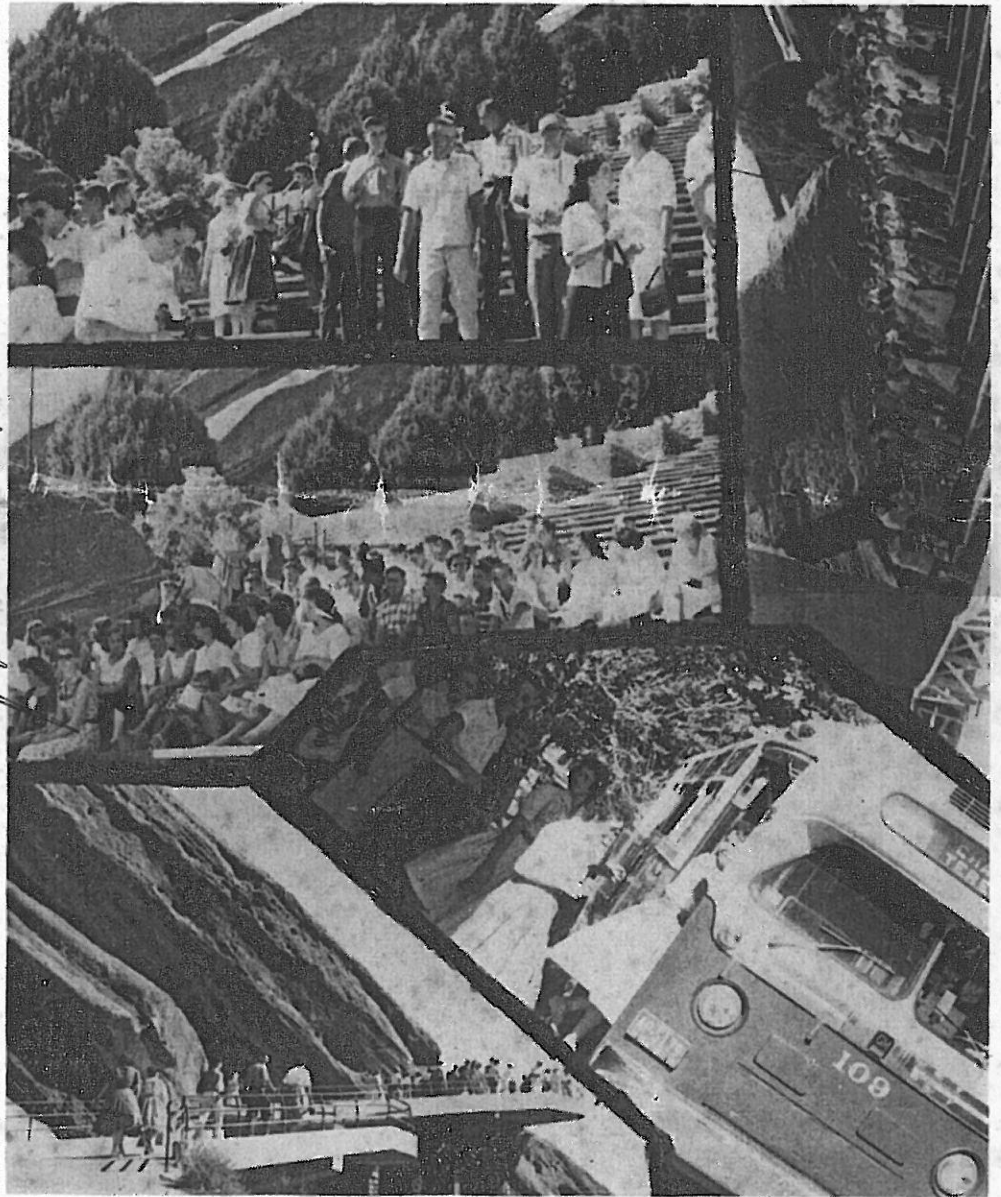


October, 1959

Aim

The magazine for young people

*It's worth the wait
Get out of Aim now*



He conquers who endures

—Persius.

Aim The magazine for young people

Dedicated to the promotion of higher ideals and more challenging spiritual goals among the young people of the Church of God. Published under the direction of the Young People's Department of the General Conference, *AIM* is the successor to *The Christian Youth Herald and Gospel Call*. Subscription rate, 12 issues (monthly) \$2.00 per year in the United States, and Canada. Foreign, \$2.30. Clubs of 6 or more, \$1.50 (U. S. and Canada only).

Volume XXIV, Number 18

Donna D. Faubion, Editor

The best remedy for our discontent is to count our mercies. By the time we have reckoned up a part of these, we shall be on our knees praising the Lord for His great mercy and love.

—*The Quiver*.

For Pleasure and Inspiration in October, 1959

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COVER PICTURE—Young people's devotional at Red Rock Amphitheater, Denver, Colorado, during General Conference Camp Meeting, 1959

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Tolerant—or Indifferent?

NATHAN STRAUB

In the western nations of the world, we are blessed with the great blessing of religious liberty—tolerance of all beliefs, or freedom of conscience toward one's Sovereign. We are very grateful for this blessing, especially those of us who have rather different (from those of the popular religious world) beliefs. In recent years no one has called the author a "cracked-pot" or a "screwball" or persecuted him by way of not selling him things needed for his family because he believes differently than the majority of the people.

Perhaps some have experienced a slight (very slight in most cases) bit of persecution (in being teased, mocked, or ostracized from a group) in our younger years in the lower grades of grammar school, but almost without exception most of us have been treated with respect concerning our religious beliefs when we have dealt with people who have attained some feeling of kindness, around the fourth or fifth grade and upwards. That is to say when we are around more responsible people we have not been persecuted because of our religion.

By the same token we do not persecute persons who hold different beliefs than we do. When one believes a certain thing with all his heart we do not make fun of him, we respect his judgment and knowledge so far as he knows what he does of the truth. As our religious beliefs are tolerated, so we should respect those beliefs held near and dear by others.

Religious tolerance is a grand and righteous thing, but in observing several things, the author is made to wonder if this good thing, "religious tolerance" is not growing into a terrible and senseless thing called "religious indifference."

Let us at this point look at two definitions. Tolerant; inclined
(Continued on inside back cover)

How Can We Recognize a Christian?

ELDER K. H. FREEMAN

SHOULD a Christian wear some special garb in order to identify him as a religious person? A suggestion was offered years ago when the writer was National Youth Director, calling for Church of God members to wear an arm band with the statement on it: "I am a member of the Church of God." This suggestion died an early death, and I shed no tears at its funeral.

Another suggestion occasionally offered as an identifying mark of a Christian, is to dress as shabbily as possible, as this is supposed to prove that we are not proud! This action might prove our lack of pride, true enough, but it would also declare that we are either lazy or sloppy.

"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. . . . Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh" (Colossians 2:18, 23).

There are at least three outstanding marks by which we can recognize a Christian—by his talk, his walk, and the fruits that he bears.

HIS TALK

"Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom" (James 3:13).

Did you ever stop to think that the only unforgiveable sin is committed by the tongue? Compare Matthew 12:31, 32 with Mark 3:28-30. Our conversation should be an excellent criterion as to whether or not we are Christians.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Ephesians 4:29).

When a person's conversation is filled with profanity, it is not only a sign of a limited vocabulary, but it is also definite proof that he is not a Christian.

"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12:35-37).

Profanity and filthy talking are not the only indications of the

lack of Christianity in a person for there is a sin often lightly regarded which will face many professed Christians in the Judgment. It is the sin of bearing false witness.

Another evil trait of the tongue is that of sewing discord among brethren, and stirring up strife and hatred among God's people.

"Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel" (Philippians 1:15-17).

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Philippians 2:3).

One good proof that a person is a Christian is in his conversation, for the sweet foundation will send forth sweet water. The good heart will send forth good things.

