

I Love America

I love America, where truth can be shouted from the rooftops, instead of whispered in dismal cellars hidden from the spies and dictators.

I love America, where families can sleep peacefully without fear of secret seizure and torture in some foul prison, or being purged in blood for political reasons.

I love America, where men are truly free men; not living in fear of slavery, exile, or involuntary servitude, while their homes are confiscated and loved ones are turned weeping and sorrowing from their doors.

I love America, where there are equal rights for all, and where people are not forced to hate, persecute, or kill because of religion, race, or creed.

I love America, where little children are not forced to suffer for want of bread withheld at the whim of some despot carrying out a plan for greater glory.

I love America, where men can think as they please, and where thought is not regulated by decrees, enforced with bullets and bayonets.

I love America, where there is love, laughter, hope, and opportunity, and not hate, sorrow, dejection, and futility.

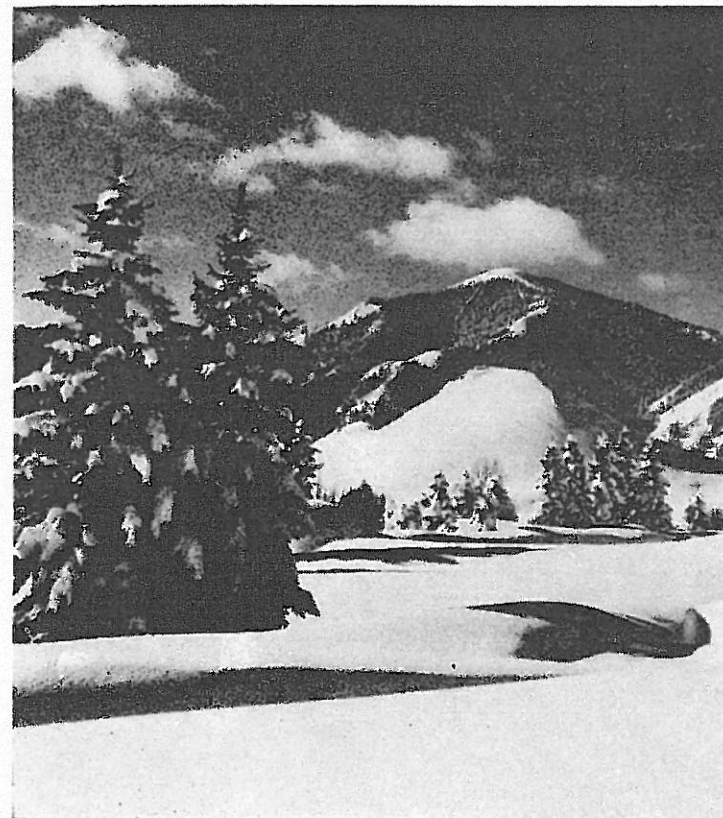
I love America despite her present troubles, because free men can cure them.

I love America, and I will gladly give my life to preserve the freedom our forefathers created, so that our children and their descendants can forever enjoy blessings we have inherited.

—Franklin E. Jordan

Aim

The magazine for young people



Union Pacific Photo

Self trust is the first secret of success.

—Emerson.

Aim The magazine for young people

AIM is dedicated to the promotion of higher ideals and more challenging spiritual goals among the young people of the Church of God. It is published monthly under the direction of the Young People's Department of the General Conference by the Church of God Publishing House at Second and Willow Streets in Stanberry, Missouri. It was entered as second class matter on September 10, 1959, at the Post Office in Stanberry, Missouri, under the act of March 3, 1897.

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Donna D. Faubion, Editor

Beware of prejudice! Light is good in whatsoever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance if it shines from the East or the West.—ABDUL BAHA

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“Men are we and we must weep when even a shade of that which once was great has passed away.”—Selected

Minute Messages

"Is anything too hard for the Lord?" Genesis 18:14.

"The claim that we love God but cannot love some Christians makes us liars."

"Never answer an angry word with another angry word. Remember, it's the second angry word that makes the quarrel."

The boy with push may get there, but it is the boy with push and character who stays there.

—*Selected*

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool" (Isaiah 1:18).

A hero is no braver than an ordinary man—but he is brave five times longer!

—*Ralph Waldo Emerson*

An atheist is a person without any invisible means of support.

The real secret of how to use time is to pack it as you would your luggage, filling up the small spaces with small things.—*Henry Hadow*

No one should worry too much about what lies ahead. Go boldly forward as far as you can see. When you get there you will be able to see farther.—*Sunshine*.

It's a fine thing to hear a man talk religion, but much finer to see him live it.

Lives rooted in God are never uprooted.

Our aim should be not so much to live longer, but to live better.

Some people can talk Christianity by the yard who can't walk it by the inch.

We have committed the Golden Rule to memory; let us now commit it to Life.—*Edward Markham*.

Some people throw their tongues into high gear before they get their brains going.

To render good for evil is God-like; to render good for good is man-like; to render evil for evil is beast-like; to render evil for good is devil-like.

Sympathy is a key that fits the lock to any heart.

"Terrifying circumstances in the world will not distress us as long as we have confidence in God."

"Friendship is purchased only by friendship."

To be good is not enough, we must be good—for something.

Young People and KINDNESS

Walter E. Isenhour

One of the most beautiful characteristics of life is kindness. Not only is it beautiful, but it is very essential. If we are to get along with each other in a peaceful, helpful, encouraging, uplifting way we must be kind one to another. Jesus said for us to love even our enemies, and do good for evil, and of course this leads us to be kind to them.

