top-rating in this column.

All through life there may be good reasons for getting a "B," "C," "D," or even "F" for failure in many different ways. But if you rate "A" in conduct, you do well.

See you next month, the Lord willing,

Lovingly,

MOM

December, 1960

79



A JEWISH ARMED FARMER

Pictured here is a Jewish farmer in the early days of the new state of Israel. It was necessary to resist armed invaders while trying to rebuild the land. This is since 1948.

Read the account (Nehemiah 4) how those who repaired the walls of Jerusalem under Nehemiah, held a weapon in one hand while they worked with a spade in the other hand. (See adjoining article.)

All Eyes on Israel

Since the great dispersion of the Jews from Palestine in the year 70 A. D., they have been wanderers on the face of the earth. Though the Jew was cut off as a nation, yet during all their dispersion among the nations, God has kept His eye upon them. God began the restoration of His promised land to His chosen people in the year 1917.

Over five million Jews were slain under the cruel hands of the Nazis. They were robbed, insulted, tortured, burned en-masse in ovens, until those remaining longed for a new land which they could call their own. When World War II ended, the Jews laid their case before the U. N. All this time they were swarming illegally into Palestine until Britain grew weary of coping with the problem. On May 15, 1948, the moment the British soldiers left the country, the Jews immediately declared themselves a nation. Thus the word of God has definitely been fulfilled, for in Ezekiel 36:24 we read, "For I will take you from among the heathen, and gather you out of all the countries and will bring you into your own land." This same promise is expressed in many other places in the scripture.

The return of the Jews to Palestine is most outstanding and is as thrilling an event as you can find anywhere. At the turn of the century the Jewish population numbered approximately 50,000. On May 14, 1948, it was 655,000. In December 1949, it reached the million mark. [On March 1, 1959, the population in Israel had reached 2,054,434.—G.B.]

In 1949 the Jews who came to Palestine numbered 239,331. This averaged more than 655 persons per day. These immigrants came from fifty-three different lands.

THE CHRISTIAN'S EYES ARE ON ISRAEL

We look upon the return of the Jews to Israel with a glad feeling of exultation, for this even means more to us than perhaps it even means to them. It means that very soon, our Christ—their Messiah, shall return to earth.

"Now learn the parable of the fig tree; (the "fig tree" is a

symbol of Israel.) When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise, ye, when ye shall see all these things, know that it is near (the personal return of Christ), even at the doors." Matt. 24: 32, 33.

None can deny that the fig tree is budding right before our very eyes. The national restoration of Israel is not coming—it is here. We today are seeing the scriptures being fulfilled minutely before our very eyes, and surely Christians must know that the personal return of Christ is "even at the doors."

—C. H. CASS

[Note: These Jews from all these lands had no "plans" or "orders from headquarters" to return home. They moved by the thousands because of an "inner urge" from the heart. Each Jew just felt an urge to return. This, of course, marvellously shows that God was and is fulfilling His prophecies right before our eyes.—G.B.]



Some Things You Should Know About RUSSIAN COMMUNISM

1. It deifies its leaders and denies freedom of religion.
2. It would take our Holy Bible away from us.
3. It rules by fear, and denies freedom of conscience.
4. It has a system of brainwashing.
5. It wants to, and intends to rule the world from MOSCOW.
6. It hates Democracy, and denies freedom of the press.
7. It believes, "The end justifies the means."
8. It has slain multitudes in cold blood.
9. It allows no one to disagree with it.
10. It denies the supremacy of our constitution.

Some Things You Should Know About ROMAN CATHOLICISM

1. It deifies its leaders and denies freedom of religion.
2. It would take our Holy Bible away from us.
3. It rules by fear, and denies freedom of conscience.
4. It has a system of brainwashing.
5. It wants to, and intends to rule the world from ROME.
6. It hates Democracy, and denies freedom of the press.
7. It believes, "The end justifies the means."
8. It has slain multitudes in cold blood.
9. It allows no one to disagree with it.
10. It denies the supremacy of our constitution.