HIS WALK

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

Some one said that he could tell more from a person's walk than he could from his talk, for some people talk cream, but live skimmed milk. The story is told of a man being converted years ago who had been a frequent visitor at the local saloon. He gave up his drinking and his visits to the saloon, but through force of habit he continued to hitch his horse in front of the establishment. An old deacon cautioned him one day by telling him that it was enough to stop drinking, but that he should change his hitching post as well.

When a man becomes a Christian, he no longer walks in the ways to which he had been accustomed. Conversion means a

turning around, a change. When Christ enters a life, that life is changed for the better. We are new creatures, or a new creation spiritually.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

The man of God will not walk in the counsel of the ungodly (Psalm 1:1); but he will walk in all the ways which the Lord his God has commanded him, that he may live, and that it may be well with him (Deuteronomy 5:33). He will walk in the old paths where is the good way, that he may find rest for his soul (Jeremiah 6:16); and because he has been converted he will show the workmanship of God by walking

in good works (Ephesians 2:10).

Perhaps you worry about your school or college friends, and wonder how they will accept the matter of your conversion. Strangely enough I had similar fears when I came to Christ—how would my friends accept this change in my life, would they help or hinder me? This fear, as many other apprehensions, took care of itself. Peter spoke of it in this way: "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you" (1 Peter 4:4).

You will form a new circle of friends when you fellowship with Christ, and you will find that your old friends no longer seek out your company. Especially is this true if you show them you mean business with God.

HIS FRUITS

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them" (Matthew 7:18-20).

Just as a good tree does not bring forth corrupt fruit, even so a Christian does not have evil actions in his life. Jesus was so positive in His teachings on this matter, that He issued an ultimatum in Matthew 12:23: "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."

Perhaps too much emphasis is

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A Primary Exhortation

PASTOR R. S. BEAL, D. D.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour" (1 Timothy 2:1-3).

THE prayerlessness of God's people is appalling. It is my opinion that much of this failure stems from the fact of doubt. We do not fully believe what God says about prayer, hence, we do not pray. There can be no questions but that the devil has gained a greater victory in the prayer life of God's children than in any other area of his experience. Satan attacks us at many points and he is always making a bid for a place; but strange to say, we seem to yield more readily at the point of prayer than anywhere else.

We can preach easier than we can pray. We can sing, testify, and even teach a class in the Bible School more readily than we

can pray. All the forces of evil the devil can muster, he gathers and hurls at our prayer life. I think most pastors will agree with me that the prayer meeting service is the most difficult to get people to attend. If he announces Bible study, the people will come. Advertise the revival and announce interesting sermon topics and the people attend. But issue a call to prayer, be it ever so urgent, and they will stay away. Why such apathy? Why such indifference? The answer is found in the fact of unbelief on our part.

The Youth's Companion told of a young man in an operating room who asked a great surgeon there if he believed in prayer. "And

why not?" the surgeon asked.

"What! a man of your scientific training?" the younger man exclaimed.

"And why not?" the keen-faced man replied.

"Surely you cannot believe that God would upset all the laws of nature to grant the request of one of His creatures. You know how inexorable are the laws of nature."

The surgeon quietly said, "That is exactly why I believe so strongly in the efficacy of prayer. The skeptic seems to think that if a prayer were answered, all the laws of nature would be smashed to pieces. That is not necessarily the case. Why does this instrument that I hold in my hand not fall to the floor?"

"Why, because you are sustaining it," said the boy.

"Exactly—and yet the law of

(Continued on page 16)

The Decline of Good Reading

DR. A. W. TOZER



Today young people are reading more than ever, but what are they reading? Let us help to promote better literature wherever possible.

Note—October, being designated as religious press month, the editor of *The Alliance Witness* has prepared the following article for release at this time through the Evangelical Press Association.

THE READING habits of the average evangelical Christian in the United States, as far as I have been able to observe them, are so wretchedly bad as actually to arrest the spiritual development of the individual believer and block the progress of the faith he professes to hold.

So powerful is the effect of the printed page on human character that the reading of good books is not only a privilege but an obligation, and the habitual reading of poor ones a positive tragedy.

Of course I do not here refer to the output of the yellow press. I think we may safely assume that no true Christian would stoop to read the under-the-counter literary obscenities of the corner newsstand or the hole-in-the-wall bookstore. By "poor" books I mean the religious trash being turned out these days by the various publishers under the name of Christian. Tons of this stuff

are produced each year to satisfy a market which a previous output has in large measure helped to create.

This religious rubbish is mostly fiction and serves three ends: it helps to fatten the bank account of the evangelical "novelist" who writes it; it keeps the publishers in business; and it feeds the depraved, or at least underdeveloped, appetites of the demi-Christians who find serious reading hard going but who lap up the denatured pabulum of the press as avidly as a kitten laps cream. And if I were allowed a choice I would go along with the kitten, for cream is both tasty and nutritious, while the average religious novel is wholly lacking in nutriment and is found palatable only by those persons whose taste buds have been debauched by prolonged exposure to Christian literature which is, if the truth were told, neither Christian nor literature.

Were a Christian to backslide and read a bad book secretly, as the proverbial schoolboy is said to read the dime novel behind his geography book, one could hope that he might later

come to himself and leave the swine pen for father's house; but what are we to say when bad books become part of the approved curriculum for evangelical Christians in almost all churches? What can we do when books of a mental level not above nine years are hailed as master works, and given rave reviews in the religious press? What are we to say when the melodramatic love stories and spine-chilling adventures of a generation ago are retold by our modern religious writers with a bit of pious dialogue sandwiched in between torrid love embraces or "drop-thet-gun-podner" artificialities to sanctify what would otherwise be a wholly evil production?

Being free from external compulsion, the Christian public quite naturally reads what it likes; and apparently it likes inferior religious literature. Should the conscience protest against the waste of time and energy involved in chronic addiction to literary trivialities, it is soon subverted by the argument that practically everyone approves such stuff, almost all religious publishers produce it and all the bookstores

sell it. So what chance does one feeble conscience have against such tremendous odds?

All this accords with the false philosophy, current among us, which holds that to read anything religious is better than nothing, so we continue to produce literary mediocrities, vapid, amateurish, illiterate, and dedicated to the proposition that anything goes if only somewhere in the book someone makes the point that everybody ought to be born again. No matter how impossible the book in style and substance, if it puts in a dutiful plug for the gospel now and then, the evangelical leaders will bless it with their imprimatur and *nihil obstat*. Indeed it is hardly too much to say that illiterate religious literature has now become the earmark of evangelism. It is lamentable that we are content to leave quality to the Catholic and the liberal.

Why does the gospel Christian of today find the reading of great books almost beyond him? Is the intellectual capacity of the evangelical of 1959 inferior to that of his spiritual progenitor of two hundred years ago?

The answer to the first question is somewhat complicated, but the second can be answered easily and correctly with an emphatic *No*. Intellectual powers do not wane from one generation to another. We are as smart as our forefathers. Any thought they could entertain we can entertain if we are sufficiently interested to make the effort.

The major cause of the decline in the quality of current Christian literature is not intellectual; it is spiritual. To enjoy a great religious work requires a degree of consecration to God and detachment from the world that few modern Christians have experienced. The early Christian fathers, the mystics, the Puritans, are not hard to understand, but they inhabit the highlands where the air is crisp and rarefied and none but the God-enamored can come.

Rather than climb the moun-

tain we choose to dig our shallow caves a few feet above the floor of the valley. Our spiritual moods and emotions are degraded. We eat and drink and rise to play. We take our religious instruction in the form of stories, and anything that requires meditation bores us. And writers and publishers contribute to our delinquency by providing us with plenty of religious nothing to satisfy our carnal appetite.

O ye Americans, our mouth is open unto you, our heart is enlarged!