I often think of what the great Apostle Paul said: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:32). This one passage of Scripture, if put into practice, would change lives, homes, churches and perhaps communities in many instances. Unkindness is very hurtful, injurious and sometimes destructive, while kindness is constructive. Unkindness can wound deep, but kindness saves wounds and pains. If some homes would turn from harshness and unkindness to kindness and sweetness they would be so different. Whereas they are little hells on earth, they could be almost heavenly; in fact have some heavenly blessedness in them.

Kindness becomes all classes, colors and creeds of mankind. It should start in childhood and continue on through life as long as life lasts on earth. What is more charming and sweet in childhood than a kind, friend-

ly, loveable disposition? What crowns old age more gracefully than a sweet, kind, gentle, patient, loving disposition? Naturally the love, grace and sweetness of Christ in the heart and life is the secret and mainspring of genuine kindness and everything worth-while.

Since I am writing this message especially for young people I want to make a deep impression upon them as to the vital and great importance of kindness. Of course this should begin early in life in the home, with associates and playmates, then go into the school room as one seeks an education, and should follow one all the way through school, even into the higher and highest brackets of learning. One's school and college career should reveal a blessed spirit of kindness. The truly noble person must be kind to parents, brothers and sisters in the home; kind to teachers and principals of our schools and the presidents of our colleges. One should be highly respected for his kindness to classmates, and the company he keeps as he goes through life.

Not only that, but one should take the spirit of kindness with him as he enters business, or as he gives himself to work for others for a livelihood. No doubt unkindness has defeated many a person in life. He has failed because of his unkindness. Maybe he was capable of filling some

high and trustworthy position, but having a disposition and spirit of unkindness, along with that of irritability and faultfinding, and being hard to please, has meant his undoing and final defeat.

Oh, dear youth, as you go forth along life's rugged journey learn to be kind: this may mean more than a high education without kindness and love intermingled. Realize that there is something in kindness that wins its way into the hearts and lives of your fellowmen that nothing else can. Everybody loves kindness, but nobody loves unkindness, harshness, and a sour, repulsive disposition. Learn to be kind. Practice it daily. Sometimes it may not be easy to be kind, especially when you are spoken to very unkindly by somebody else, or someone shows you a very ugly disposition, or deals you a hard blow. Pause and think before you speak and act. Sometimes real victory depends upon keeping your lips closed. Ask God to help you. Never do evil for evil. This will only turn the tables against you in the future, or maybe at the time.

Whatever your business in life may be, or your profession, be kind. You will win people unto you by your kindness, whereas you will drive them from you by your unkindness. To be a clerk in a store, or a nurse in a hospital, or a doctor, or a minister, or a missionary, or a school teacher, or a farmer, or anything else, requires kindness. Even an animal will take to you for your kindness, or will be driven from you by your unkindness and mistreatment. A child will love you, take to you, and feel sweet toward you for your kindness. Be kind to the poor and needy, the old and decrepit, the offcast and for-

saken. Be kind to those who are higher up than you are. They will appreciate it and perhaps help to lift you higher up.

Learn to smile. The value of a smile may be far greater sometimes than you realize. Greet somebody with a kind word and smile as you pass him or her on the street. Even to go out of your way sometimes in order to show somebody kindness and helpfulness won't lead you astray. You won't get lost in doing so. Perhaps it may be the best and safest way to go occasionally. It may mean as much to you as it does the one to whom you show the kindness, or maybe more. In fact if you will make others happy by your deeds and words of kindness you will bring to yourself happiness, by the love and grace of God, or God working through you.

Let me say again, young people, learn to be kind. This will indeed help greatly to make your life's career pleasant and enjoyable. Kindness from your heart and soul will beautify your life far more than diamonds and pearls, fine raiment and expensive jewelry apart from kindness and sweet love. Of course with kindness goes many other beautiful, loveable, praiseworthy, commendable traits and characteristics of life. They associate themselves together, and what a wonderful, blessed glorious association!

Again, let me call your attention to what Paul said: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." This you will never, never regret. It is worthwhile and wonderful to live by and will be peaceful, sweet, blessed and glorious to die by.

A TRAGIC LOSS

Elder K. C. Walker

HAVING been brought up in the Church of God, and having served for a number of years as a minister in the church I have observed this tragic loss which is a most pressing subject. This observation comes after careful inventory of the church's weaknesses and needs. The greatest loss of the church is its young people of the past and fading generation.

I find them scattered to the four winds everywhere I go. This is tragic. It is heartbreaking. It is a shame and a disgrace to the fathers and mothers, and is a reflection upon the church that is not good. But let us not blame the church too much. Rather let us take personal inventory of our own individual failures and see if we as fathers and mothers have been loyal to the calling we accepted of being true Christians. After all, godliness in the child must begin *in the home*. The church is dedicated to help the *home* if the fathers and mothers will support the church.

In surveying the loss I also took a survey of the causes and tried to formulate some remedies in order to help prevent greater losses in the future.

We realize that children are not beasts, nor are they just plants similar to growing vegetables. They are

a God-given heritage for which we owe allegiance to God.

Human beings are subject to two forces in the world that affect their character. They are not as the beasts which come into the world and remain beastly, or as grains and vegetables which are unchangeable in nature.

The forces of good and evil are ever before the human family, and choices must be made continually. That is the reason that human beings have such a problem.

Evil grows by nature, while good has to be cultivated. To cultivate good in children requires a lot of work on the part of older ones. First, the child needs to be born into the right kind of family. That means, the father and mother must be God-fearing parents.

