

Tell Me, Please

Youth Questions

answered by

Ray L. Straub



nothing immoral about using that right.

Be mindful that a refusal is a bit hard to accept, so be as kind as you can without any display of pity. Give the impression that the person asking could get a date elsewhere if he chose. This would protect his ego—a need that is ever present when a request for a date is denied.

QUESTION:

Why are some members and ministers of the Church so easily upset when a Youth questions some of the doctrines of the Church. Does it mean that a person is an atheist or an infidel if he doubts or questions some of the doctrines and policies of the Church?

ANSWER:

I wish your question reflected the attitude of members and ministers of the past, not the present, but

If you have a question, or a specific problem, send your letter to: AIM, Box 158, Stanberry, Missouri 64489. If you prefer a personal answer, rather than a printed answer in this column, simply make this request in your letter.

apparently this is not the case. No, you are not atheistic nor unfaithful for questioning church doctrine or policy. To the contrary, a sincere inquiry will strengthen the Church.

A youth who has an intelligent, probing mind will approach the Church's teachings with the same analytical curiosity that he does other interests. This is a compliment to the Church.

If our doctrines are truthful, they can adequately produce satisfactory answers. If our policies represent good thinking, they will be understood and accepted. If they are met with reservations, a re-examination may likely produce more effective procedures. The Church must always remain obligated to answer honest inquiry from her youth. If she cannot, she may be floundering in less than a generation.

At the same time the questioning youth has a sizeable obligation. He must be sure that his questions represent honest inquiry, rather than reflect rebellion. Often questions are a timid way of showing resentment. When the questioner is incorrectly motivated, he does little more than show a lack of personal depth.

An examination that is less than honorable can only bring injury. Inquiries that are sincere will strengthen both the Church and the curious. Whenever you need clarifications, get them. If you have difficulty doing so, write to me. I will do my best to see that you receive some answers.

QUESTION:

Why does the Church prohibit the use of tobacco by its membership? Instead of becoming more open-minded about it, we seem to be getting more strict. I know some people that use

tobacco who are more "Christian" than some good church members who do not.

ANSWER:

The Church prohibits the use of tobacco by its members because it is harmful to the body. The Church took this position long before the fact was as openly declared and publicized as it is today.

Further, the Church does not consider it healthy for a person to be enslaved by a habit that is detrimental to good health and threatens cleanliness. Our bodies should be kept clean and under control for holy use. The tobacco habit strays from this intention.

The Church is becoming strict in this respect, but no more than she ought to. Take care not to confuse open-mindedness with permissiveness. A person who is overly permissive is weak, not open-minded.

There are many good people who use tobacco, as there are good people who have never repented and accepted Christ as their Saviour. The goodness of men by man's standards and Christianity are not the same.

You do not know who is a good Christian and who is not. God has reserved this kind of judgment for Himself, and He has not delegated it to you or me or anyone else. Your evaluation of another man's Christianity supports no logical argument for permission to use tobacco.

**If you cannot have everything,
make the best of everything
you have.**

A great purpose leads to great achievement.

Tell Me, Please

QUESTION:

Young people are always advised that they shouldn't mind the restrictions the Church places on them. They are told that they should go out and have some good, clean fun. What is good, clean fun, anyway?

ANSWER:

Fun has to do with activities that amuse us. You can get the measure of a man by watching what it is that gives him pleasure.

Some consider that fun comes only in doing that which is not permitted. They are amused by cutting class, running through stop signs, or driving too fast. They delight in getting away with something. This kind of "fun" is short-lived and brings misery.

Others are amused at accidents that happen to others. They laugh when someone falls, is poked in the eye, or burns himself. They think it is great fun to gossip, find particular delight in the misfortunes of others, and demonstrate their keenest wit by ridiculing.

There are better ways to amuse ourselves. Any activity which recognizes another's dignity, which adds

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to another's well being, or which is beneficial to our associates is good fun.

Even a church outing may not be acceptable fun. A softball game may be started and enjoyed. However, when this form of amusement results in loss of temper, or in exploiting a weak team so that others can "show off," the fun is no longer clean nor good.

One needs to take care not to be amused by appeals to his base instincts. Clean stories, even though funny, are acceptable. The injection of humor into conversation, or respectful "kidding" of another person are okay. However, when the jokes get shady, or our commentary of another borders on being snide, we are poor company to others and a poor testimony for our Lord.

You know what good, clean fun is. It is too bad that there are those

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who have never matured to achieve the self-discipline necessary to enjoy it.

QUESTION:

Do you think it is all right for bald-headed man to wear to wig?

ANSWER:

I wouldn't know of any others that might be interested! It is doubtful that a good moral case could be presented against a man's wearing a wig.

While we are on this subject, I receive inquiries periodically about whether or not ladies should wear a wig.

One would need to let good taste be a guide. While I know of few church ladies that wear them, probably due to the cost of purchasing and maintaining them, I have seen "switches" worn by the younger set. I considered them quite good-looking, sometimes even elegant.

There are some cautions to be remembered. It is never good looking to show up suddenly with a different colored hair. To look good, a natural look is most fitting. Hairpieces that are obviously artificial look quite ridiculous. Unless they are rather expensive, most wigs look artificial.

As is the case with most of our young ladies, they are usually well-groomed and would receive little compliment by the use of an artificial hairpiece.

QUESTION:

What do you think about wearing sleeveless dresses, if they have modest neck and hemlines? I've heard that some people don't think they should be worn, and yet it is often difficult to buy pretty clothes that have sleeves.

Besides, I see them worn at churches and even at camp meetings.

ANSWER:

This is a question that you should discuss with your pastor. You would not want to be needlessly offensive about the matter.

Sleeveless dresses are worn at camp meetings because people come to these events from various areas, and standards differ from place to place. You need to exercise wisdom in this regard. What you see worn at a gathering which brings people together from distances does not give you permission to disregard those in your home area.

Personally, I see little wrong in wearing sleeveless dresses. This does not mean that I approve of wearing those which have only strings or straps over the shoulder. Nor could I endorse the clumsy immodesty that shows transparent sleeves obviously added to appease false piety, but please hypocritical eyes.