Words Fitly Spoken . . .

"A word fitly spoken is like apples of gold in pictures of silver."—Proverbs 25:11

We often make up in wrath what we lack in reason.—Alger

An angry person opens his mouth and shuts his eyes.—Cato

"The Christian ideal has not been tried and found wanting: it has been found difficult, and [too often] left untried." H. Begbie in "Is"

Education commences at mother's knee, and every word spoken in the hearing of little children tends toward the formation of character.—Ballou

A bit of love is the only "bit" that will bridle the tongue.—Sunshine

Only a very little crack in the pitcher will let all the water leak out. . . and a little sin in the Christian's life will soon dissipate his joy.

A college education never hurt anyone who was willing to learn something afterward.—The Defender

It's not what you'd do with a million,
If riches should e'er be your lot;
But what are you doing at present
With each of the dollars you've got?

The Bible is the sheet-anchor of our liberties.—U. S. Grant.

Little minds are wounded by little things.—Sunshine Magazine

Admonish your friends privately, but praise them openly.—Selected

Nothing lies beyond the reach of prayer except that which lies outside the will of God.—The Defender

There is obviously something wrong with a society that spends only three billion dollars a year to educate and awaken the brain, and nine billion dollars a year on alcohol to impair the brain and to put it to sleep.—Dr. A. C. Ivey, University of Illinois

To explain a triumph, start with the first syllable.—Sunshine

"You Are My Sunshine"

A kind person is a noble person. He is like a ray of sunshine on a cloudy day. An ideal person is kind, and concerned with the happiness of others. True kindness begins at home and reaches out to others. If we are not kind and loving to our loved ones at home, but treat others kindly, and ever so friendly, we cannot claim to be a kind person, but only a hypocrite—one who pretends to be something he really isn't.

It is human nature to want to show to "outsiders" a sunny face, but to our brothers, sisters, our mothers and fathers, we show a sour face. We often feel "grouchy" and irritable, and take it out on a loved one, but it is a great fault to *bark like a dog* to a loved one, and then to *purr like a kitten* to someone outside the family. I am sure that you will agree that we are what we are at home. A kind person is kind at home and away from home, but an unkind person is kind only when under the eyes of outsiders whom he would try to deceive.

I well remember when I was a very little tot, how my mother would sing to me: "You are my sunshine." Still I desire to be a ray of sunshine to her, but I fear that I am just a dark cloud. *She is my "sunshine"* though, for her ever-cheerful countenance drives the clouds away.

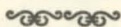
You might think of each member of your family—including yourself—as being a potential "ray of sunshine," or a "dark cloud." With each member being kind to the other, you can well imagine what the home life would be, with the several "rays of sunshine" sparkling with kind and loving thoughts of the other. In such an atmosphere, if one member happened to be "in the dumps," and feeling blue, it would not take long for him to catch the happy spirit and make the flame of lovingkindness burn even brighter.

My father often told "us boys" of the time he visited some friends whose courtesy was outstanding and unusual, and is not so commonly practiced these days. Each boy in this family would see first to the welfare of his brother. They were sure

to first show kindness and courtesy to one another. Consequently, any visitor could but feel at ease in such a pleasant atmosphere. We can imagine how uncomfortable a visitor may be if the family is discourteous and neglectful of each other, and then they should try to put on a show of courtesy to the guest. He would feel cramped and ill at ease.

Truly, if we do not love our brother, we can't love God or anyone else.

—G. B.



"Calling All Drivers"

If you will read this, you will be a better driver! This tells you exactly what happens to the car and driver when an automobile hits a tree at 55 miles-per-hour. This information is based on crash studies by Cornell and Yale Universities.

1/10th of a second after the car hits the tree, the front bumper and grill cave in. Slivers of steel grind into the tree—nearly two inches deep.