To be God-fearing, godly parents, one must be obedient to the divine will of God. It is well to learn of God and to do His will early in life before one becomes a parent. Parents owe it to their children beyond anything else. Parents owe their children a godly heritage more than bread and clothing.

Many of our sorrows as fathers and mothers could be avoided, and children could bring the most pleasure and happiness of anything a father and mother could experience if we

would use God's formula for rearing a family.

God's way is: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). But how can young couples follow this rule of happiness in rearing their children if they know not the Lord?

At the best we all fail in some ways, but there is no need for the thing to continue and no one do anything about it. As has already been seen, the first failure is not becoming godly youth before marriage. The invited presence of God will help solve many of the family problems between the father and mother. Broken homes or unhappy homes are not suited for building lasting character.

The second mistake is the failure to create the holy atmosphere in the homes that naturally brings respect from the children. To profess to be a Christian and not live as one before one's children is one of the greatest acts of betrayal to the children, to Christ, and to God, and is certainly not in the way of peace and happiness.

The home is becoming more and more a place of turmoil and strife. Aside from that, very few parents help their children toward a wholesome life. The home becomes polluted with filthy literature. The glitter of corrupt society, and the seeming glory of the filthy habits of the world are kept before the children through the medium of television and radio. Added to that, the spirit of keeping up with the Joneses, and emphasis being placed on getting ahead in material things, presents no small problem to the entire family. This, however, brings us to the next fail-

ure of too many so-called Christian parents.

Many parents fail to see what a great part the church can play in helping the godly home stay that way. They overlook their inability to cope with the outside influence that offsets the good that may be taught in the home.

The church has the solution to most family problems; although the family must be loyal and cooperate with its church and cooperate with its program by taking advantage of all its benefits. Many parents feel that they do not have the time and the money to keep up with the church program. This is not true in most cases. However, few parents are willing to sacrifice so that their children can have the holy atmosphere needed for wholesome development.

Many communities where churches have been raised up, have later fallen apart because of carnal lust, which caused the parents to move away from the church into isolated areas where they became cold and indifferent. On the other hand, if the parents would have put their own spiritual welfare first in their lives, it would naturally have caused them to stay within reach of the church activities and thus have kept their children in the same. Failure to provide this kind of atmosphere for children leaves them to their own ways. They choose companions from among unbelievers which brings about great loss to the church. Of course, there are exceptions, but the rule is that mixed religious beliefs create a discouraging atmosphere in the home.

The weakness and spiritual blindness of the Protestant churches in re-

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Not the Mushy - Gushy Kind

Clayton L. Faubion

For many years Jim Vaus had been associated with organized crime in the United States. As a henchman of the notorious Mick Cohen, he was a rather prominent figure in underworld circles. But then the change came into his life when he somehow came under the preaching of Dr. Billy Graham. He made a decision for Christ that has had far-reaching effects.

After his conversion Vaus wanted to do something for God where it would help the most. Naturally his desire was to save others from entering the life of crime from which he had just been saved. Eventually his ambitions led him to New York's tough east Harlem, where teen-age gangs roam the streets, having access to weapons that make them deadly dangerous. This district has some of the most congested living conditions to be found in the country anywhere. Girls are just as given to violence as are the boys, and are just as dangerous.

Vaus began working with the youth of this area, trying to channel their interests into more humane areas, and eventually to bring these young people to Christ. He had to overcome a lot of skepticism at first, but gradually he began to break through the

reserve of these young thoughts. Now he operates a club for them, where they can come together around a soda fountain and take part in various interesting activities. A club has also been founded for the girls in the neighborhood, where they take courses in homemaking, hair styling, etc. The entire operation has now become so enormous that he is unable to handle it alone, and has enlisted the help of a rather sizeable staff.

Recently Vaus and some of his aids were interviewed on a national television news program. In discussing the nature of the group with which they were accomplishing such notable successes, one of the aids said, "These kids can spot a phony a mile away. We are successful because they know we love them, but it isn't the mushy-gushy kind of love. It's the kind of love that lets you walk up to a fellow, hit him on the shoulder, and start talking to him man to man." While in other similar areas of the great city, the incidence of crime and gang warfare has been on the increase in recent years, the influence of the Vaus organization has been largely responsible for the decrease in similar offenses in the area he serves. And many of these young toughs are find

ing the Saviour through his ministry.

When we look at this program, however, we find that it poses a very serious indictment against organized religion in our land. Two terms, used by the Vaus assistants, point out failure after failure in the efforts of the churches to reach those who need Christ. Those terms are "phony" and "mushy-gushy kind of love."

What is a phony? We all recognize the expression to mean that which is not genuine. But can it be that most of those who try to win souls are not really sincere? Let us assume that most would-be soul winners are very sincere in their intentions—the fact that they follow the old cut-and-dried pattern, and use the same old cliches and religious spiels brands them as phonies. In other words, their hearts might be pure as gold—but if they use phony methods, they have little or no influence.

Oriental people are given to pagentry and display in a way which we of the western world do not normally adopt. In the time and homeland of Christ this was especially true. But even so we do not visualize our Saviour as a gusher. On the other hand, we see Him betrayed by the mushy-gushy kind of love.

Today we have another expression which joins the ranks of those under consideration—"do gooder." This is a person who takes upon himself the correction of the community's evils, obsessed with an idea that his own righteousness is a contagious thing that can wipe out everything that offends. Actually such a person is not serving Christ, or even the best interests of humanity, although he might think he is. In truth he is but gratifying his own ego. He gets a psychological lift out of the efforts he puts

forth, delighting in personal sacrifice that over a period of time produces but minimal results.