I speak for myself and not those around you. If they and I agree, fine. If not, you need to respect their opinions.

If God is taken out of Good, nothing but a big (O) is left.

* * *

People may misunderstand us and the high advice we give: But there's no misunderstanding how we act and how we live.

* * *

Many follow the lime-light instead of the Lamb-light.

* * *

While the devil is pouting and whining—we can be shouting and shining!

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QUESTION:

We are having some problems in our home on this matter of short skirts. While I don't consider myself immodest, I would find it hard to keep my hemlines down to where my mother expects me to. How can I possibly hope to please my parents without looking like a weirdo at school and around my friends?

ANSWER:

This is quite a problem for a mere preacher to try to help settle! Perhaps I can be most consoling by recognizing that you certainly have a problem! It is entirely normal for you to not want to stand out from the crowd, but it is also probable that your mother shows the greater sense on this matter of the length of your skirts.

Since you asked the question, I'll not attempt to state much for the benefit of your mother. Suffice it to state that to young people conformity is of great value. It is more disgraceful for teens to be caught standing out in the crowd than for any other age group.

Also, I would hope that she recognizes that modesty is relative. What was modest ten years ago would reveal eccentricity now. Even the meaning

of the term modest suggests that we allow a certain amount of adjustment to contemporary fashions.

A few reminders may help you to both understand and cooperate with your mother when these disagreements come up.

First, keep in mind your tendency to over-evaluate conformity. You probably consider that to be different will mean that you will become unpopular and unwanted by your friends. You had better recognize that if those around you care so little for you, you can do very nicely without them. There are others that will like you for what you are. They will appreciate your ability to resist the careless habits of the "in" crowd.

Secondly, you will never be considered a lady until you can dress and behave like one. Little, immature girls haven't learned to keep themselves properly covered. As long as you re-

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flect no more maturing than they, regardless of your age or the fads, you will be looked upon as one who might be happier playing with dolls.

In this connection, I know of few things in life that look worse than seeing some young thing walking along seemingly oblivious to the exposure of her long-line girdle with every step. One wonders why she didn't have a look at herself before she left home instead of going out and giving people the impression that she has someone else's dress on!

There is an interesting axiom about ladies. It is not always that which is exposed that gains interest. I recognize that this is not the reason why you campaign for shorter skirts. Nonetheless, it suggests extra values you receive by wearing clothes that are a bit on the side of modesty.

Some girls around the high schools of the city in which I reside are modestly dressed. Their hemlines are at the knee, and they give up nary a bit in looking well-groomed and quite up-to-date.

IF I HAD PRAYED

Perhaps the day would not have seemed so long,

The skies would not have seemed so gray,

If on my knees in humble prayer

I had begun the day.

Perhaps the fight would not have seemed so hard

Prepared, I might have faced the fray

If I had been alone with Him,

Upon my knees, to pray.

Perhaps I might have cheered a broken heart,

Or helped a wand'rer on the way,

If I had asked to be a light

To some dark soul today.

I would remember just the pleasant things.

The hard words that I meant to say

I would forget, if I had prayed

When I began the day.

I think I could have met life's harder trials

With hopeful heart and cheerful smile

If I had spoken with my Lord

Just for a little while.

And, if I pray, I find that all goes well,

All care at His dear feet is laid;

My heart is glad—the load is light

Because I first have prayed.

—M. Joyce Rader

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QUESTION:

The year 1968 has created a new problem for me in that it is leap year. Our school had a dance to which the girls asked the boys. While I am hardly a Romeo, I get along with girls, some of whom asked me to this dance, and I had to turn them down in a nice way. Now these girls are not very friendly.

Several of the guys have asked me why I don't go to dances, and they encourage me to go. I would like to know what the church believes on this, and what the Bible has to say about dancing. I would also like to know why the ministers and the Church are so silent on this subject. Incidentally, I can't afford to attend a church school.

ANSWER:

I would guess that there are plenty of fellows around who would really like to have your problem! You are advantaged to be as well liked as you obviously are. This is easily detected from the statements in your question.

No doubt you can understand why the girls are less friendly. It is probably not because they like you less, but rather because your having to

turn them down embarrassed them. It is hard enough for a boy to be refused a date. For a girl it is nearly crushing, unless she happens to be so straightforward that she is used to tolerating refusals.

Should this situation come up again, why not offer an alternative date? In letting a girl know that you cannot attend a dance, there is no reason why you cannot suggest that you do something together that would not go against your religion.

The reason the Church opposes dancing is because it invites too much familiarity between the sexes. This is particularly true of the contact type of dancing. There is little value in two physically but not emotionally matured young people scootching along a floor to music with their cheeks and bodies pressed against each other. There is a considerable danger in it.

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The dances that are non-contact are usually spooky and kooky! I see people at zoos around monkey cages, laughing at these animals for going through gyrations and contortions that make more sense than what one sees on a lot of dance floors. Since you have been brought up to know better, I would seriously doubt that you would enjoy an evening spinning on your joints and stretching your ligaments.

The Bible has no passage in it that tells us not to dance. Neither has it any references telling us not to drive recklessly, or even to refrain from taking dope. However, there are many verses that call for us to adopt a discipline that will keep us far from these dangerous and senseless actions. The many verses teaching us to be

clean, kind, gentle and Christlike will cause us to avoid participating in actions that appear to be barren of intellect.

I suppose that whichever ministers are quiet on this subject, fail to speak out because they see no apparent need to do so. They may consider that their young people are not tempted to dance. I am sure that any young person wanting information on this subject would find abundant and willing help from his pastor. Perhaps we are not aware of the scope of this problem. Being made aware, you would undoubtedly hear more on the subject.

I wouldn't worry about losing many friends on this matter. Just because they do not understand you does not mean they will cease to like you.

"YOUTH" YOU CAN LIVE

(Continued from page 9)

... serving Him sincerely. True Christianity is enjoyable. IT OFFERS YOU THRILLS—the thrill of living for God, of having security and hope. The world is full of good, wholesome activities. You do not have to look to the "gutter of sin" to have a real thrill in life.