"Give attendance to reading ..." (1 Timothy 4:13)

Source of Power

The social director of the Firestone plantation took me to see the great hydroelectric plant which runs their mill and supplies their

light. I had never seen the inside of a hydroelectric plant before. There was a huge pipe, and four great turbine wheels. The water was open above them, but they were standing still. I said, "Why don't these turbines run?" He said, "Because the pipe is closed down at the outlet. If that were open, the water could flow through. The turbines can't run unless both the inlet and the outlet are open."

I said to this man, "That is the way our lives are. The pipe must be open up toward God and open down toward man. And then currents flow through and the wheels go around and we work with the power of God."

He said, "I never thought of that. I wonder where my pipe line is closed."—From "Channels of Spiritual Power" by Frank C. Laubach (Fleming H. Revell Co.)

No Time to Waste

WALTER E. ISENHOUR

There's so much good that we can do
As we the path of life pursue;
So much in sermon and in song
To help our fellows all along;
So much in kindness and in love
To point the lost to God above;
Much worthwhile work where we are placed
Until we have no time to waste.

There is so much to pray about,
With no time left to fret and doubt;
So much our hands may do to bless
In times of sorrow and distress;
So much for God that should be done
Before the setting of life's sun;
So many harvest fields to reap
And no time left for useless sleep.

No time to waste if we would win
The vict'ry over hell and sin;
If we would burn and shine and glow
Along life's journey here below;
If we would live a life of worth
And help to make a better earth;
If we would see our Savior's face
And praise Him for eternal grace.

A Decalog of Qualifications

TED W. ENGSTROM

Youth for Christ International President

Refer please to the word of admonition from the Apostle Paul to his son in the faith, Timothy, as recorded in 2 Timothy 4:2-5, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

I would like to share with you ten qualifications for the ministry of a Christian youth leader in these strategic days when youth evangelism has such a vital and important part in all of the work of the church. The importance of ministers geared to teen-agers cannot be over-emphasized. Those of us who minister to young people must have special wisdom from above and the direction of the Holy Spirit in every contact with the teen-agers in these days.

First, we must have a vision of the utter bankruptcy of the human race. Mankind is depraved. There is no "spark of good" in him. He is lost apart from a personal knowledge of the Lord Jesus Christ as his own Saviour from sin. Teen-agers today need to know this. They need to be taught that there is no good in

any of us and we have a depraved nature that needs the transforming power of the Holy Spirit of God. Because of this depraved nature, we face the greatest problem we have ever known with young people today. We call this juvenile delinquency. This is a misnomer. It certainly could better be called parental delinquency, for if our homes today had the old-fashioned family altars, if we read the Word of God together as family units, if we prayed together as parents and children, there would not be the problems which are so prevalent and major in all of the nations of the world these days. One and a third million young people in America alone last year got in trouble with the police! And know this, friend, every young person without Christ is a potential juvenile delinquent! Young people without the Saviour are lost. We need to recognize sin and have a new sense of horror for sin. There needs to be brought to our attention and into our focus a new vision of the bankruptcy of the human race.

Secondly, we need to have a realization of the adequacy and sufficiency of the gospel message which we have to proclaim. God has given to us a vital message for a lost world. Let us make sure that we are clear on the gospel. The gospel of the grace of God is the only answer to teen-agers in these days. There is nothing in the plans of man, there is nothing

in legislation, there is nothing in education that can satisfy the deep-seated longings and heartaches of young people today. The only answer is in the person of the Son of God, the message of the Word of God, and the gospel of the grace of God. It is sufficient; it is adequate for every heart need.

In the third place, we need to have lives given over to one great purpose—to get this gospel out across the world! Our lives need to be marked by those from which every hindrance has been removed. This must be the impelling force in our lives and ministries in these strategic days. Nothing else will mean quite so much a thousand years from now as that which is done for the sake and in the name of our blessed Saviour in these days. Our lives as youth leaders must be completely dedicated to and controlled by God.

Again, our ministries as youth leaders must be characterized by prayer. Are we known as men of prayer? What about the quiet time? Daily do we seek the Lord for His new, fresh anointing upon our ministries? Are we known as those who walk with God? Is the shine of God upon our faces and the dew of God upon our souls? Prayer is the touchstone; prayer is God's method of working in these days. This must be foremost in all of our programming and ministries. May we be known as youth leaders who know the secret of prayer in our lives!

In the fifth place, our ministries need to be Bible centered. We must be known as men of the Book. Our preaching must bear the force of "thus saith the Lord." This is not simply in the matter of sermon preparation but in our daily seeking the will of God revealed to us by His Holy Spirit through His own Word. All that we say and do must be confirmed by the Word of God. Let us hold the Book of all books high and honor the written Word as we do the living Word. The Bible not only contains the Word of

God but it is in very truth, *the Word of God*.

Again, our lives must be lives which are absolutely at God's disposal. The Apostle Paul writes to the church at Rome in Romans 12:1, 2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable

and perfect, will of God." God wants our lives to be *living* sacrifices. It is not even enough to be willing to lay down our lives if need be for the cause of Christ. We must be willing to live a life of sacrifice and a life completely at God's disposal if we are to be used by Him to the fullest extent in these critical and strategic days.

In the seventh place, our ministries must be characterized by a genuine passion and love for souls. One of the characteristics of the church in these days is

indifference and coldness. What a tragedy that we think so little about the fact that young people about us are eternally lost without a knowledge of Christ, and the only way that many of them will ever know of the saving grace of the Lord Jesus will be through our faithfulness in getting to them, where ever they are, with this glorious message. Have you ever wept for lost souls? Do you know what it is to have a tender and compassionate heart? Young people are lost. Know it!
(Continued on page 13)

The Other Type

SHAROL ANN DUNCAN



Sharol Ann Duncan, age 15, is the daughter of Mr. and Mrs. Charles Duncan of Cottage Grove, Oregon.

Sharol is a Sophomore of Cottage Grove Union High School. She was baptized by Elder Reuben Moldenhauer at Southerlin, Oregon in February of 1958 and attends church at the Harrisburg Church of God (7th Day).

The evening summer sun shone down upon the golden heads of Pam and Penny, the Robertson twins, as they lay on the big lawn outside their lovely home. Mr. and Mrs. Robertson were next door visiting with the neighbors. Rrrr-ing went the phone. "I'll get it," said Penny,

jumping up and running into the house to answer it.

Though Pam and Penny were identical twins in looks, they were very different in their ways. Pam was a born-again Christian and Penny was still lost in a world of sin and sorrow.

"Jim Landers is taking me to the dance tonight," said Penny running out with a happy smile on her lovely face. "I surely am glad I didn't accept Bob's invitation to the youth meeting tonight, I suppose you are going with Johnny as usual."

"Of course," said Pam. "I'd much rather go to a youth meeting than to a dance."

"All to their own opinions," was Penny's quick reply.

"I think mine is far the best," thought Pam to herself.

"Well I'd better go get ready," thought Penny aloud, "Jim will be here anytime after eight," and she ran into the house.

"I suppose I'd better get dressed too," thought Pam,

"Johnny will be here at seven thirty and it's seven now."

Johnny McLane was a real Christian and so was Bobby Smith, but Jim Landers was far from it. Penny liked him because he was the most popular boy in school, and extra good looking.

Johnny arrived at seven thirty on the dot, and Pam was ready and waiting.

"Hi! where's Penny?" asked Johnny as they started off.

"Oh she's going to the dance with Jim Landers," was Pam's disgusted reply.

"Too bad she doesn't take an interest in church work. She'd be a pretty good kid if she wasn't so gone on that Jim Landers," said John. Pam replied, "I know but I often think she's hopeless."

After the youth meeting was over and Johnny took Pam home, she ran upstairs to retire. As she reached her door she stopped. "Why it sounds like Penny is in there crying!" Quickly she opened the door and stepped inside. Sure enough,

there was Penny crying bitterly upon her pillow. "Why Penny! why haven't you gone to the dance?"

"Only because Jim never arrived, and Suzanne Wilson phoned and said he had taken Janice Smith instead!"