The secret of successful soul winning is genuineness. This means a sincere personal interest in people as individuals, for salvation is an individual matter. The shepherd in the parable was interested in the single lost sheep. Every individual sheep in his flock was his personal concern—not merely the flock as a whole. And so we find today that the person who tries to win souls from no greater motive than self-gratification, or just because "it's the thing to do" will have very little success.

The sinner has very little concept of salvation. It is hard for him to understand what it can mean to him. The language with which the phony tries to influence him is entirely over his head. In fact, so many of the expressions that are used are very shallow and have little true significance when they are analyzed on the basis of rhetoric. But we've fallen into use of them, repeating them over and over until it sounds like our needle is caught in the groove of the record. Probably it is because we are too lazy to think of more meaningful ways of expressing ourselves and showing what the love of God has done for us. So it develops that we actually insult our prospective convert before we've had time to reach him—by being impersonal in our love for him and then by using language that sounds to him like a "canned pitch."

This is something for us to think about. Above all, we don't want to bear the stamp of "phony." We want our lives to be a true living influence for Christ. Then it's time we began to examine our methods.

The Strange Hulda Brunner

The girl was the tallest and the heaviest Reed Hunt had ever seen. She stood before the entrance of the school building, the August sun shining on her unkempt flaxen hair, her large hands hanging at her sides while her feet twisted uncomfortably in a pair of beat-up loafers.

"Can I help you in any way?" Reed called, running across the schoolyard. He advanced, smiling. "My name is Reed Hunt. North High is my school." He was aware that, tall as he was, the girl towered a good foot above him.

"I thought new ones to Northville had to register today," she answered. "I am Hulda Brunner."

"Hi, Hulda. This meeting in the school today is for the farmers around here—a man talking to them from the State Agricultural College. School won't be open for registration until the first week in September."

"Oh!" said Hulda and added bashfully, "It was good of you to speak to me. No one else has. My father is a construction worker. He works now on the Northville Dam. We have lived in many states and two countries. My mother is dead."

Reed sensed her loneliness. Maybe that was why she was so anxious for school to open. "Look here, Hulda," he said eagerly, "I'm president of the High School group at

our church—I'm on my way to a meeting now. Come along and meet some of your future classmates and get acquainted."

She shook her yellow head. "Always, when I go anywhere, the boys and girls laugh. I don't blame them. I am big, clumsy. I don't look like nobody else."

"This is a church group, Hulda. You'd be welcome and newcomers are needed."

That pleased her. She trotted at his side like a large obedient dog. "I have never been in a church before," she confided. "Papa and me are never in one place long enough. Do you know how I have spent my time this summer?"

Reed's dark eyes looked briefly up at her. "I haven't the faintest notion."

"I have built a car from used parts."

"You? A girl?"

"Is that bad?"

Reed laughed. "Certainly not—it's just unusual."

"Not for me. I am always around men. My father treats me like a boy. Maybe I know machinery better than anything else. While I made the car, I was busy. Now the car is done and I have nothing to do. See, there in the road she sits."

Reed saw the car parked on the shoulder of the road. It was large,

low, enough room for eight people inside. Hulda walked proudly to it, opening the door, and slipping behind the wheel. Reed climbed in on the seat beside her. "Say, Hulda, this is great," he exclaimed. "One girl in a million could do a job like this. Since you have so much room, I wonder if I could ask a favor—two of our members live a piece out in the country and never make it to the meetings. Would you mind picking them up?"

Hulda frowned. "Do you not drive that you can bring these friends of yours?"

Reed was taken back by her unwillingness to help. "I do have a driver's license," he admitted. "Dad uses the family car for his work at the mill and I get the car only occasionally.

Yet with all her strangeness, he was marvelling at the efficient way Hulda was piloting the car and how smoothly the motor purred. Out on Brook road they picked up a surprised Albert Kemp and Evelyn Calvin. They rode on to the brick church on the ridge. The high school group looked startled when the three of them entered the meeting-room, the giant Hulda in her baggy dress in tow. Reed introduced the newcomer and the meeting got under way. The last picnic of the season was being planned and everyone volunteered something, food, pop, prizes—all except Hulda. She merely sat there, her large hands folded in her lap. She's timid because she's a stranger, Reed decided. I'll make a point of calling for her the day of the picnic so she won't feel she's not wanted.

Willingly enough, Reed brought Hulda to the picnic and Hulda ate

voluminously of the refreshments everyone else had provided. She won the foot race and the best prize of the picnic—a camera. Since the camera had been generously loaded with film, the group expected some picture-taking. Hulda wrapped the camera in a bag to take home.

"She's a taker not a giver," Evelyn whispered angrily to Reed. "We girls asked her to help us arrange the lunch on the table and she walked off by herself."

"Hulda hasn't been with any boys and girls before," Reed defended his new friend. "Give her time. Our job is to go on being friendly to her. Hulda's a girl who's never belonged to a church group, not even a church. Let's show her some real Christian friendliness."

"Oh, all right," Evelyn consented grudgingly. "Just the same, Hulda doesn't make herself very loveable."

The big girl was a problem. In the days that followed, Reed had to admit that, even to himself, Hulda accepted all favors but she never gave any. The girls were good to her too. They showed Hulda how to brush her straight yellow hair into an attractive hairdo. Cora Patton provided a machine on which they all helped Hulda sew some tailored dresses that cleverly disguised her bigness.