Build your life for the future. The thrills of this world do not compare with what our "hope" offers us. God promises us that some day we can walk by the rivers of the water of life, stand beside the throne of God; talk with Him face to face; and have immortal bodies that will not

suffer pain and death.

How about a trip to the Holy City? It will lie "four square"—built of all manner of PRECIOUS STONES—STREETS OF GOLD!!! You can be there—walk there—live there... THRILLING!!!

"... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit" (1 Cor. 2:9, 10).

YOUTH—YOU CAN LIVE

This is the good news, sent from God. Build your life upon Jesus Christ. Live today for what God promises tomorrow.

Tell Me, Please

QUESTION:

What is wrong with "ratting" my hair? Everyone does it, and I like to keep up with the styles.

ANSWER:

I don't see anything wrong with the practice of "ratting" hair. It is the result of some of it that looks a bit ridiculous. There is plenty of objection to hairdos that look like they barely survived a hurricane. On the other hand, ratted hair when smoothed looks plenty good to me.

Anything that tends to call attention to its extremely "wild" nature is in questionable taste, without religious consideration. Modesty relies on good taste.

There is nothing wrong with keeping up with styles, as long as the styles you choose to keep up with are decent. It is a tragedy to see so many pretty faces spoiled by outlandish hair styles.

Incidentally, not "everyone does it." I don't.

QUESTION:

What do you suggest for after-date activities? Often it is too early to take a date home right after church, a ball game, or some other activity. I

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doubt that you would approve of parking.

ANSWER:

You present a real appropriate question. I know that this matter of having something to do after a date, or following a service or performance can be real perplexing to young people.

A good stand-by activity is to get something to eat, and to take plenty of time visiting and munching. The relaxation this offers along with the chance to get better acquainted and to talk over the evening's events can be most enjoyable. It is during moments of small-talk and just passing time that young people can really get a good measure of each other's personalities and worth.

I'll stick my neck out just a little and suggest that I see no danger in

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a couple spending time in a parked car. What matters is where it is parked and what you have in mind when stopping.

Conversation carried on in a car in front of one of your homes before saying good night would hardly be objectionable, as long as it does not turn into a lot of petting, or as long as it does not get so loud that it disturbs others.

For any young people to park repeatedly in isolated areas for purposes

of hugging, kissing and more can only lead to either frustration or worse. In this respect a car is a threat and is regarded as such by any wise youth. Keep your head and preserve your happiness!

There are no doubt other activities to fill in before going home at night that can be relaxing and yet not invite too much intimacy. Remember always to let your relationships enjoy dignity. They will be happier and last longer.

I Can't Afford It

In my work as a regular Army chaplain, I am confronted with many questions. One which is often asked is, "Why don't you drink?" My beliefs concerning alcoholic beverages go beyond moderation, or even temperance in the popular sense of that word. I am a non-user and as such I do not feel that I am an unusually queer individual who is out of step with the world. I find that there are many others who share this position with me. By not drinking, I do not feel that I am missing out on something desirable. In fact, from my conversations with many people who do imbibe, I find that the majority of them wish that they didn't.

Why then, do I refrain from drinking? The answer is simply this: I can't afford to drink!

FINANCIALLY. I try to budget my income wisely. Maintaining a family of five, supporting my church, and other charities, providing adequate insurance, and continuing a sensible savings program call for discriminating judgment. To add an allowance for liquor would cause some other portion of my budget to suffer. It may be true that Americans spend some 10 billion dollars a year on alcoholic beverages; but as for me, I can't afford to drink.

MORALLY. When I see the disgusting results that drinking brings, I am convinced that from every viewpoint it is wrong. I expect my children to grow up to be decent-living adults. The only way to bring them up in the way they should go, is to travel that way myself. When I

No Higher Calling

by Ray L. Straub

YOUNG MAN, it is your Christian duty to consider your responsibility in the enormous problem that is presented in this appeal. You can choose to ignore your obligation for the present, but this will not rid you of it. It is your burden, and it clings to you. Be responsible and consider it. In so doing, you may find that your life can take on a new and meaningful purpose.

Our church finds itself in desperate need of more productive ministers. Members of every age realize this, but few can even nearly imagine how intensely urgent this need is!

It is not necessary to go to foreign lands to feel the demands for men called to God's service. From one area a concerned member writes, "We feel that we should make inquiry into all possibilities (of available ministers), and perhaps sooner or later we'll find someone who is able to come."

A letter from another state reads, "... Some are discouraged here because we have no minister, and one lady told me Sabbath she thought they would attend some place where they could hear a sermon."

Other groups are requesting full-time pastors, but where is the available qualified worker?

The above-mentioned represent but a portion of the appeals that are addressed to district administration across the country. Another church feels that in the literal decades that their group has been organized, they have *never* enjoyed the leadership of a fully experienced pastor. These pleas pose a pressing problem, and it is one

that directs itself squarely at the young men of the church!

Why do you not accept the high call to the ministry, young brother? Is it because you "haven't been called"?

Are you within calling distance? When a capable youth accepts the generous gift of God and finds salvation only to turn his back when others cry for mercy, he is hardly close enough to God to hear a call of any kind. Come. Look at this imploring need carefully, and then listen for God's call.

Does it seem reasonable that God would pay the price of His Son's life for the sins of men, send His Holy Spirit to convict them of their awful sins, and then fail to be interested in struggling souls desperate for help? Can this be the way an all-wise Being would put into effect a plan of salvation that existed before the world was?

It is through qualified workers that God carries on His expanding Cause. Where are these workers found? From the Church's own resources—her young men! That is why this is your convicting responsibility—this call to do God's Work.

When one feels led to enter the ministry he is called into a career that is dignified, demanding and adventure-some. It constantly demands that a person be at his best, and it presents rewards in similar measure. No time in the life of any individual can be more meaningful, exciting, colorful and absorbing than that of a young minister who is experiencing success in his first church assignment. The fellowship of heaven and earth is sweet, life is radiantly optimistic, and swelling faith brings manifold reassurances and rewards. The young man has found his living God, and His God has found obedience in the servant. An eternal relationship is established and the senses are alive.