At 2/10th of a second, the hood tears loose—crumples—and smashes into the windshield. The grill continues to disintegrate. The front fenders make their first contact with the tree, and begin to crumple as far back as the front door.

At 3/10th of a second after the first impact, the driver breaks both knees on the dashboard. His body rises from the seat. The steering wheel bends.

At 4/10th of a second, the entire front end is demolished with the rear end still traveling at 55 miles per hour. The motor hits the tree. The rear of the car rises completely off the ground.

5/10th of a second, the steering column is bent, almost vertically, with the driver's hands still frozen on the wheel. He is forced against the column. The wheel-hub rams into his chest—puncturing his lungs.

6/10th of a second after the impact, the driver's shoes are torn from his feet—the car's chassis bends in two—body bolts break loose—the driver's head hits the windshield—the car's rear end, wheels spinning, smacks into the ground.

7/10th of a second, door hinges rip loose—the roof is bent in—the front seat is thrown forward—pinning the driver against the steering column. His heart, frozen by shock, stops beating.

In just 7/10th of a second after impact (the length of time it takes you to scratch your nose) a two-ton automobile is mangled into junk and a human being is dead!

REMEMBER—WHEN YOU GAMBLE IN TRAFFIC, YOU BET YOUR LIFE!

Bob Serling—UPI (From "Timothy")

5,000 of us die each year for want of safety belts while driving.

—Dr. Theodore R. Van Dellen

How Things Began . . .

A Dog Is Still a Dog

THERE ARE lots of kinds of dogs. You can see long ones, short ones, large ones, tiny ones; dogs with curly hair, dogs with sleek, shiny coats. Each dog has a different ability. Some can hunt; others can fight. Some are pets; others are trained to work, like sheep dogs. Now each of these dogs has been developed for its special purpose, by men. This is called Selective Breeding.

Now those people who believe in the theory of Evolution, suggest that all the different kinds of animals in the world have developed in a similar way to all the different kinds of dogs. They do not think that each kind of animal was created specially in the beginning. They suggest, for example, that birds began to develop from reptiles living in trees.

They suggest that the reptiles would begin jumping from tree to tree. Presently some would discover that if the reptile scales developed into feathers, they could jump more easily—fly, in fact. And those that were able to fly could avoid their enemies easier than those who could not fly. So they would be able to live longer, and other less fortunate reptiles would die quicker. This, it is suggested birds developed and prospered from some other kind of animal, because they found their feathers so useful to them. This kind of thing is given the name of Selection, or Natural Selection.

The difference between the two kinds of Selection is easy to see. In the first it is men that deliberately develop the differences. And these differences have not changed the dog into any other animal. He is still a dog, whether he is a Pekinese, or a Bulldog. In the second kind, there is nobody to develop the differences. Sometimes it is suggested that the animal itself somehow deliberately develops its differences. Sometimes they say it happens by accident or chance. And these supposed developments (*e. g.* reptiles changing their scales into feathers) do put the animal into a different kind of species

(i. e. from a reptile into a bird.) The two kinds of Selection are very different, you see.

Now we know that selective breeding does work—all the different kinds of dogs are the evidence. (The same applies to cows and to pigeons). We also know, however, that all the differences that can be developed, never make a new kind of animal. No one can turn a dog into a cat.

But no one has ever proved that Natural Selection can change an animal into another kind. So how can you really believe that all the different kinds of plants and animals you know, have developed by Natural Selection? On the other hand, to suggest that the animal itself could decide how best to develop is not very satisfactory either. For can you really imagine a jellyfish deciding that it would be better with a backbone, and so becoming a fish? Even if it made the decision, how would it make the bone? So the suggestion of Natural Selection is not very practical. Nowadays some scientists who do believe in Evolution do not really like the idea of Natural Selection.

Christians prefer to think that God destined and created each kind of creature as He wanted it. There is a tremendous amount of evidence for this, whereas there is no evidence at all for Evolution. And incidentally, Genesis 1 insists repeatedly that the animals were created each "after his kind."