One afternoon all the boys and girls called on Hulda, finding her in back of the trailer where she lived with her father. Grease-spattered and black-fingered, Hulda was working on her car. Like the good sports they were, the young people pitched in to help her. The boys soiled their spotlessly laundered shirts. The girls grew grimy

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Ships That Have Arrived

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (I Corinthians 3:18-23).

We are confronted with three "lets" which are deeply significant and which introduce to us the truths I want to lay upon your hearts. "Let no man deceive himself." It seems incredible that such a warning note as this needs to be sounded. We usually think of the common man as having too much sense to allow himself to be deceived. But it must be a pit into which many fall, otherwise this exhortation would not have been given. The biggest fool is the man who fools himself. In two other verses in this same Epistle this warning is given and it is repeated in the Book of Galatians.

It is easy to deceive ourselves about the knowledge we think we possess. What is human wisdom in

the light of Divine knowledge? "The Lord knoweth the thoughts of man, that they are vanity" (Psalm 94: 11). "Behold, thou hast made my days as an handbreadth and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah. Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them" (Psalm 39: 5, 6). Is it any wonder then that we are enjoined to become fools? "Let him become a fool, that he may be wise."

I am reminded of a report of how a group of scientists were discussing various aspects of nature when the late Mr. Edison interrupted and declared emphatically, "We don't know one millionth of one per cent about anything. We have a lot of hypotheses, but that's all. We are just emerging from the chimpanzee state mentally." Our boasted wisdom does not amount to much in the last analysis.

The third use of the word "let" introduces another word of warning, "Let no man glory in men." It is so easy to become hero worshipers and to pay homage to human nature when it should be attributed to God. One of the great mistakes of the early Corinthians, which called forth a vigorous protest from

Paul, was the fact that the members had their eyes upon men and not upon the risen Christ of God. The result of misplaced vision brought spiritual disaster to this Early Church.

All my life I have heard people express themselves as to what they expected to do when their ship came in. My father would tell me fabulous stories of what he was going to do, and what all of us would have when the ship came in. In my youth that ship seemed awfully slow in arriving, and I often wondered if it got lost at sea. Nothing out of the ordinary ever happened at our house so my father's ship never arrived. And I am sure it was best that it did not. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

While earthly ships with their supposed riches have never arrived for most of us, I am calling your attention to ships that have arrived and made us rich. Few are aware of their invisible assets and of the magnitude of them. We are so absorbed with "the things which are seen"; we have no time for "the things which are not seen" (II Corinthians 4:18).

An Irish writer after visiting the United States wrote, "The activity in America is so tremendous that people are called away from the central depths to surfaces." We will all have to confess that we are bound by our materialism. The portion of Scripture which is before us suggests three ships that have arrived with their cargo of Heavenly wealth and belong to those who know our Lord Jesus Christ in

sincerity and in truth. These ships are Heirship, Ownership, and Relationship. I want to impress upon each one of you that these belong in the present tense and may be claimed as a present possession. Too often we push into the future that which God intends we shall claim for ourselves now.

First, I call your attention to

Heirship

This is clearly set before us in a brief, yet overwhelming statement from Paul's inspired pen, "For all things are yours." It might have seemed far more reasonable had Paul said, "All things are going to be yours when you get to the kingdom." The blessed fact is that he made his amazing statement for the present. "For all things are yours." I see no conditions attached to it either. He did not say that "all things are yours" if you merit them, or if you remain in perfect and continuous obedience. As astonishing as the statement is, yet "all things are yours" without condition or question.

We stop for a moment and ask ourselves the question as to who made such an extravagant announcement as this. It was none other than the Apostle Paul. But what did he have to say about himself, and what did he possess? According to his own testimony he was penniless, "... as poor, yet making many rich; as having nothing, and yet possessing all things" (II Corinthians 6:10). "... For whom I have suffered the loss of all things ..." (Philippians 3:8). "... in labours more abundant, in stripes above measure, in prisons more fre-

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Project of the Month

Sowing the Good Seed with Gospel Tracts

LeRoy Dais

The printed word has proved to be an effective means of communication for several centuries now. The gospel work has benefited without measure from the printed message as a ministry.

In many ways the written word can be much more effective than the spoken word. If the one who is to receive the message is unable to comprehend all the thoughts at the first reading he can read it again and again until all is understood. The printed word does not know impatience, and yet its powerful message is ever ready to make its impact.

Gospel tracts have become common tools in the gospel work because they are effective instruments. One should learn how to use these tools to help carry out the great commission given to the Lord's disciples. There are numerous ways to distribute tracts.

Enclose tracts in letters. When writing to friends enclose such tracts, possibly one at a time, as you think would be helpful to their Christian welfare. You can also create friendships through the mail for the purpose of presenting Bible studies to them by way of tracts.

Distribute tracts from house to house. If you plan to make only one coverage of all the houses in a certain community you may wish to leave

the same kind of tract at each house. Or you may want to converse with each resident sufficiently to determine which tract might be most effective for the individual needs. If you plan to cover a certain community several times, figure out a certain series of tracts and then leave a tract of the same title at each house at each coverage in the proper order of the series. Whatever your plan may be, do not slip the tract into the screen door or mail box; but knock on the door and then hand the tract to the resident with a brief explanation about what he is being given. Never be in such a hurry that you will not have time to engage in a good conversation with the resident. You are there to witness for Christ.