She cried between sobs, "The dirty double crosser!"

"Now Penny, don't be quite so frustrated and loud; you'll wake up mother and dad!"

"I don't care!" said Penny lots quieter, and Pam knew she did care.

"Honey, I knew this had to happen someday, you know as well as I do that Jim's not your type. You should be with Bob. You don't belong with the worldly crowd, you'd fit much better in a Christian group."

"Come to think of it I've never felt at ease with Jim or his crowd, but I have with Bob the few times I've been with him," said Penny.

Pam continued, "Bob loves you from the bottom of his heart despite the way you've treated him."

They both undressed in silence and as they crawled into bed Penny spoke up. "You're right Pam, I belong with Bob, not Jim Landers."

"I'm glad you finally realize it now," said Pam thoughtfully.

Penny seemed to change during the next week and Tuesday, when Bob phoned to ask Penny to go to the youth meeting she accepted. That very night she gave her heart to God!

Wasn't everyone happy, and especially Penny, Bob, and Johnny? When they arrived home Bob whispered to Penny as he escorted her to the house, "How about youth meetings next week, will you go with me?"

"Of course," Penny whispered back.

The Better Builders

We Are

During the recent war two American pilots were forced down on a Pacific Island. They wandered through the jungles for a week and finally came to a clearing which seemed to have neat, clean buildings on it. There was an atmosphere of cleanliness, neatness and order in that village.

They were taken to the chief of the tribe and much to their surprise, the chief greeted them in good English, saying, "We greet you, not as Americans, or as flyers, or as saviors of our island; we greet you as fellow-Christians."

These pilots were astonished, but discovered that English missionaries had come to that isolated island fifty years before and had actually transformed a tribe of cannibals from man-eating savages to decent, clean, Christian men and women.

Later that afternoon the chief of the tribe insisted upon taking the pilots to see their native church. The chief naturally thought that two Christians from a Christian nation would want to see the church the first thing.

One of the pilots, in telling this story to one of my chaplain friends, said, "I was so tired that all I wanted to do was to get some food and go to sleep for a week, but that old chief was so much in earnest about showing me his church and was so assured that the church would be what I would want to see more than anything else, I didn't have the nerve to refuse him or tell him that I was so tired I could drop in my tracks. In addition to that, the church was on top of a steep hill and I dreaded that climb in the tropical heat. In fact, I doubted if I could make it at all. However, he was so much in earnest that I started up that steep hill behind the old boy.

"When we got to the top, there

was one of the most beautiful chapels I have ever seen on earth. It was Gothic in form, finished inside with beautiful mahogany. The altar place was a gem of beauty and reverence. The old chief was justly proud of it.

"I asked him who built it and he answered with pride, 'We did! with the help of the missionaries.'

"Then he took us behind the church to show us the cornerstone of a church that had been built before the missionaries came to that island. It was a crude jumble of stones, piled up like a pyre, with mud sticking between the stones, ugly and unsightly.

"I asked the old chief what that was, and he said, 'That was our first church.'"

"What a contrast between the two!" I remarked.

"Then he said a mouthful to me: 'As we become better Christians we become better builders!' And, it was worth being forced down on that island, with all the hardships that were involved, to hear that so-called savage say, 'As we become better Christians we become better builders.'"

Then the young flyer added: "What a wallop that sentence has in it for these days as we look forward to building a new world on the broken foundation and the debris of the ruined world. 'As we become better Christians we become better builders.' That old chief had the heart of the world's salvation in that simple sentence, and I am glad to hand it on to the world for what it is worth," said the young pilot, adding for emphasis a repetition of the old chief's phrase, "As we become better Christians we become better builders."—*William Stidger*

The Music of Life

Life gives to every man a staff and a scale of notes.
The song he sings is one of his own fashioning. The world
will stop to hear it if it be sweet. If it be brave, they will
follow him, if it be a dirge, they will run away.

—Alma Leggert Lonsdale.

Rain and Sunshine

"Some days the storm clouds hover,
And the skies look dark and gray;
Trust, 'til the clouds blow over,
And the sun lights up the way.
It takes both rain and sunshine,
To paint those tints on high
That form the color and design
Of a rainbow in the sky.
We may have trials and crosses,
Sometimes doubts and fears,

But there are gains, as well as losses,
If God's love shines through the tears.
There may be times of sore distress,
We cannot see the goal;
Trust the Sun of Righteousness
To put a rainbow in your soul.
We must have both dark days and fine,
Some trials, some blessings, too.
Welcome both rain and sunshine,
God's way is the best for you!"

—Selected

All Is Well

Ah, yes, the future years stretch
on

In ways to me unknown;
Yet should I fear? My Lord
near—

He'll leave me not alone.

His presence calms my anxious
heart

And doth all doubt dispel;
If I but let Him hold my hand
And lead me, all is well!

—Dorothy Conant Stro

No person sins till he has first
sinned in his heart.

Gems From the Treasure House

Some people think it a disgrace to be found
out as being Christians. It is not a disgrace, unless
there are those who profess to be Christians and
yet are not what they profess to be. Those should
be ashamed of their profession.—Selected.

"All Is Well"

In the center of the circle
Of the will of God I stand:
There can come no second causes,
All is well! for 'tis my Father
Who my life hath planned.

With the shade and with the sunshine,
With the joy and with the pain,
Lord, I trust Thee! both are needed,
Each Thy wayward child to train.
Earthly loss, did we but know it,
Often means our Heavenly gain.

Shall I pass through waves of sorrow?
Then I know it will be best;
Though I cannot tell the reason,
I can trust and so am blest.
God is love, and God is faithful,
So, in perfect peace, I rest.

—The Regular Baptist Call.

The Clock of Life

The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop,
At late or early hour.
Now is the only time you own: live,
Love, toil with a will,
Place no faith in tomorrow
For the clock may then be still.

—Author Unknown

An evil thought passes thy door
as a stranger, then it enters as a
guest, then it installs itself as
master.

—Augustine.

If radio's slim fingers caress
From the night, and toss
If the petaled white notes
Are blown across the m
If songs, like crimson roses,
Why should mortals worry

Tomorrow

Today is here. I will
to be agreeable. I will
valuable time.

Today has one thing
others—time. All of us
minutes, hours.

Today I will not waste
I wasted yesterday are a
Today I refuse to let
might happen. I am going
happen.

Today I am determined
for tomorrow I may be
lacking.

Today I will act today
might be my last day on earth
Tomorrow never comes.

Four Things

Four things in any land must dwell,
If it endures and prospers well;
One is manhood true and good;
One is noble womanhood;
One is child life, clean and bright;
And one an altar kept alight.

—Author Unknown

Just Thinking

Have you not walked in some by-path, watching the dull gray pebbles that grate under your feet, when a butterfly would unfold its wings, revealing such exquisite coloring that it seemed to glow and tremble with the brilliancy of its own beauty? So among those you daily meet, someone will open the door of his heart bidding you enter and find fellowship. The sweetest gift God's love can bring is when he sends into your life a friend.—Selected.

I Came Before a King Today

I came before a King today
And fell before His throne,
His majesty o'erpowered me—
No greater force, I'd known!

I looked upon that King today
And gazed into His eyes . . .
I saw such love abiding there—
He looked so strong, so wise!

I talked to that same King today
And told Him of my life,
He eased my burdens, calmed my fears,
He took away all strife . . .

I pledged my love to Him today
I promised I would be
A loyal subject, honest friend
And serve Him faithfully.

And now I'll walk with Him always
My life is His to share;
He is the Lord of Heav'n and earth:
I spoke to Him—in prayer!

—Selected.

of Thought

Prayer

can pluck a melody
cross it over a continent or sea;
notes of a violin
mountains, or the city's din;
roses, are culled from thin blue air,
wonder if God answers prayer!

—Selected.