But let me show you some of the evidence for this special creation. One of the most wonderful facts about Nature that brings great delight to us, is its beauty. The glorious colors of a sunset, or the magnificence of a peacock's tail, are just two instances. Now why is our world so beautiful?

You see it would be perfectly possible to live happily in a world where there were no colors at all; a black and white world. Colors are not essential. And human beings are the only creatures that can really appreciate these colors anyway. Even those animals that can see colors (and they are few) can see only a limited number of shades. But the human eye is a tremendously complicated piece of apparatus, specially designed to see colors, it seems. But why all this complication,

just to see color? It is not really necessary; it does not save us from any danger, nor does it help us to find our food more easily; and it certainly does not help us to live longer. But Natural Selection, it is said, always develops a creature by giving it abilities that do help it. So clearly this theory cannot explain why there should be so much beauty in the world. But the fact of creation does explain it all.

The Bible explanation is much the best one. God made the world full of beauty because He Himself loves beautiful things. And then He made man—in His own image—with the special ability to see the beauty, because He wanted man to enjoy the world as much as Himself.

This is far more sensible than believing that the world is beautiful just accidentally. So this is another reason why Creation is a more satisfactory explanation of things than Evolution.

—H. J. Appleby



Hope's Rainbow

Who can doubt God's presence when a rainbow shines on high?

*Whenever there's a rainbow arching o'er the world,
Dark clouds are lined with sunshine and raindrops are impearled;
Then hope awakens within our hearts e'en tho' dull cares
be nigh—*

*For who can doubt God's presence when a rainbow shines
on high?*

*Tho' sometimes the skies are gray and things don't go as
planned,*

*A rainbow seems a sign from heaven, set clear by God's own
hand—*

*Then something deep within our souls responds in answer clear
And high above Hope's Rainbow says,
All's well for God is near!*

The Character of God

My dear young Friends,—I wonder how many, if any of you, have been led to consider the character of the eternal God. In Him you all live, and move, and have your being. You are dependent on Him for health and every comfort you enjoy. Is it true of all of you that God is not in all your thoughts; that you are in the same condition as the heathen who have no Bible, no teaching of it, no ministry of truth, unless you are born again? As unbelievers, you are under condemnation. Towards you, as in the above state and condition, the character of God is that of a just Judge, who will by no means clear the guilty, whose awful word concerning you is, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Of God it is written, "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).

The glory of God in the law is great and everlasting. It is called the ministration of death, and is glorious (2 Cor. 3:7). If you are able to keep the whole law, and can say of the commandments what the young man said to Christ, that you have kept them, and yet "offend in one point, you are guilty of all" (James 2:10). You have made a rent in the whole law and will be judged as guilty and deserving death. In this is the most awful, just, and glorious character of Jehovah. Punishment in hell is *just* punishment, because it is God's punishment. Holiness is His infliction of vindictory justice. God grant to you a conviction of this by the Holy Ghost, then you will *feel* sin, and *feel* the just sentence of the law, and judge yourselves, and feel guilty, and sink low in fear, and dark forebodings, and the terror of the Lord will fill your hearts. O how just and right and glorious will God appear to you! You will know His character. But the revelation of divine glory in the ministration of death is only partial, and in relation to the church is to be done away (2 Cor. 3:11). The greater, the excelling glory, is the gospel. In the ministration of the Spirit forgiveness, justification, and sanctification are made known in the heart, and then the fuller

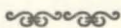
character of God is known. He is loved because He is love. He speaks in love, deals in love with all to whom He shows Himself in the glorious gospel of Christ. Christ is to them the brightness of His Father's glory, the express image of His Person. He becomes to them the Shepherd and Bishop. He is the Fountain of life in them, the Wisdom of God and the power of God. How we need Him! No pastures to feed in without His leading (Psa. 23); no Bishop to rule, no water of life to refresh, no wisdom to walk; no strength to keep the faith, without the Lord Jesus. Here is the wonderful character of God. It is a river of pleasures for evermore. Nothing good can be found in our fallen nature; all good and only good in the Lord Jesus Christ.