Give tracts to selected prospects. You have opportunities at school, at work, or at other activities to make good contacts for Christ. As you discuss matters concerning salvation, often the time is too limited to cover a subject satisfactorily. Let a tract help you out at this point. Suggest to your friend that he read the tract on this subject prior to your next opportunity to discuss the matter with him again. You will find that the tract has been a helpful companion.

Maintain a tract rack in a public place. Select a good, decent location in some public building to install a tract rack. A very attractive tract rack can easily be assembled by use of punched masonite and wire pockets to fit it. The punched masonite may be purchased at any lumber yard at a reasonable price, and the wire pockets

may be purchased from the publishing house at \$4.50 a dozen.

After the tract rack has been installed, keep a constant supply of tracts in it. Very likely one will never know all the good that will be accomplished by this means of sowing the good seed, but surely some will fall on good ground.

Carefully select your tracts for distribution. If you plan to go from house to house in a community several times, don't pick a tract on a topic that may be controversial in that community for your first one. Build a good foundation with tracts on well-chosen topics. Feed them the "milk" first, and then the "meat" later.

Try to not be wasteful in your distribution. If the small leaflet tracts will accomplish the desired effect, use them rather than the more expensive booklets. Don't throw them about everywhere, knowing that many will be wasted. We want to make the gospel message available free, but not in such a careless way that it will be trodden underfoot. Be mindful that it costs money to print tracts. It would be well to ask the publishing house for a cost schedule of the tracts so that you can contribute sufficient offering to cover the printing costs of the tracts you plan to order and use.

Most important of all, distribute tracts with a prayer upon your heart. Pray that this seed may fall upon good ground, and that the Holy Spirit may cause it to grow. Avoid the attitude of, "I did my part of putting out these tracts, now it's all up to them as to what they will do about it." But rather, distribute each tract with the prayer that it may be instrumental in drawing someone to Christ.

The Good We Find

Harleigh M. Rosenberger

Long ago Emerson wrote, "I am thankful for small mercies. I compared notes with one of my friends who expects everything in life, and is disappointed when anything is less than the best. I found it better to begin at the other extreme, expecting nothing, and I am always full of thanks for moderate good. If we will take the good we find, we shall have heaping measures."

To take the good we find! A beautiful phrase! In every person there is so much that is good. Sometimes our jaundiced eyes see only the evil—only the errors of a human life. How refreshing to meet someone who has looked for the best, and has found it. It is in the way a person looks at life that will determine for him the happiness he seeks, and the happiness he extends to others.—*Selected*

* * *

MY NEED!

Grace Noll Crowell

If the Son of God had need to pray
How much more need have I?
If through the weary working day
He walked beneath the sky
To seek some quiet place apart,
How much more should I be
Alone with God and bare my heart
To His wise scrutiny?
If Jesus found the needed strength
And gained it that wise way,
How greater is the depth and length
Of my own need today!
So I shall seek some quiet place,
Some mountainside for prayer,
And in my need come face to face
With God, and find strength there!
—*Herald of Holiness*

It Is Legal To Acknowledge God

The Oklahoma State Supreme Court ruled that separation of Church and State does not mean cutting loose from God.

Two citizens brought suit to prohibit the construction of a non-denominational chapel for the Whitaker State Orphan's Home at Pryor.

The court plowed into the question with these words:

"It is a well-settled principle and philosophy of our government that we should preserve separation of church and state, but that does not mean to compel or require separation from God.

"It is well settled and understood that ours is a Christian nation, holding the Almighty God in dutiful reverence. It is so noted in our Declaration of Independence and in the constitution of every state in the union."

It then cited such permitted uses of public money as payments to chaplains in legislatures and congress, in the state's prisons and in federal troops.

The court pointed out non-sectarian chapels are maintained by the state at mental hospitals and prisons.

"At public expenditures we engrave on our coins, 'In God We Trust' and print the same on currency," it pointed out.

It is sincerely hoped that these sensible words of the State Supreme Court will be heard by Governors of States forbidding the mention of God in public schools.

Godless schools can only produce godless citizens—the prime cause of the juvenile delinquency, which is such a thorn in the side of the powers that be.

More is required for salvation than the belief in God's existence; but believing that God is, and that we are accountable to Him for our actions, will do much to lessen crime in the world.—*Now*

* * *

Weep Not for Christ

Christian man, weep not for Christ.
Weep not for Jesus Who did wear
A crown of thorns upon His head;
Weep for those who placed it there.

Christian men, weep not for Christ.
Weep not for Jesus Who did bear
The agony upon the Cross;
Weep for those who nailed Him
there.

Christian men, weep not for Christ,
But weep for those who died in sin
And knew no immortality,
Not for Christ Who rose again.

YOUR HEALTH CLINIC

Specializing in Internal Medicine
Counselling and advice by Dr. Victor Reeh

Dear Dr. Reeh,

I read your column and I enjoy it, but I have been wondering why you always refer to the Bible so much and always attach religious significance to things. I have never known a doctor who was so Bible-minded. Have you ever been in Gospel work or just what is your interest along that line? I can't figure out if you are a doctor or a preacher.

Yours truly,
Ben Wundrin

Dear Ben,

Thank you for your letter. Your questions provoked in me a new awareness of my purpose in life. You asked whether I am a doctor or a preacher. Let me say here that I am not, nor have I ever been, a preacher. First and foremost, I am a child of God, secondly a doctor.