Many a young man feels himself giving a certain consideration (yearning) to the possibility of his having part in the ministry. Further developments in the exploration of this possibility become thwarted, however, when the youth considers his lack of talent to sermonize.

Preaching is not easy. That is why there are very few *good* sermons preached. In view of the many ministers who address audiences at least once each week, it is quite surprising that there are relatively few who can be considered good public speakers. It may be difficult for preachers to admit, but it is obvious that it takes relatively little training and practice to master quite readily the average preacher's ability to deliver a sermon. No sir, young man, you can't use the "slow tongue" excuse to ignore your responsibility to answer! Anyone, whether in public speaking or not, can quickly learn to give sermons that are as good as the common run today.

When you decide to become a minister and prepare for it, give con-

scientious heed to your training in speaking before a group. Aim to be a skilled preacher. Do not settle for a mediocre development of your abilities. Give God your devotion, and make your preaching the best performance you possibly can.

It appears to be the widespread conception that when one is called into the work of preaching the Gospel, that God selects on the basis of glibness. According to some, the fellow that has much to say should make a good preacher.

God calls hearts; not tongues. If you have a compassion for the lost, or for the sheep needing a shepherd, God can use you. If you would enjoy sharing Scriptural truths, ministering to the sick, reading and praying with the elderly, giving guidance to youth, and sharing in the happy growth of a congregation, consider the ministry.

If, on the other hand, you find strong appeal in speaking to audiences to demonstrate your eloquence, or if you would appreciate opportunities to reprove people for what you consider to be an error in judgment, then consider politics or law. Some professions that would need a skilled tongue but did not insist upon a compassionate heart would give the scolding orator more rewards. God calls hearts; not tongues. Isaiah's call confirms this truth (Isaiah 6:5-8).

There is no higher calling that tugs at the hearts of young men than the call to service in the Lord's vineyard. Several proof arguments can be listed.

The high call of the ministry can be noted in its challenge. There is no profession that is similarly challenged, even though there are others whose responsibilities are momentous. The

duty to feed souls in an effort to strengthen the spiritual man; the attempt to persuade one who has convinced himself that sin is advantageous, to accept Christ; the need to explain to a person in pain that the grace of God is sufficient; and the desire to assure those in bereavement that He Who takes and gives is a God of the living, are all some of the mountain of challenges that demand a man of God.

In other vocations, responsibilities are met by some of the profession without reference to Divine Aid, and relative success is realized. No minister, however, can find a beginning in pursuance of his duties without the direct aid and guidance of the Holy Spirit.

Further proof is noted in the intense and disparaging scandal surrounding a minister's indiscretion. When one enters a field of activity that obligates itself to offer the most shining example of honor and moral discernment, attempting to lead others through his demonstration of the spirit-filled life (1 Timothy 4:12), he has a high calling. There are others in professional life who risk loss of status through poor judgment, but none can lose more profoundly than the erring clergyman.

As laymen we do our best to live according to the Father's will as He gives understanding. Nonetheless, a pursuit of the religious ministry will noticeably sharpen behavior to comply with the high calling that one has chosen to obey.

The high calling of the ministry is further attested to by its dealings with eternal values. Is it reasonable that God would choose just anyone to direct and lead in matters that affect eternal judgments? It is difficult to

realize fully the importance of the minister's duties; the need for the Holy Spirit in the life and leadership of a pastor. When the voice of God's man leaves the mouth, it does not float into that hour's oblivion, but it likely causes a ring that spirals toward the unknown distances of eternity.

The high calling to Christ's full-time service is noted in the absolute need of the individual so involved to get along peaceably with his brethren of the profession as well as the members of his parish. In getting along, he becomes a productive member of a team, finding means to add to the value of the fellowship. He contributes, understands, exercises patience, and is loyal. He knows that without the fellowship and help of his fellow-ministers he is of no real value.

If one has, or develops the disheartening difficulty of not being able to get along well with others of his colleagues, particularly in his own denomination, he unhappily finds his days of useful service are numbered. It is the nature of the ministry that it cannot tolerate those who are unable to accept teamwork in doing the Lord's work. God wants no schism in the body, and the body tends to repel a member that works against it, either by indifference or deliberate aggravation. Good personal relations are characteristic of a good minister.

As we consider our individual part in responding to the call of the ministry, we need also to give heed to the vital needs of the profession itself. Because the profession is affected by each entrant, it becomes important for any ministerial aspirant to consider carefully what his influence will do to the dignity of the calling.

Even though one yearns to prac-

tice the healing arts, he does not attempt any activity so important, complicated, and involving the welfare of others without spending ample time learning and preparing himself for his profession. Similarly, one who feels a keen desire to teach does not simply request a classroom of students without regard to his own qualifications. It is important that children be taught properly, so one does not begin a teaching career without proper training in that field.

Even though the need for ministers is urgent, one who is unprepared cannot help to meet the need. The problem remains, perhaps intensified by disappointment on the part of the pretending leader and those he may injure spiritually because of his lack of proper development. As in every vocation, the more complicated life becomes, the more complex the responsibilities of a clergyman become. Remember, too, that God calls hearts. Valuable skills acquired in training can be effective only as they are moved to use by a compassionate desire to render mercy and teach eternal principles.

Finally, ministerial aspirants ought to recognize the bewildering, but stern fact that his vocation, also, finds it impossible to comfortably tolerate failures (John 15:2). It is as difficult to be a fruitful member of the clergy as it is to succeed in any other profession, if not more so. God only can give success, and it is sorely needed. He gives such blessings to those who work for them; who prove themselves, and who depend upon the Good Shepherd for fruitful directions.

Failures in the ministry undignify the profession and confuse the laity who cry for ministerial help. Let us look to God, brother. The call to the

ministry is the highest, and we need God's help to meet its exacting demands!