How Never Comes

will start with a smile, and resolve
I not criticize. I refuse to waste my

ng in which I know I am equal with
is draw the same salary in seconds,

waste my time, because the minutes
e as lost as a vanished thought.

o spend time worrying about what
ing to spend my time making things

rmind to study to improve myself,
e wanted, and I must not be found

toward other people as though this
n earth. I will not wait for tomorrow.

es. —Sunshine Magazine.

Be not content with doing your duty . . . do more.
It is the horse that finishes a neck ahead that wins
the race.
—Andrew Carnegie

A Preacher's Qualifications

The other day a member of the pastoral relations committee in a certain church read a letter purporting to have come from an applicant. The letter was as follows:

"I have many qualifications. I've been a preacher with much success and also had some success as a writer. Some say I'm a good organizer. I've been a leader most places I've been. I am over 50 years of age. I have never preached in one place more than three years. In some places I have left town after my work has caused riots and disturbances. I must admit I have been in jail three times but not because of any real wrong doing. My health is not too good, though I still get a great deal done.

"The churches I have preached in have been small, though located in several large cities. I've not

got along too well with religious leaders in towns where I have preached. In fact, some have threatened me and even attacked me physically.

"I'm not good at keeping records. I have even been known to forget whom I have baptized. However, if you can use me, I shall do my best for you."

After reading the letter, the committee member looked at his fellow members and said, "Well, what do you think? Shall we hire him?" The others were aghast. Hire an unhealthy, trouble-making, absentminded ex-jailbird? Was the man who read the letter crazy? Who was the applicant, anyway? Who would have such colossal nerve? "Oh," said the man who had just read the letter, "it's just signed, 'The Apostle Paul.'" —Selected.

The Bible and Superstition

Clayton L. Faubion

OCTOBER brings us the festival of Halloween which is, in our time, given over to an occasion of entertainment for the young, and sometimes for the older folks, too. The name of this occasion means, "Holy even," or the evening preceeding All Saints Day. This festival was observed in the early Church in the seventh century, but it was not proclaimed and set on November 1 until the eighth century. After this date was set, certain practices from among paganistic people began to be incorporated in its observance.

The Druids, of the British Isles, and certain other pagan groups observed their fall festivals as times of rejoicing over the bounties of the harvest. But they also had ideas about witches, ghosts, goblins, and all manner of evil spirits which allegedly came out at that time to trouble the people. Hence they protected themselves against such manifestations by bonfires and various charms which they used. Out of this combination of harvest festival and superstition comes the custom of using pumpkins, leaves and cornstalks as decorations, and the picturing of ghosts, witches, etc.

In our times we no longer believe that witches ride brooms about the sky or that goblins will torment us on the night of October 31, so the superstitious aspect of Halloween is more or less done away. As we have already observed, the celebration is now principally one of entertainment

—parties, trick-or-treating, and the like.

But we find that there are still many people who hold to various superstitions, despite the fact that much of the light of truth has been shed on such pagan beliefs. Even though they make light of the "witches and goblins" aspect of Halloween, they still hold to certain superstitious ideas that influence their lives throughout the year. Such people fear to have a cat, especially a black one, cross the path in front of them, will not walk under a ladder, or open an umbrella in the house. They expect bad luck if they spill salt or break a mirror. Some carry a rabbit's foot for luck, consult fortune tellers, or study astrology charts.

Science has proved that such things cannot really effect our lives, but long before that the word of God pointed out the truth concerning supernatural influences. One who believes the Bible certainly cannot fear the superstitious ideas which have been handed down to us from the times of darkness and ignorance.

In the Bible we do read about demons and familiar spirits. But we do not find that those spirits caused disaster to come into the lives of individuals through association with black cats, toads, etc. The demon-possessed individuals were sick, demented people, but were unable to cast spells on others, even though at times they were given to personal violence. The only charm or incantation that was used successfully

against such evil spirits was, "In the name of Jesus Christ..." We will further note that the followers of Christ could not be effected by such evil spirits or demons because of the Spirit of God which filled their lives.

Superstitious people today believe that certain charms can bring good fortune—but in the days of the apostles there was only one way of success. The Holy Spirit brought blessings to the lives of thousands, but not through the carrying of a rabbit's foot or any such symbolic act. When the apostles were delivered by miraculous power they were humble, giving God the glory and declining acclaim as supernatural beings in their own right. Thus they were able to preach the Word of God to those who were in darkness, and to debunk the pagan superstitions which they held.

Astrologers and soothsayers were common in olden times, but Daniel proved the fallacy of putting confidence in them. When they were unable to perform miracles which had been demanded of them, Daniel, by God's power, was able to deliver.

Thus we see that the great things that were done by the people of God in olden time were not accomplished by means of charms, amulets, incantations or magical formulae. Likewise, we see that the bad things which happened were not the result of superstitions, but were the result of the wickedness of the people who left God, and were given

over to the consequences of their own ways. Whenever they repented they were delivered from catastrophe.

There were witches and fortune-tellers in ancient times, but God declared that every person who was able to reveal a supernatural talent was to be destroyed. Some "familiar Spirits" did influence a few people—such as the witch of Endor, whom Saul consulted—but we have no record that they caused such people to become a plague to others. Even so, God said that they should be destroyed.

Despite modern scientific enlightenment, many cling to a superstition or two. Some of these superstitions are held by highly educated people. But the Christian, who claims a belief in Christ and the operation of the Holy Spirit, should not be superstitious. After all, that left hind foot didn't bring luck to the rabbit which originally had it, how could it bring luck to the man who carries it in his pocket? But the Holy Spirit has real power to deliver us from evil, even as we pray for God to do. A voodoo hex doll cannot really hurt anyone (Paul says an idol is nothing), neither can the number 13 cause harm. But by disobeying God or lacking faith in Him we can harm ourselves. Superstition is foolishness, but faith in God is everything. Let us have more faith.

A Decalog of Qualifications

(Continued from page 8)

As Bob Savage said to me not long ago, "The most fragile thing in all the world is a passion for souls." How true! Remember this, youth leader: youth responds to truth, to a challenge and to love. May your ministries be characterized by a tender love and compassion for young people without Christ.

In the eighth place, our ministries must be in the anointing of the Holy Spirit. Too often our

ministry is performed in the flesh. What a grievance this must be to the heart of our God. Our ministries must be supernatural—supernatural in our preaching, in our witnessing, in our administrations, in our promotion. Everything we do must have the mark of deity upon it and be in the anointing of the blessed third person of the Trinity, the Holy Spirit of God.

Ninthly, our ministries need to be characterized by the expectancy of faith. Do you always expect results when you preach or minister? You say, "Of course not." There is the answer to why our ministries are not more effective. We must expect God to work when we minister. There must be upon us the sense of God's presence. When we expect Him to work, He will perform His own ministry and purposes. There is a precious little word tucked away in 1 John 3:20 that has blessed my own heart many times. This is a tremendous truth—"God is greater"; He is greater than our personal weaknesses; He is greater than our failures; He is greater than our greatest potential. If we allow Him, the great God of Creation, to move Himself to be the God of miracles, in and through us, He will prove and we can expect and know that He will *work* out His own will and purposes.

Lastly, our ministries must be wholly dedicated to the glory of God. As Ruth Paxton has so well said, "There is nothing that God will not do through a man who will not touch *His* glory." Our lives must be those who know what it is to be crucified to self and with the Saviour. Samson in the Old Testament "knew not that the glory had departed." How often this characterizes our ministries as well. We touch the glory; we seek self praise and the claim; we say "Look what I have done." What utter distress this brings to God's heart. Everything we have, everything we do, everything we are belongs to God. Our ministries must bring glory to the name of the One who we

are, whom we love and whom we serve.—*The Lighted Pathway*

Just a Dot on Census Tape

According to an *Associated Press* report, you are going to be just a magnetic dot on a piece of tape, in 1960, somewhere in the Census Bureau.