I would feel I was indeed cheating life and the Life-giver if I were to give myself over to my profession and lay aside my more urgent duties as a Christian. I am sorry that the public has come to expect Bible-reading only of the clergy. The Bible is not merely a text book for the clerical profession. It is an important message to every child of God.

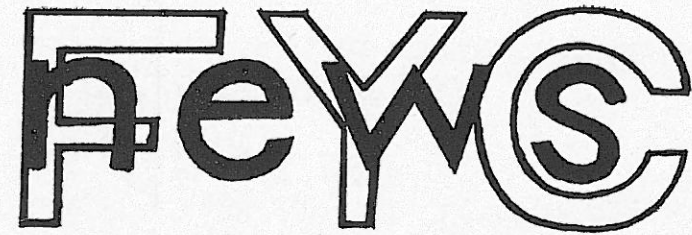
I entered the medical profession

in the hope that I might be equipped to relieve suffering and, by the grace of God, perhaps even extend a few more years of life to some one or ones. It is within the power of those in my profession to preserve life, but only God can save it eternally. And should I be allowed to add years to the lives of millions of people, I will count it much less than to have a small part in the salvation of one soul.

Whether we decide to become a doctor, lawyer, teacher, salesman or common laborer, our first duty is to God and our fellow men. Our dedication to prayer and Bible study should be no less than as though we had been called to the ministry. If I can make my patients aware of God and their need for Him I feel I have offered them more than all the strength of surgery or medicine.

A man's vocation is his bread, but as Christ quoted from the Old Scriptures, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Even more important to me than the Hippocratic Oath is the creed found in Philippians 1:21, "For me to live is Christ."

Sincerely,
Victor Reeh, D.S.



The Merit System Must Not Die!

As 1963 becomes history, final reports from several local FYC groups will make their way through masses of holiday mail and end up on my desk. The Merit System was started way back in 1959 (A.D.) when our present General Conference Chairman was chairman of the Young People's Department. With the printing of the manual in November 1962 the Merit System was born and made available to every Church of God member. (Get your copy of the Y.P. Manual containing the Merit System from the publishing house for 25¢.)

The Merit System was our number one project in this year we called "Year for Youth." The national FYC adopted this system and on January 1 the entire system was "go." Many took advantage of the inspiration it provided. As things look now after three quarters of reports are in, about eight local FYC groups will receive either the ward with the gold seal or the silver seal of the departments. These awards are printed and waiting for the groups that qualify for "outstanding achievement" in service to God and providing Christian activities for young people of the Church of God (7th Day).

Many have praised this program and heralded it as a step in the right

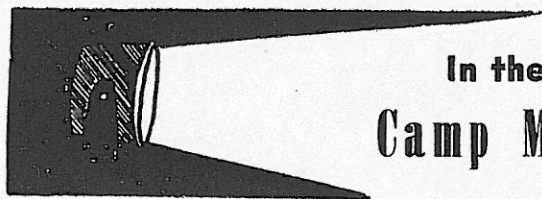
direction. Others however may have thought to themselves that this program does not offer enough incentive for all-out competition for the highest score. It is not clearly defined. Maybe it could be better defined, but read the manual again and see if you can't understand it better now. It limits a local group to 10 youth rallies and 100 points. Yes, it is almost impossible to get more than 500 points. This does not mean that we wish to

Merit System Scoreboard (After three quarters)

	Total
Elmira, Oregon	425
Marion, Oregon	295
Harrisburg, Oregon	165
Fairview, Oklahoma	410
Lodi, California	400
Stockton, California	375
N. Sacramento, California	280
Claremore, Oklahoma	230
GOLD MERIT AWARD—500 points	

discourage groups from having more than ten rallies in a year. It simply means that the maximum score to be accumulated through youth rallies is 100, ten points each for the first 10 rallies.

The overall objective of this system
(Continued on page 28)



In the Spotlight Camp Meeting Award

At the Denver Camp Meeting in August we were looking for an FYC'er who was worthy of our citizenship medal. The young man the sponsors and national leader chose for this award is Calvin Burrell of Fairview, Oklahoma. He is leader of the Fairview FYC which is in strong contention for a Gold Merit award in the National Merit System program. He showed his leadership ability at camp meeting in his management of team number 4 in competition for first place.

At camp meeting Calvin was a valuable member of the ball teams. He volunteered when there was any need for assistance. When you have a job that needs to be done well you can depend on Calvin. Someone has described him as "truly a great guy and sincere in all his activities." He also "shows a great deal of interest in the younger boys and is a very good influence" on them.

His duties on the local, state, and district level of church work have been varied. He has been leader of the active Oklahoma FYC and is presently state assistant leader. He has been in charge of the recreational program at District 5 camp meeting. In 1962 he was District Camp Meeting choir director. He is home every week-end to act as master of ceremonies at his local church where he is also in charge of special numbers.

He was selected outstanding senior

boy in his class. In his senior year in high school he was president of Student Council and editor of the school paper. He was awarded the Junior Master Farmer award in the Fairview Chapter of the Future Farmers of America. In his junior year he represented his school at Boys' State.

Presently Calvin is a senior at Northwestern State Teachers College at Alva, Oklahoma. He is majoring in math. He likes golf, baseball and home made ice cream.

Our best wishes are with Calvin and our prayers are that he will continue to use his ability and leadership in service to the Lord. Good leaders are very seldom born but usually are a product of hard work and God's blessing.

• • •

Quiet Waters

Strong emotion has its place in religion as in all life, but the mood in which we find God most real to us is more often one of quietness.