—Reprint from July '62 AIM

INDEPENDENCE AND DEPENDENCE

(Continued from page 5)

serve Him or not, but may expect to receive our reward accordingly; (2) We must depend on Him for every blessing of life, even life itself and the very opportunities we have to better ourselves come from Him; (3) Every person has the independent right to make his own decisions, regardless of the wishes or influences of other people; (4) We do have an obligation to work with other people to both help them and to act as a united force to teach the way of salvation; and (5) Other people are dependent on us and we are dependent on other people as we walk together on the road that leads to the Kingdom of God.

"Oh yes," said the Indian, "I know what my conscience is. It is a little three-cornered thing in here," he laid his hand on his heart, "that stands still when I am good; but when I am bad it turns around, and the corners hurt very much. But if I keep on doing wrong, by-and-by the corners wear off and it doesn't hurt any more."

—J. Ellis

* * *

It does not take great men to do great things: it only takes consecrated men.

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QUESTION:

What is the accepted policy or feeling of the Church of God toward the women cutting their hair? If it is cut, should the women then wear hats, scarfs, or veils when inside the church? Some of the younger people (women) are cutting their hair, but there is sentiment among the older folk that all of the ladies should have long hair. After studying 1 Corinthians 11:5-16, I have come to the conclusion that this matter of hair covering was a custom of that time and not necessarily a command of the Church. Please comment.

ANSWER:

Ouch! You've just sent me into the thistle patch! Had you sent your name and address, I would have answered by personal letter. Since you did not, this is the only way I have of communicating with you.

I know of no accepted policy of our church concerning the question of whether or not the ladies should cut their hair or wear a covering to church services. The feelings on these matters are as varied as you could imagine. You asked me, and so I shall express my opinion. This is a subject that deserves much writing space. I

don't have it so I must list some points briefly.

1. You are correct in your conclusion that this was a custom. The word "ordinance" in 1 Corinthians 11:1 is the same as that from which the word "tradition" was translated which is found in Matthew 15:2. The tradition in this latter text was ignored by the disciples who were excused by Jesus. We cannot conclude from this that the custom mentioned in 1 Corinthians 11 should have been viewed with the same attitude that the tradition was in Matthew 15. It does, however, suggest a similar source and a possibility that the "ordinance" of wearing a covering could also be dated.

2. The "ordinance" or custom was a sign of authority. The woman wearing a covering demonstrated her subjection to her husband's authority. *There was no other meaning involved in this custom.* There is no Scriptural basis whatever for the sentiment that the wearing of a covering is a sign of respect to God. Hence, the question. Was Paul more interested in the fact that the women should show authority to their husband, or was he singularly insistent on the practice of wearing a covering? Obviously, Paul

was urging that the women give testimony of their subjection to their husband's authority. In those days a covering gave such indication. Now it does not. At present the sight of a covering on a woman's head is proof to none that she is in subjection to her husband. Hence, the custom no longer has value.

3. There is no mention of the word "church" in 1 Corinthians 11. Those following the custom must have their heads, or wives' heads covered during *each* prayer or Biblical explanation; that is, where she participates. If she does not pray or prophesy, the custom is not binding (Verse 5).

4. There is no mention in this chapter that either God, the Bible, or even Paul are asserting by ordinance that a woman should abstain from cutting her hair. He says that *Nature* teaches that "... if a woman have long hair it is a glory to *her*" (1 Corinthians 11:15). In other words, a woman naturally looks more glorious with long hair. The passage says no more than that.

5. Hair that has been cut is not necessarily short. The tendency to consider cut hair and short hair synonymous is misleading. Nowadays, I see hair on men that has been cut, but it is not short.

I agree that all women should have long hair, but I do not interpret this to mean that their hair must flow down their backs. Nor does this mean that I would oppose a woman's cutting her hair. When hair becomes too long to keep neat without excessive fussing, a shorter style can be pleasing. Further, I do not consider that long hair wrapped up into a ball on top of the head gives the illusion of glory to a woman. I don't mind it at all, nor do I wish to criticize it. It does

undercut any contention that a woman *must* wear her hair as lengthy as it can get.

As I mentioned previously, there are other viewpoints on this subject. Listen to others who may disagree. Please do not use the answer in this column to oppose the teaching of your pastor or other ministers who happen to be in your area. The opinions I have given here are sincere, but they are personal. The opinions of those around you are more important to you.

QUESTION:

The other day I was asked by this friend of mine to go to a party with other young people of my age. I didn't know too many of them. We weren't there long until some of the fellows got out some beer. Both the fellows and the girls drank some, and I was offered some, too. What should a person do in a case like that? Is drinking a little beer all that bad?

ANSWER:

The Chinese proverb says, "A long journey begins with the first step." The first step may not be so bad, but it is what you experience down the road that may undo you as it does and has many others.

Stay away from beer. Stay away from others who think that fun includes drinking it. Tell your friend that the next time he wishes to attend one of those parties that you would appreciate his asking someone else. The principles you uphold are much better than the can of beer that will wash them away if you let it.

Hope for the best; get ready for the worst; take cheerfully what God chooses to send.

Tell Me, Please

Youth Questions

answered by

Ray L. Straub



can become a man. Assume the responsibility for the bills that will be incurred in doctor and hospital care. Straighten out your moral values, and perhaps during the time your girl friend becomes of age you can prove to someone that you are worthy of being considered a part of the future of your girlfriend and offspring. It's incredibly arrogant of you to think you have more coming than that.

QUESTION:

My boyfriend will be going into the service in a few months. It is more than likely that he will be sent off somewhere, probably to Viet Nam. We hadn't planned to get married too soon, but he is suggesting that we get married before he leaves. I don't think I would mind, but our parents don't think much of it. What do you think?

ANSWER:

Assuming that your boyfriend is being drafted, I would conclude that you are both relatively young. There is never any need to be in too much of a hurry to get married. The rest of your lives will probably provide enough time for you to be together.

There is plenty of good reason to

have reservations about these marriages that take place just before partners must leave for an extended time. I ask myself, "Why do they marry when they know they can't be together?"

There are answers, of course, and they may help you to come to a decision. One suggestion is that it ties you to each other. It does, but that presents a poor reason for marriage. If you are going to be apart, anyway, there is better logic against tying each other up by marriage.