In the 1959 census, you were a hole in a punched card, but that is "old stuff" compared to the gleaming new electronic brains the Census Bureau proudly displayed recently.

On one of those, the entire population of the United States can pass in review at the rate of about 2,000 persons per minute and come out tabulated by sex, race, and age.

The machines are just as perfect as perfect can be with human beings around, Morris Hansen—assistant census director—old a group of touring Congressmen.

A dot, eh, on a piece of census tape if you are living in 1960 in the U.S.A.! But if you have personally received Jesus as Lord and Savior, you are a sheep in the pasture of the God Shepherd. You are a child of God, and if a child then an heir of God! Are you a member of His body, the Church; and a branch in the True Vine; and a vital part in the international display which He is going to put on in a coming day?

For "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." (Ephesians 2:4-7)

Not dots, but personalities with bodies of glory, such as He now has! "We shall be like Him; for we shall see Him as He is"—and He is anything but a dot He is "all the glory of Immanuel's land!"—*Now*.

How Can We Recognize A Christian?

(Continued from page 4)

placed on crucifying the flesh with the affections and lusts, and not enough on bearing the fruits of the Spirit. Christianity has a two-fold call; it commands us to cease doing that which is evil, but it also asks that we learn to do well. We must not only die unto sin, but become alive unto God through our Lord Jesus Christ. We must not only crucify, or put to death the lusts of the flesh, but we must bring forth the fruits of the Spirit.

Let us study these fruits as they are brought to our attention in Galatians 5:22-26: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. against such there is no law. and they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. let us not be desirous of vain glory, provoking one another, envying one another."

It is true that we cannot bear these fruits without the indwelling presence of the Holy Spirit, for these are the fruits OF the Spirit. Therefore when the Spirit is permitted to dwell within a life, that life will show His presence by the fruit that the Spirit produces.

In the Scofield Bible there is a foot note that is good reading, and deserves to be studied. It states: "Christian character is not mere moral or legal correctness, but the possession and manifestation of nine graces: love, joy, peace—character as an inward state; longsuffering, gentleness, goodness—character in expression toward man; faith, meekness, temperance—character in expression toward God. Taken together they present a moral portrait of Christ, and may be taken as the apostle's explanation

of Galatians 2:20, "Not I, but Christ," and as a definition of "fruit" in John 15:1-8. This character is possible because of the believer's vital union to Christ (John 15:5; 1 Corinthians 12:12, 13), and is wholly the fruit of the Spirit in those believers who are yielded to Him (Galatians 5:22, 23)."

May God help us to live true Christian lives, that we will not shame the cause of Christ, but rather glorify His name and His church.

A Misfit

A wise preacher has said:

"Though I have a scientific mind and a university degree in sociology and philosophy, and although I am an expert in social service and an authority on Browning, and though I use the language of the scientific laboratory so as to deceive the very elect into thinking I am a scholar, and have not a message of salvation and the love of Christ, I am a misfit in the pulpit and no preacher of the Gospel."—Selected.

Report from MBC

Trudging down the lane I came to an old, black building with a huge iron gate in front of it. I sighed deeply and took my last look at the gay world. Then transferring all my books to one hand I swung open the gate and marched down the sidewalk. As I entered the old building I only glanced at the two sentinels peering at me with rulers in hand. This is my fate as a student!

The past thoughts of this student are, of course, radical, but may be remotely similar to what the ordinary student might think. Most generally college students are the exception to this line of thought. They wait with anxiety for the school year to begin.

We students of Midwest and Maryville are no exception. We have gathered for the purpose of ministerial and teacher's training. The students taking ministerial training number four. They are all married with some of the wives taking courses, also. Brother and Sister Melvin Sweet from Austin, Texas; Brother and Sister Hugh Butrick from Kulm, North Dakota; Brother and Sister Hugh Harvey from Las Crusas, New Mexico; and Brother and Sister David Gardner from Grande Junction, Colorado are the married couples going to Midwest.

The instructors at Midwest are as follows: Elder Kiesz, Dr. Carlin, Brother Faubion, Elder Morrow—all from Stanberry. In the near future we will probably elaborate a little on their courses.

The students going to Maryville's Northwest Missouri State College are Martha Kiesz from Stanberry, Roy Keim from Stanberry, and myself, Rod Wegermann from Iowa. Besides going to Maryville, we take anywhere from one to three courses at Midwest.

A thorough clean-up job has taken place at the college. We would like to see more use the college's facilities. The call to the ministry is a high calling, and Midwest will help you in fulfilling your obligation to God. Although it is generally recognized that education alone doesn't make a minister, you must realize that it is an essential thing in his development.

If you'd like to teach, Northwest Missouri State College at Maryville is well qualified for the job of training you. You can have the advantages of Christian companionship at Stanberry and college training at Maryville, the nearby college town. The college also has a fine course in liberal arts. Consider it, won't you?

Rod Wegermann

THE e d i t o r SPEAKS

Christian Literature

What do you do with religious literature that comes in your mail? Do you make good use of our church publications? This is Protestant Press Month and a good time for us to consider such questions. In our country where all of our many freedoms are taken for granted, we fail to place enough value on the freedom of the press which we are able to enjoy. We should realize how blessed we are to have such privileges when people in many countries are not allowed to speak or write the truths which Christians hold so dear.

You would be amazed if you knew the percentage of our members which does not subscribe to our papers. Great efforts have been made to make our papers better and more attractive in every way and the response has been very gratifying, but we feel that many more could make good use of the publications from our own publishing house.

This is the third edition of our new youth magazine which has been one step forward in the improvement of our publications. We feel that with God's help and yours, we are in a position now to serve you better, do more for the work of the Lord in this capacity, and move on to greater blessings in the young people's departmental work of our church. Because of the extension of the special subscription offer, you may still have each issue of *Aim* coming to your home for a year for \$1.50, or you may send it to a friend or acquaintance whom you think would benefit from its

articles. Many of our members do this kind of missionary work with our literature.

By taking advantage of the continuation of the offer, our young people have an opportunity to do missionary work and help promote our own publications. Your interest will help to keep the paper "alive," an earmark of a church which is alive. We need to promote the good things of this life to counteract the many works of the devil in his efforts to promote the evils. Many of the papers of today contain material ranging from mediocre to vulgar and we do not want our young people to have an interest in such material when it happens to fall into their hands. By helping to get more subscribers to *Aim* we can help to get more readers interested in better things.

People today are hungry for literature that will give them more than just a taste of the good things of the Bible. Much of the so-called religious literature is merely pseudo-religious; ordinary low-grade, pulp magazine material with only a few references to the Bible and going to church. Our church has the greatest of all messages to offer and we believe our publications contain that for which some people are seeking. We believe our papers can help them to receive a real Christian experience and be brought close to God through a real understanding of the things pertaining to Him.

During this month which is set aside as Protestant Press Month, consider how you will plan to do more with religious literature from our publishing house each month of the year which will follow.

A Primary Exhortation

(Continued from page 4)

gravitation is not wrecked or denied. It is merely superseded by a higher law—the law of life. Gravity is the great law of the inorganic world, but the great law of the organic world, the law of life, is superior to it. Why may there not be a law in the next plane of nature, the spiritual, that just as naturally supersedes some of the laws of the organic world without outraging a single law of nature?"

"Yes, I guess it could," the young man replied. "Then there is something in prayer, after all."

"The effectual fervent prayer of a righteous man availeth much," quoted the doctor. "I tell you, my young man, prayer changes things." And the young man knew from the light on the older man's face that there was one man at least for whom prayer had changed things—yes, many things.

Possibly our prayerlessness may arise out of ingratitude to God. We know the Bible is continually calling for praise and thanksgiving. In the Psalms alone, praise is mentioned 170 times indicating that God delights in praise. If we do not pray, then when do we render our thanks to God, and when and how do we tell Him of our love for Him? We seem to have so little appreciation of the God who created us and of the Saviour who redeemed us. Daniel was an exceptionally busy statesman, yet he took time to pray three times a day and to give thanks to his God. The Psalmist said, "Seven times a day do I praise Thee because of Thy righteous judgments" (Psalm 119: 164).