What a wonder of eternal love it will be if you know God, or rather, are known of God! In such a case all will be well for ever and ever. Sin, Satan, the world and mortality will no more burden, afflict, and wound. Oh to reach heaven and to know even as we are known! That such may be your blessedness and mine, prays,

Your affectionate friend,

J. K. Popham

Brighton, July, 1933. —From Popham's *Letters to the Young*



Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.—Matthew 6:6

I am in the presence of God. Anywhere, at any time, alone or in the crowded street, in the turning of a thought, I am where God is, rejoicing. When I open the door of prayer, all life has meaning and music; I know without asking; my hunger is fed and my fevered thirst is quenched. The fret and hurry of life are lost in a great quiet; time has melted into eternity. My sorrows flee away like shadows in the dawn, and I see the everlasting hills whence cometh my help. Big things seem small and small things become great; the near is far and the far near. My fellow men are with me in a new intimacy of fellowship, not one forgotten, and those whom I have loved and lost are strangely close and dear when God is near.

—Joseph Fort Newton in *God's Message*

Good Will

I suppose you all, my boys, are looking for some sort of success in life; it is right that you should; but what are your notions of success? To get rich as soon as possible, without regard to the means by which your wealth is acquired?

There is no true success in that: when you have gained millions, you may yet be poorer than when you had nothing; and it is that same reckless ambition which has brought many a bright and capable boy, not to great estate at last, but to miserable failure and disgrace; not to a palace, but to a prison.

Wealth rightly got and rightly used, rational enjoyment, power, fame,—these are all worthy objects of ambition; but they are not the highest objects, and you may acquire them all without achieving true success. But if, whatever you seek, you put good will into all your actions, you are sure of the best success at last; for whatever else you gain or miss, you are building up a noble and beautiful character, which is not only the best of possessions in this world, but also is about all you can expect to take with you into the next.

I say, good will in all your actions. You are not simply to be kind and helpful to others; but, whatever you do, give honest, earnest purpose to it. Thomas is put by his parents to learn a business. But Thomas does not like to apply himself very closely. "What's the use?" he says. "I'm not paid much, and not going to work much. I'll get along just as easily as I can, and have as good times as I can."

So he shirks his tasks; and instead of thinking about his employer's interests, or his own self improvement, gives his mind to trifles,—often to evil things, which in their ruinous effect upon his life are not trifles. As soon as he is free from his daily duties, he is off with his companions, having what they call a good time; his heart is with them even while his hands are employed in the shop or store.

He does nothing thoroughly well,—not at all for want of talent, but solely for lack of good will. He is not preparing himself to be one of those efficient clerks or workmen who are always in demand, and who receive the highest wages.

There is a class of people who are the pest of every community, workmen who do not know their trade, men of business ignorant of the first principles of business. They can never be relied upon to do well anything they undertake. They are always making blunders which other people have to suffer for, and which react upon themselves. They are always getting out of employment, and failing in business.

To make up for what they lack in knowledge and thoroughness, they often resort to trick and fraud, and become not merely contemptible but criminal. Thomas is preparing himself to be one of this class. You can not, boys, expect to raise a good crop from evil seed.

By Thomas' side works another boy, who we will call James,—a lad of only ordinary capacity, very likely. If Thomas and all the other boys did their best, there would be but small chance for James ever to become eminent. But he has something better than talent: he brings good will to his work. Whatever he learns, he learns so well that it becomes a part of himself.

His employers find that they can depend upon him. Customers soon learn to like and trust him. By diligence, self-culture, good habits, cheerful and kindly conduct, he is laying the foundation of a generous manhood and a genuine success.