A sound reason is that you will have at least a little time together

being married. This is true. Where this desire is strong enough to justify marriage before leaving, and the waiting period while separated is not unduly severe in its testing, it might be justifiable. On the other hand, you had decided to wait, anyway; the little time you have together may seem like little reward for the sacrifice that will be demanded of you by being married but not actually having a husband.

Consider waiting. Get married when doing so means that you and your husband can live together as a marriage is designed to do for you.

LETTER FROM A TEENAGER

It is encouraging to note the sincerity of this letter from a 13-year-old youth, which was received by the publishing house. We are happy to share it with our readers:

Dear Sir (or Madam),

I received three free samples of your wonderful Bible Tract booklets. I enjoyed them very much so I decided I would send off for some more—they were so interesting. I am also sending you a donation and I hope it will help you out a little.

I am 13 years old and my ambition is to be a missionary.

The books I would like to have are as follows:

1. The 1,000 Year Reign with Christ
2. The Punishment of the Wicked
3. Two Appointments You Must Meet
4. The Signs of Our Times
5. The Devil's Scrapbook

Thanks for your cooperation. May the grace of our Father be with you always.

Sincerely yours,
Sabrina Evans

cal therapy would help him so he was taken to another hospital, many miles from his home.

Several months were spent there, trying to get feeling back into his arms and legs. The day finally came when Richard could actually move his fingers and toes. Richard regained some use of his arms and legs, but not enough to completely care for himself. At last Richard was sent home. There was nothing more that could be done for him.

Richard's family tried to care for him the best they could. Finally, though, it was necessary to put him in a nursing home so that he could receive the care he needed. Richard had been there the last two years.

* * *

"So that's my story, Pastor Roberts," Richard continued. "What does the future hold for me? No one knows. Unless God intervenes, I will be doing little more than thinking. There isn't much I can do with my hands. I can't walk. Unless someone pushes my wheelchair out onto the lawn in front of the nursing home, I can't enjoy the birds, trees, flowers and the many other wonderful things of God's creation—so many things that I had always taken for granted.

"As I mentioned, Pastor Roberts, I have lots of time for thinking. One thought that seems uppermost in my mind is the importance of choosing one's companions wisely. I can look back now and see how important it is. I wish there were some way I could tell Christian young

people how important this is—in more ways than one. —Trouble is, Pastor Roberts, I suppose most young people are just like I was. They won't be impressed by just being told. I dread to think of others having an experience like mine.

"Of course, we shouldn't 'snub' those who live in sin. We would never win anyone to Christ if we did. But there is no excuse for us to do the things they do."

My son, if sinners entice thee, consent thou not (Proverbs 1:10).

And if any man obey not our word by this epistle, note that man, and have no company with him . . . Yet count him not as an enemy, but admonish him as a brother (2 Thessalonians 3:14, 15).

The first virtue of all really great men is that they are sincere. They eradicate hypocrisy from their hearts. They bravely unveil their weaknesses, their doubts, their defects. They are courageous. They boldly ride a-tilt against prejudices. No civil, moral, nor immoral power overawes them. They love their fellowmen profoundly. They are generous. They allow their hearts to expand. They have compassion for all forms of suffering. Pity is the very foundation-stone of genius.

—Anatole France, French novelist (1844-1924).

* * *

When you have a fight with your conscience, and get licked, you win.—Nuggets.

Love

By Nathan Straub

"...as I have loved you,..." (John 13:34). What is love? Love is defined by one dictionary as: "a strong liking for or attachment to someone."

Most times people love those who in return love them, but the Bible says this is not so great. Anyone does that. A great love is one where the beloved is not loving or returning given love.

Some say that unrequited love is not love, yet Jesus loved with unrequited love. It is difficult to love those who are not lovely, but it is Christian and right.

Moses is today a greatly respected figure of history, but during his own time he was not loved and respected. He was a great leader, but was often very unpopular with his followers. It is recorded that some were ready to stone Moses. He was rejected of the very people he was sent to serve and guide to freedom in their own land.

The people had done a serious thing when they rejected Moses, the chosen leader of God. They had, in fact, then rejected God, the Sender of the leader, Moses.

The heart of that people was continually set on making mischief, and yet Moses loved these people who had rejected him.

When the people of Israel worshiped the golden calf and shamed themselves, Moses was angry against them. He made the people drink water that had in it the ground-up golden calf, then he sent the Levites through the group to slay the guilty.

Then we find Moses, the rejected one, pleading for the forgiveness of his followers. Moses in effect said that if they could not have life, then he could not enjoy his. Moses showed a great love to his people, even though the people many times stood against him.

**"... What
manner
of
love
the
Father
hath
bestowed
upon
us ..."**

(1 John 3:1).

"... as I have loved you. . . ." Christ is our example. The world was, by and large, hostile toward Jesus. He was rejected by His own people. At one time they sought to drive Him off a cliff to kill Him. Then we find the populace shouting, "Crucify Him, Crucify Him."

Jesus did not have to die. He could have called on more than twelve thousand angels to save Him. But He

did not. Only He could provide salvation for mankind. Though the crowd shouted, "Crucify Him," He was willing to die so that they could live. This is a great love.

It is easy to love our friends (Matthew 5:46), but we need also to love those who are in need of salvation. We need to love and be concerned about everyone.

Gratitude



by Carrie G. Lakin

I have an ugly old tom cat named Thomas B. Catt. He's an orange tabby better known as a tiger cat. As cats go, he has little to recommend him. He doesn't keep mice chased away from my home because it is so terribly hot here—110-120 degrees—that mice, rats, and flies are a rarity. What few mice or insects there might be are kept under control by an exterminator, a man who comes by once per month to keep the apartments free from pests.

The scarcity of mice and birds for my cat to live upon has made him utterly dependent upon me for his food. As a result, Thomas B. is probably one of the world's laziest cats. When he is not being fed or petted, he spends most of his time sprawled upon the top of some car parked in the shade, or between the fender of a car and the tire as protection from the heat, or else asleep, curled into a bright orange ball upon my rug.