The prayerlessness of the people of God suggests that they have little concern about the example of Christ. So many are willing to follow Him in almost everything but in prayer. They will walk the pathway of separation, but will not pray. They will be faith-

ful in their church attendance and in the duties of membership in the church, but prayer has little place in their program. We find it easier to walk along any path of the Lord's leading than in the pathway of prayer. Prayer seemed to be everything in the earthly life of our Saviour. He was always at prayer. He prayed without ceasing. Prayer was the joy and delight of His life. If any of us will take time to search the sacred record, it will be to discover that the earthly ministry of Jesus began in prayer. This fact is found in connection with His baptism.

As we come close to Calvary's Cross and behold Jesus dying there and listen to the words which fell from His lips, we will discover that His last utterance was a prayer to His Heavenly father. Prayer seemed more important to the Lord Jesus than teaching and healing—than rest and sleep. He prayed before He wrought His great miracles and before He chose His disciples. To Him prayer was more important than gathering money for His work. As I review the earthly life of my Saviour, I cannot recall a single experience of His that was not baptized in much prayer.

What is Jesus doing now? His work is not finished in some respects. We know when He cried upon the Cross, "It is finished," that the work of redeeming the souls of men was completed, but

He has a work to do now. Do we not read how He "ever liveth to make intercession" for us? (Hebrews 7:25). And even in Heaven, prayer holds a place of utmost importance with Him. Oh, may we say with the disciples of old, "Lord, teach us to pray" (Luke 11:1).

As we consider this subject of prayer, I want to raise three questions which I feel are important ones and worthy of prayerful and thoughtful consideration. They are common questions and are often heard upon the lips of God's people. The first one is

What is Prayer?

Since the Bible has so much to say about prayer, it behooves us to seek to discover what prayer really is. There is no part of the Bible that minimizes prayer or excuses the people of God from practicing it. Whether we are in the Old Testament or in the New, prayer stands forth as one of the most important features of Christian experience.

Dr. Henry W. Frost suggests that "prayer is worship offered to God. It is a spiritual exercise." And how true this is! The text before us gives a very good view of prayer and enables us to understand not only its importance but what it is in itself. I know that much that is called prayer is not prayer at all. It is merely rote, a sort of mechanical routine that could be uttered in our sleep.

Robbing God

A Chinese preacher, speaking of robbing God, used this illustration: "It came to pass that a man went to market with a string of seven coins, Seeing a beggar who asked for alms, he gave the poor man six of the coins and kept one for himself. The beggar, instead of being thankful, followed the good man and stole the seventh coin also. What an abominable wretch! Yes, and would you, to whom God has given six days, steal the seventh also?"—*Selected*

When God tells us to offer "supplications" it is an appeal to His mercy. And when we are urged in this passage to pray, it is an appeal to God's promises, reminding Him of His Word and of His willingness to respond to our requests. Intercessions are an appeal to His purposes, and the "giving of thanks" is an appeal to His goodness. All of this is involved in prayer and should be in our petitions to God.

Prayer is conversation and communion with God. Matthew 7:7 reads, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Prayer is asking. However, two things are involved in the asking which reveal that the asking is to be done with great seriousness. The asking is to be in the sense of seeking and knocking. A child may ask his parent for a piece of bread and immediately run out to play without receiving it. But if the child insists that he is hungry and stays by his mother until the bread is forthcoming, he will demonstrate that he means business and that he is really hungry.

Our ignorance in connection with the real meaning of prayer is appalling, and this in the face of a well-revealed subject. The teaching about prayer is not crowded into a few verses for which one has to search as he would for a needle in a haystack. The Holy Spirit has not

placed nearly so much importance upon the subject of baptism as He has placed upon prayer. Yet, most of us are more familiar with this ordinance than we are with the business of praying. We do not hesitate to ask one another for the things we need or desire. Why not ask God? "Ye have not, because ye ask not," said James (James 4:2), and how true this is. We do not ask and therefore we do not receive. When we do ask we come to God as though we believed He couldn't do much for us. I plead with you to come with a great faith and make large requests of Him. He delights to honor Himself in this way. Why not ask for much and expect much? I think God must be grieved with the way we ask of Him. Jesus said, "After this manner therefore pray ye: Our Father which art in Heaven, Hallowed be Thy Name." Since He is our Father let us approach Him as though we believed it and know that He is willing to hear and to answer.

Let us ever bear in mind that our prayers are offered to God through Christ and by the power of the Holy Spirit. We read in Romans 8:26, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Thus the Holy Spirit plays an important part

in our prayer life and it is not true prayer that eliminates Him.

I invite you to consider another question in connection with prayer.

Who May Pray?

A world of controversy is focused upon this point. It seems to me we cannot go beyond the Word of God. Can anyone force his way into the presence of God? Or, if we are to approach Him must certain conditions be observed?

A few days ago I spoke with a man who had had the rare experience of a visit with the chief executive of our nation. When I asked him how he was able to get into the presence of the president, he mentioned how he was approached through a well-appointed channel. Now I am sure it is easier to get to God than it is to our president, but whether we go to one or the other, we must go in the proper way. If I understand my Bible aright the first condition of approach to God is regeneration. A man must be a Christian. If we are to address God as Father, like Jesus taught His disciples to do, then we must be in God's Family. Only those who have come to know Him by the operation of the Holy Spirit have the right to so address God. His fatherhood, contrary to popular opinion, is not universal, it is faith-limited. Not all men can call God Father. He is Creator of all and in this sense all men are His creatures, but only those who have been wrought upon by His miracle-working power can call Him their Father.

Prayer belongs to a Christian. Prayer is the exclusive right of the Spirit-born. It is a privilege and duty. We think of prayer as a spiritual exercise, therefore, men must have an experience of the Spirit. We must ever bear in mind that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians 2:14).

Prayer

O God, our heavenly Father, we thank Thee for the clouds and for the sunshine that comes after the clouds are gone. Give us understanding and help us to meet the clouds with joy, knowing that they are steppingstones to greater victory and to a larger field of service for Thee. Keep us steadfast and unmovable during the time of testing and make us more than conquerors through Him who loved us. Amen

When the poor Publican cried out, "God be merciful to me a sinner," in the strict sense that statement was not a prayer but a confession of need and an act of faith.

If as Christians we want to be able to pray in such a way as to get real results we must meet another condition and that is righteousness. "The effectual fervent prayer of a righteous man availeth much." The "righteous man" is the man who can pray and whose prayers will avail before God. Let no worldly Christian feel that God will entrust him with an answer or grant him spiritual power. God will not pour forth His blessings into filthy vessels nor use instruments that are given over to the flesh. I plead with you to put the evil out of your hearts and get right with God to the end that your prayers will bring forth the manifestation of God's power in conviction and conversion. If we fail to see the lost converted, let us not begin to find fault with the preacher, but rather to search out our own hearts to see if there be any evil way in us.

The last question I want you to consider with me is a very simple one, yet one which has troubled a great many people. It has to do with the length of our prayers.

How Long Should We Pray?

Is effectual prayer conditioned on its quantity or its quality? Should our prayers be for a few moments or for a few hours? I know 1 Thessalonians 5:17 teaches that we are to "pray without ceasing." But how can this be? Does it mean that we are to shut up ourselves in our prayer closets and neglect all things else incident to living? I think not. Jesus was the living embodiment of unceasing prayer, yet He found time for other things. To pray unceasingly means that we must be ever in unbroken communion with God. Prayer should be as natural to the child of God as breathing and eating and going about his daily tasks. We need to keep the

prayer-channel open and live continually on praying ground.