In short, boys, by slighting your tasks you hurt yourself more than you wrong your employer. By honest service you benefit yourself more than you help him. If you were aiming at mere worldly advancement only, I should still say that good will was the very best investment you could make in business.

By cheating a customer, you gain only a temporary and unreal advantage. By serving him with right good will,—doing by him as you would be done by,—you not only secure his confidence but also his good will in return. But this is a sordid consideration compared with the inward satisfaction, the glow and expansion of soul which attend a good action done for itself alone. If I were to sum up all I have to say to you in one last word of love and counsel, that one word would be—Goodwill.

—J. T. Trowbride in *McGuffey's Reader*

THE YOUNG CHRISTIAN

"Let us go forth therefore unto Him without the camp, bearing His reproach."—Heb. 13:13

I cannot give it up,
The little world I know!
The innocent delights of youth,
The things I cherish so!
'Tis true, I love my Lord
And want to do His will,
And oh! I may enjoy the world,
And be a Christian still!

I love the hour of prayer,
I love the hymns of praise,
I love the blessed Word that tells
Of God's redeeming grace.
But I am human still!
And while I dwell on earth,
God surely will not grudge the hours
I spend in harmless mirth!

These things belong to youth,
And are its natural right—
My dress, my pastimes, and my friends,
The merry and the bright.
My father's heart is kind!
He will not count it ill
That my small corner of the world
Should please and hold me, still!

And yet—"outside the camp"
'Twas there my Savior died!—
It was the world that cast Him forth,
And saw Him crucified.
Can I take part with those
Who nailed Him to the tree?
And where His name is never praised
Is there the place for me?

Nay world! I turn away,
Though thou seemest fair and good;
That friendly outstretched hand of thine
Is stained with Jesus' blood.
If in thy least device
I stoop to take a part,
All unaware, thine influence steals
God's presence from my heart.

I miss my Savior's smile
When'er I walk thy ways;
Thy laughter drowns the Spirit's voice
And chokes the springs of praise.
If e'er I turn aside
To join thee for an hour,
The face of Christ grows blurred and dim
And prayer has lost its power.

Farewell. Henceforth my place
Is with the Lamb who died.
My Sovereign! While I have Thy love,
What can I want beside?
Thyself, dear Lord, art now
My free and loving choice,
"In whom, though now I see Thee not,
Believing, I rejoice!"

Shame on me that I sought
Another joy than this,
Or dreamed a heart at rest with Thee
Could crave for earthly bliss!
These vain and worthless things,
I put them all aside;
His goodness fills my longing soul,
And I am satisfied.

Lord Jesus! let me dwell
"Outside the camp," with Thee!
Since Thou art there, then there alone
Is peace and home for me.
Thy dear reproach to bear
I'll count my highest gain,
Till Thou return, my banished King,
To take Thy power, and reign!

—Margaret Mauro



WHAT TO FORGET

If you would increase your happiness, . . . forget your neighbor's faults. Forget all the slander you have heard. Forget the temptations. Forget the fault finding, and give a little thought to the cause which provoked the fault. Forget the peculiarities of your friends, and remember only the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible, all the disagreeables of life; they will come, but will grow only as you remember them, and the constant thought of the acts of meanness, or worse still, malice, will tend only to make you more familiar with them. Obliterate everything disagreeable from yesterday—start out with a clean sheet today, and write upon it for sweet memory's sake only those things which are lovely and lovable.