Thomas' greatest redeeming feature is his character. He is a gentleman who sheathes his claws and refuses to scratch or bite small children when they, not knowing any better, get a stranglehold around his middle causing his stomach to hurt. He seems to know that toddlers are too young to know how much they hurt him by squeezing him too tightly, or by pulling his hair, or tail.

The best part of Thomas' character is his gratefulness. He knows he is dependent upon me for his food and he lets me know that he knows this by his gratitude.

Never will Thomas eat the food I put before him, however hungry he may be, without first coming over to purr or rub against my legs. It may have been several hours since he has eaten, but although his food dish is on one side of the room and I on the other, Thomas B. Catt will smell the food but will not take the smallest bite before he has come across the room to thank me. When I acknowledge his "thanks" by saying something like, "Nice kitty! I know you are thankful," he will return to his dish and clean up every crumb.

We are dependent upon God for the very breath of air we breathe, yet how many of us

are as grateful as Thomas? Do we take our food, our clothing, our nice homes, and wonderful parents for granted, or do we really appreciate these blessings from God? If we do appreciate them, let us be like Thomas B. Catt. Let us take time to tell God so.

HIDDEN HAPPINESS

One day when I was 11 years old, I came home weeping because I had been given a small part in the background of a children's program at the church while my playmate was assigned the leading role. Quietly my mother took out her watch and put it in my hand.

"What do you see?" she asked.

"A gold case, a face and hands," I replied.

Then she opened the back of the case and repeated her question. I could see tiny wheels and screws.

"This watch would be no use at all," Mother said, "without every part—even those you cannot see."

Her little lesson has made me happier all through life. I have realized how essential are the small duties which everyone must perform, without applause from others.—Mrs. Floyd Crook

In Christ shall true hearts everywhere
Their high communion find—
His service is the golden cord
Close-binding all mankind.
Join hands, then, brothers of the faith,
Whate'er your race may be!
Who serves my Father as a son
Is surely kin to me!

Youth Needs Truth

by Ray L. Straub

WHEN YOU think you're open minded, make sure you're not just empty headed!" This word of caution spoken by a teacher some time ago deserves careful attention nowadays when open-mindedness is revered as a crowning virtue. There is, at times, a striking similarity between what one considers to be an open mind, and an empty head.

While the curious person is the one who learns, it must never be forgotten that curiosity need not be naive, if it is to serve us. If open-mindedness means that we must expose our thinking to every kind of teaching that the human imagination can devise, we must similarly require the man of keen taste in foods to eat everything from caviar to garbage, and we must require the wine tester to subject his delicate taste buds to drenchings of pickle juice. It is absurd to suggest that the person who is willing to learn must give ear to and waste his time on every idea that approaches him.

A youth in his teens and early

twenties is facing the challenging time of life when he disciplines his mind. He learns quickly to sift ideas, instantaneously judge them superficially for merit, and retain those teachings that appear to be worthy. Sadly, this ability to discipline the wit is not achieved by some until later adulthood, while others never develop the ability to think logically, make accurate snap-decisions, and give wise analysis to ideas that deserve pondering.

Tragically, many people in this age of gadgetry have become such slothful containers of unworthy opinion, that wholesome thinking is quickly and radically besmirched, if it is accepted at all.

So, the youth's responsibility to be kind to his mind, is an absorbing one. The longer this job is put off, the more difficult it is to use the power of the human brain to God's advantage as well as to the individual's.

Let's think together about ourselves and our church. What do you suppose is the strongest point (virtue) of the Church of God (Seventh Day), causing her

to stand out amongst all other denominations? This is a rather difficult thought to wrestle with, but there are few questions that are more worthy of an answer.

Let's analyze. Can it be our size? No. Certainly not! This is easy to answer without much thought, since we are quite aware that we are one of the smaller religious denominations.

Perhaps it might be our rapid growth? How we wish it were! Our music? We have some that is excellent, but it takes little time to hear the better music on a much larger scale in other church groups.

Is it our standards? We do preach about them a lot, and there are serious attempts made to hold the standards "high" (conservative, actually). Perhaps we can note some accomplishment in this area in our church, but we would have to admit that some groups have been far more conservative than we are, not allowing their men to wear neckties, nor even to drive new automobiles. Some do not allow their men to shave, or their ladies to appear in public with their heads or elbows uncovered. This kind of conservatism surpasses ours, and so the matter of standards leaves us without sufficient distinction to justify our existence.

Let's consider the matter of doctrine. Could it be that our doctrines distinguish us from all other churches, giving us a good reason for existing and working as a separate church body? Can we think of any other

church denomination that believes just like we do? There are some who almost agree with us, but they worship on the first day of the week. This is quite a difference, because for us to worship on Sunday would compromise our consciences too much. Others believe almost exactly like we do except they prefer to work as an independent local group. Well, this again is quite a sizeable difference, because it is a cardinal doctrine of our church that Scriptural precedence indicates a need to be organized in order to carry on a more effective service for our Master. A doctrinal point which bars cooperation in a solidly unified effort is as major as any other.

Apparently, it is doctrine that gives our church its peculiarity to all other churches. While there may be other points where our church makes distinctive claim, these are disputed and more difficult to assign significant value to. The matter of doctrine is quite obvious and difficult to argue much about. Others may not agree with all the teachings and take issue with them, but they will not find it difficult to admit that they are quite different and unique.

Our church relies upon the strengthening of her youth for her own strengthening. She has experienced new and rare blessings in the recent past such as substantial growth in membership and stature. Perhaps the most significant contributing factor to these blessings is that

the Church has, through God's ever-loving mercy, captured the interest and enthusiasm of a greater share of her youth. God be praised!

It is vital for youth to know that strength is not only found in what is felt, but more lastingly in what is learned and known. Emotions are fickle, knowledge is reassuring. Feelings cause delightful spurts of growth, but learning makes progress meaningful. Emotions explore through the wilderness for fountains of blessings, knowledge paves the roads that retain access to them. A driver can, with great emotion, run an automobile through rugged and smooth terrain at fluctuating speeds, but a taught and trained mechanic must keep the machine in condition to prevent the traveling experience from being short-lived.