Still, in the face of the "unceasing prayer" command, it is apparent Jesus taught, worked miracles, traveled about and moved among men. There must be definite times for special prayer. In this Jesus Himself set the example and so taught His disciples. It took definite time to pray the prayer Jesus taught His disciples, and it takes definite time to lay hold of God and make our requests known unto Him.

The length of our prayers does not determine their value. One boy, a visitor at prayer meeting, asked another, "How long does your father pray?" "Has he gotten to the River Jordan yet?" asked the other lad. "If he has, he is just half through." Someone has well said, "Those who think by the inch and preach by the yard, should be dealt with by the foot." We laugh over this bit of punning, yet it applies to a lot that passes for prayer. Oftentimes the long prayers which people offer in public make one feel they simply want to be heard for their much speaking.

Little Sammy Phipps had been promised a whipping by his mother in liquidation of his many misdeeds, and being a devout believer in the efficacy of prayer, dropped to his knees and began praying in a loud childish treble

to the Lord to spare him. "Sammy, what are you doing?" asked his mother. "I am praying to the Lord, but I hope you will hear me." Only too often we pray to people rather than to God and this is true of preachers as well as others.

We are reminded that there are ninety-two recorded prayers in the Scriptures. Fifty-two of them are found in the Old Testament and forty of them are recorded in the New Testament. There are forty outstanding prayers by prominent men, twenty-three in the Old Testament and seventeen in the New. If anyone will take time to examine these prayers, he will find that many of the most effective, and the most promptly answered are the shortest. One does not have to be expert in the art of human expression, nor does he need to multiply his words and sentences when he comes to God, but as a supplicant at the throne of grace, he does need to be tremendously genuine and sincere. Let us not be so concerned about the length and language of our prayers as we are about the light and love of them begotten by the Holy Spirit.

God never seems to be more delighted to display His generosity than in answer to the prayers of His people. We gather this from Ephesians 3:20, "Now unto

Seeing Black

At a meeting a man held up a sheet of white paper with a little black spot on it, and asked the audience, "What do you see?" They all answered, "A black spot." He then asked, "Why, don't you see the white? There is so much more white than black."

How easy it is, when looking at others, to see a small flaw before finding the many praise-worthy things. What kind of eye have you? Do you see good or evil in others?

We have a God who delights in impossibilities.

—Andrew Murray

Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

Let us stand on God's promises concerning His readiness to answer our prayers and literally bombard the throne of Heaven with our petitions. We can approach Him in the inspired language of the Psalmist when he wrote, "Remember the Word unto Thy servant, upon which Thou hast caused me to hope" (Psalm 119:49). —*Gospel Herald*

What's in a Name?

Sometimes "confusion worse confounded" is in a name! Think of this fact, 15,000 people bear the family name of Tremblay in the Saguenay River area, out of a population of 60,000.

Pity the postmen, doctors, nurses, teachers, preachers and merchants, when every fourth person they contact in and around Chicoutimi Quebec, is a Tremblay.

Keeping all those names straight is our idea of an impossible task.

In addition to the family name, most of the 15,000 Tremblays carry such popular names as Jean, Joseph, Pierre and Paul.

To enable them to tell each other apart the Tremblays resort to an elaborate system of nicknames.

The wisdom, as well as the

grace of God, is manifested in the fact that in His offer of eternal life, He uses words rather than names. How sincerely thankful everyone should be that such is the case. What hopeless confusion would otherwise prevail!

Consider this verse: "For God so loved the world, (of mankind—men, women, and children) that He gave His only begotten Son that whosoever (you, me, or anyone else) believeth in Him should not perish, but have everlasting life." (John 3:16)

Notice how personal the offer becomes even without the use of names: "If *thou* shalt confess with *thy* mouth, the Lord Jesus (or Jesus as Lord) and believe in *thine* heart that God hath raised him from the dead, *thou* shalt be saved." (Romans 10:9)

Thus the words the Lord uses apply to the Tremblays Smiths, Joneses and all other names—regardless of their number.

*"Whenever this sweet message
In God's own Word I see,
Whosoever will, may come,
I know 'tis meant for sinners,
I know 'tis meant for me!
Whosoever will may come!"*
—Selected.

Our responsibility never can cease so long as we have a life to live for Christ and a whole world still waiting for the gospel.

Tolerant—or Indifferent?

(Continued from inside front cover)

to recognize and respect (other's beliefs, practices, etc.,) without necessarily agreeing. That is the good kind. Now let us look at indifferent; having or showing no interest, concern, etc., uninterested.

It is feared that we have become so tolerant of the beliefs of our fellow men that we have become disinterested in the condition of his soul, and indifferent as to the course of his life. When did you testify to a person outside the church last? Are you indifferent? We respect our fellowman so much that we are willing to let him go on his way without attempting to enlighten his life with what light we may have in the Scriptures.

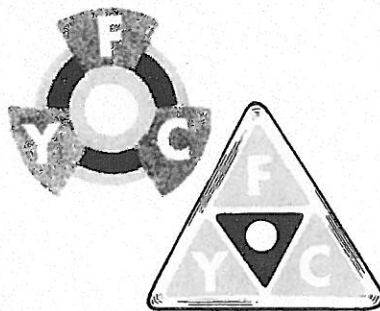
Perhaps this is a frequent thought. We are approaching a new friend on the street. We think, "This fellow has never offended me in my belief, so I will not even mention discussing a controversial subject," and by this process we become indifferent very soon, we think every man to his own opinion (and unsayingly) may the best one win.

Think it over, are we tolerant? Or are we indifferent toward the salvation of our fellows? Tolerant (always be), or indifferent (never be).

Have you ever thought that the F. Y. C. should have an emblem and motto? At the young people's business meeting held during conference at Denver, a committee was chosen to select an emblem, a motto, colors, and membership cards for the F. Y. C.

The committee would like to have your suggestions for an emblem, motto, and colors. Any suggestions sent in before January 1, 1960, will be considered. The best ideas will be published in the February issue of AIM so all the young people will have an opportunity to vote for their choice.

After the emblem, colors, and motto are chosen, a membership card will be drawn up for each F. Y. C. member. The emblem can also be made into pins if so desired.



Examples of emblem designs suggested for possible consideration.

Please send any suggestions you have to one of the following committee members:

Miss Marie Haffner
136 N. 21st.
Corvallis, Oregon

Miss Vinona Havranek
1140 13th S. E.
Salem, Oregon

Bob Haffner
Route 3, Box 707
Junction City, Oregon

Miss Jackie Thurman
Rural Route 2
Harrisonville, Missouri

John Kanady
3009 S. E. 18th
Oklahoma City, Oklahoma

Literature Conscious

Christ's people need to be a "literature conscious" people! They need to be aware of the benefits gained from frequent periods of devotion and prayer—of time spent—in pondering the ways of the Lord. They need to search out the hidden things of God in the Book of all books. And supporting Christian literature opens a grand avenue into the storehouse of wisdom.

It is not possible to read everything that helps expose the secrets of the Bible. So, it is wise to read the best! The material that is the most helpful is that which should be given favor in the busy lives of today's Christians.

Being "literature conscious" involves making proper choices of printed materials. It entails securing the most beneficial publications. And it necessarily includes extensive exploration of these periodicals.

Aim does not claim to be the best magazine among Christian publications, so far as eye appeal is concerned. However, it does endeavor to uphold the Scriptural truth and to lead its readers into a better relationship with God. It does maintain a constant watch on prevailing evil and warns against it. And it does strive to reach the unsaved, as well as to help the born-again child of God.

Your part as a "literature conscious" Christian is first of all to see to it that not one of its issues passes your close study. Then your part broadens out to see to it that the pages of this magazine are made available to others—friends and relatives, saved or unsaved.

Boost the circulation of *Aim*. Put it in every mailbox in your block, in every box on your route, by giving gift subscriptions. (Special rates are explained on the enclosed sheet.) Put a copy in every Church of God home. This is being "literature conscious."

Help Increase "Aim's" Ministry