—From *Claremont Herald*

HONESTY

A merchant needed another clerk and advertised for a boy. The first boy that answered was ushered into a vacant room, and told to sit in a particular chair and wait. Looking around, he saw upon the floor, just by the chair a one dollar bill, folded closely, as though it had been inadvertently dropped. He picked up the bill, and satisfying his conscience that "Finding is having," even though on another's premises, he put it into his pocket. Almost immediately the merchant came in, and after a few questions, dismissed the boy as not satisfactory. The next boy was seated in the same chair, and he also saw a one dollar bill lying in the same manner beside him; but he picked it up and laid it on the table. The merchant entered, and after some questions, pointed to the bill and asked where it came from. The boy said he saw it on the floor and put it where it would be safe. The merchant said, As it did not appear to belong to any one, why did you not keep it?" The boy replied, "because it did not belong to me." "My boy," said the merchant, you have chosen the road that inevitably leads to business success. The boy before you chose the *wrong* one. But how did you learn that this was the *right* path?" The boy answered, "My mother made me promise never, under any circumstances, to take what did not belong to me; and I promised." Later in life this boy became Secretary of the Treasury.

Honesty may be for the present purpose considered to mean *not taking what belongs to another*. A dishonest man should be considered an enemy to mankind, who is making war upon civilization and the upward progress of man.

All bad work is stealing. It is thoroughly dishonest to even *slight one's work*. [If you loaf on the job or turn out poor work, you are really stealing from the man who is hiring you. This may seem like a small wrong to you, but nevertheless, it is breaking the commandment of God, "Thou shalt not steal."]

Gambling at the very heart of it is mean, ignoble, dishonest. It means getting something for nothing. [Entering "sweepstakes," drawing tickets for prizes, bingo, etc. are popular American forms of gambling. Even though they seem harmless, they are

based on the same gambling principle of getting something for nothing.] Every time a man gambles he wants to take something out of somebody else's pocket without rendering anything in return. And of all dishonesty this is the meanest. There is no getting away from this plain statement of the case.

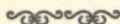
Sir Benjamin Rudyard once said, "No man is *bound* to be rich or great—no, nor to be wise; but every man is bound to be honest." This means that honesty is more important than money or position or wisdom.

A merchant prince once pointed out a clerk in his employ to a friend, and said, "That young man is my banker. He alone has entire control of my finances. He could abscond (run away) with a hundred thousand dollars without my preventing it." Seeing the friend's evident disapproval at so great trust in one man, he continued, "I would trust him as I would my minister. He is absolutely honest; he couldn't steal." And there are thousands of such men who have passed beyond temptation because of ingrained, undisturbed integrity, acquired by a reverence for right and an early resolution to be a true man.

When the writer was visiting a certain school, a little fellow came up and spoke to the teacher. After he had returned to his seat the teacher said, "There is a boy I can trust." Think of that commendation! What a character that boy had earned! He had already what would in the future be worth to him more than a fortune. It would be a passport into the best store in the city, and what is better, into the confidence and respect of the entire community. If boys only knew *how soon they are observed and rated* by other people, they would be more careful of their behavior and habits. The boy of whom the master can say, "I can trust him," will never lack employment.

Unscrupulous dishonesty will be met everywhere on life's thoroughfare, but if youth is thoroughly mailed with unyielding honesty, having a conscience quick to detect untruth, temptation will be disarmed. If the soul is right inside, there is no temptation.

—James Terry White



A child educated only at school is an uneducated individual.

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THE WATERLOO SOLDIER

We have received from Sam Kersten of Grand Rapids, Michigan, a copy of "The Waterloo Soldier." This is an interesting account of an old Scottish soldier who fought with the British at Waterloo.

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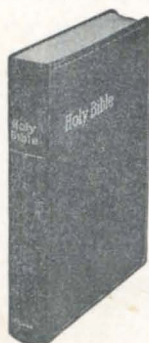
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ing men come over and fetch it. he LORD render to every man teousness and his faithfulness: LORD delivered thee ¹Isa 18:20 ²Isa 3:10,11 hand to day, but I would not ³forth mine hand against the

[8 ¶ And David and his men went up, and invaded ¹the Gesh'u-rites, ²and the Gez'rites, and ³the Am'-
a-lek-ites: for those ¹Jos 13: 2
nations ²Jg 1:29
were of old the inhabitants of the land, ³Ex 17:16
as thou goest to Shur, even unto the ¹⁸15: 7,8

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