It is ever so commendable to love the Church, but one cannot love something long which he knows nothing about. The more one ponders a Divine truth, the more Divine his thinking becomes. While the exhilarated emotion accelerates, the smooth-running, transformed, analytic mind will eventually provide the power to pull the load to Beulah Land.

Young people of our church must know the doctrines. The church needs to recognize anew her burden to teach them. Proper emphasis on the knowledge of doctrines is necessary for us to justify our existence as an organization, and such recognition

is needed in order to show the world Whom it is we serve. Lack of concern for indoctrination reflects disinterest in the answer that we must give to the Founder of our church.

If one has an open mind, let him open this valuable instrument to the study of the doctrines of his own church first. Our teachings have every qualification to merit this prime consideration. They have Scripture as their only basis, untainted by special "revelations." They have withstood the onslaught of innumerable heresies that seek to divide and disect the Church. They stand open to logical amendment through cooperative and collective efforts of the Ministerial Council; and yet, in context, no significant change has resulted in several years. Men have stood by these doctrines, offering them for analysis for years, and they have stood boldly and enduringly against the attacks of the ages of hell. No other code of beliefs is more worthy of concentrated study.

Once these doctrines have been learned, it is the responsibility of a member of a free society to be open minded. This does not mean, however, that the mind just be emptied again. There is another matter that should not be forgotten. In study, the Bible stands as the final authority on matters of doctrine. Any teaching that cannot be harmonized with other Scripture on any given subject must be rejected or revised, since the Word's own claim is

... It can only be testified by this writer that the learning of the accurate and invaluable teachings of the Church... causes one to love and respect the Church and her Christ!

that *all* Scripture is given by Inspiration.

Paul's admonition to Timothy must here be noted. "Till I come, give attendance... to doctrine. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. Let... servants... count their own masters worthy of all honour, that the name of God and His doctrine be not blasphemed. If any man teach otherwise, and consent not to do wholesome words, even the words of our Lord Jesus Christ and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself" (1 Timothy 4:13, 16; 6:1, 3-5). These are but a fraction of the several verses in both letters from Paul to Timothy wherein he exhorts to rely strongly upon doctrinal accuracy.

It is the Divinely commissioned work of the Church to safeguard Truth. Paul calls the Church the Pillar and Ground of the Truth (1 Timothy 3:15). Various officers and talents of the members are placed by God

into the Church for the purpose of fostering unity and knowledge, and "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Ephesians 4:14). If one is to be of valuable aid to the Church, he must know how to assume his responsibility in safeguarding her truths.

It must be frankly admitted that a weaker program of the Church today is the indoctrination of her youth. The writer entered the ministry of our beloved Church with insufficient knowledge of the precious truths he was commissioned to teach. The struggle for survival demanded that some rapid learning begin, and it can only be testified by this writer that the learning of the accurate and invaluable teachings of the Church has barely begun. How this learning causes one to love and respect the Church and her Christ!

Can you remember how wonderful and peacefully cleansing it felt to become acquainted with Christ as your Saviour? Another such experience awaits you. When you energetically begin your study of the peculiar and everlastingly true teachings of

(Continued on page 32)

its practical application in our everyday lives, we will have a better hold on life. We will feel secure, realizing that when we love God we are indeed wrapped in an envelope of His love. And we love Him because He first loved us.

—Glen Berry in Youth's Living Ideals

YOUTH NEEDS TRUTH

(Continued from page 17)

Scripture, you will re-discover the Word made flesh, Whom we behold as the glory of the only begotten of the Father, full of grace and truth!

—Reprinted from April '63 *Aim*



School Notes

ABOUT MIDWEST BIBLE COLLEGE

One of the highlights this past month at Midwest Bible College was a trip to Boicourt, Kansas, a small town 160 miles southwest of Stanberry. This has become a traditional journey made annually by a varying group of students and faculty members to encourage the church members there. It is always a joy to fellowship with the people of Boicourt and join with them in the blessings of the Lord.

Five carloads pulled out of Stanberry early Sabbath morning to provide the church at Boicourt with both a morning and an afternoon service. Elder S. J. Kauer (Director of M.B.C.) delivered the message in the morning, and Elder Dale Lawson (Instructor at M.B.C.) provided the

food for thought in the afternoon meeting. A hearty meal of natural food, supplied by the local church, was enjoyed between the two services. During both meetings the students took part with songs and testimonies to the glory of God. It is the desire of the leadership of the college to give the students much practical experience in promoting the gospel of Jesus Christ.

By way of providing experience and also filling a need, Richard Trigg (a senior at M.B.C.) and family were sent to St. Louis for two weeks to replace the pastor, Elder John Kiesz, during his temporary absence. He reported enjoying the trip and experience very much.

Many M.B.C. students took part in the weekend F.Y.C. (Faithful Youth Challengers) spiritual retreat held at

a scout camp south of Albany, Missouri, November 1-3. Such retreats give all who participate in them a real opportunity to gain a closer walk with God. No distractions of ordinary life were there to turn one's attention from spiritual things. Even the rain did not hamper the blessings received; rather, it gave the participants a chance to prove that they weren't fair-weather Christians.

The students and faculty of Midwest Bible College wish to extend their sympathy to the family and friends of the late Elder Ivan Harlan. He conducted a wonderful series of spirit-filled messages as guest speaker for our revival services November 3-9, and those who attended received much food for thought as well as a spiritual uplift.

After having completed nine-week's

tests, the students were dismissed from classes while the ministers left to attend the Ministerial Council in Monterrey, Mexico. Three students, Lael Tikili, Ronald Sanders, and Victor Burford, were asked by the pastor, Elder John Kiesz, to take charge of services and visitations in St. Louis, Missouri, during Elder Kiesz's stay in Mexico.

One of the students who went to St. Louis, Victor Burford, had only arrived in Stanberry on Sunday night, November 10th, from Jamaica, West Indies. He plans to become a minister and we at the college wish him a successful stay here in the United States.

Please remember us in your prayers as school continues, that we may gain greater visions of service for the Lord.

—Ron Sanders

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