Only in quiet waters are objects mirrored without distortion, and only in a quiet mind is there a clear perception of truth.

"Be still and know that I am God."

Those who have not learned to be still miss life's profoundest lessons.

—Selected

SCHOOL S.V.A. NOTES

S. V. A. Report

Greetings from Spring Vale Academy to all of you.

This month has been a busy one for us here. It is the close of the ninth week of school, so with our regular activities we have nine-week tests. This month also had many extra activities.

October was chosen for Prayer Emphasis month. In accordance with this theme Elder Coulter held a revival here the 15th through the 18th. The messages each evening were inspiring to us. Five people were baptized after the revival closed. We are all very thankful for new ones that come to the Lord.

The students attended the Michigan quarterly all-day meeting the 19th of October. This time it was held in Saginaw. Elder Coulter delivered the morning message. The Spring Vale choir sang two numbers in the young people's program. Brother Heywood, from Battle Creek, spoke to us after that. A short good-by program was given for Elder and Sister Coulter as they will soon be leaving Michigan.

During this month we increased our enrollment by three, making the present enrollment 21. We are very happy over these new additions. They are Marjorie and Tim Caswell and their

cousin, Mary Caswell, from New York.

After a young people's program one Sabbath a car load of students visited two elderly shut-ins in Owosso. They seemed very pleased to have us and enjoyed the short program we had. It always makes us happy to do something to make someone else happy.

The students went to the home for the aged in Corrunna one Sabbath and presented a program there instead of the regular youth meeting.

The Blue and White party was the 26th of October. The Blue team honored the victorious White team with a party. Sharon Westfall and Phyllis Hayford won the two prizes given for having the most points.

The students and faculty attended a travelogue on Brazil in Flint on the 6th of November. Among other things it showed the new city of Brazilia, the capital of Brazil, and told how it was planned.

A surprise good-by party was given for Elder and Sister Coulter Thursday night, the 8th, after study hall. They are leaving the 10th of November. A fruit basket was given to them by the students and faculty. We hate to see them leave S.V.A. as they have been a blessing to us but we know they must move on in the work of the Lord. —Sharon Westfall

"Take Time for God"

PROGRAM

Nelson Caswell

Took Time for God

The day will come, and may not be far away when we will look into the face of Jesus and have to give an account of ourselves. In that day we will be thoroughly examined as to our obedience to God. Jesus will be the righteous judge and He will be not only interested to know whether or not we have stood up for the truth and given an account of our faith but also He'll want to know if we have practiced what we preached.

It's good for us to spare a moment of our comparatively carefree life to think about the day of reckoning. It has to come. There is always a day of reckoning for the things we try to get away with, whether it be a spanking from Dad, a scolding from the teacher, a fine or imprisonment, or our own shame and conscience. No one fools people for very long.

Recently the papers carried the story of a man who escaped from Jackson prison 10 years ago and has just now been found. Perhaps it's true that his escape proved beneficial to him in some way but he only succeeded in postponing the day of reckoning. Even while he was still unsuspected, yet he lived in fear, constantly haunted by the possibility that he would be found and then finally he was. Even in freedom he

was paying for his mistake.

But we not only have our days of reckoning here on earth from time to time but the scriptures guarantee us all a day of judgment by such verses as II Corinthians 5:10, "For we must all appear before the judgment seat of Christ that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," or Hebrews 9:27, "It is appointed unto men once to die, but after this the judgment."

It always makes the writer shudder just a little when he reads Revelation 20 about the judgments to take place, and especially where it says "the books were opened... and the dead were judged out of those things which were written in the books according to their works." Then it goes on to say in the 15th verse, "And whosoever was not found written in the book of life was cast into the lake of fire."

It seems that those books are going to be pretty thorough and the writer has often wondered if one of the determining factors for being included among the names of life might involve the individual's time. Don't you suppose it would be a fair question for our judge to ask us one day if we "Took Time for God?"

You see, one day we will no longer speak admonishingly to "Take

Time for God" but instead we will be looking back, wondering where the time all went and then we'll have to consider the matter in the past tense. Then we'll have to face squarely the issue, whether or not we "Took Time for God."

There will be a lot of disappointments in that day to come. There will be many who can hardly believe that so much time slipped by. They keep postponing things to the future until suddenly there is no future but only the past with its damaging record of things they didn't take time to do.

Don't you see how much better it is to *take time* now to consider these things so that the books will record that we "Took Time for God"?

The following texts are suggested for December 15 through January 14.

Date	Chapter
December 15	Genesis 34
December 16	Genesis 35
December 17	Genesis 36
December 18	Genesis 37
December 19	Genesis 38
December 20	Psalms 9
December 21	Psalms 10
December 22	Psalms 11
December 23	Psalms 12
December 24	Psalms 13
December 25	Psalms 14
December 26	Psalms 15
December 27	Genesis 39
December 28	Genesis 40
December 29	Genesis 41
December 30	Genesis 42
December 31	Genesis 43
January 1	Genesis 44
January 2	Genesis 45
January 3	Genesis 46
January 4	Genesis 47
January 5	Genesis 48
January 6	Genesis 49
January 7	Genesis 50

Date	Chapter
January 8	Exodus 1
January 9	Exodus 2
January 10	Exodus 3
January 11	Exodus 4
January 12	Exodus 5
January 13	Exodus 6
January 14	Exodus 7

* * *

"What Must I Do To Be Saved?"

Nothing, either great or small,
Nothing, sinner, no;
Jesus did it, did it *all*,
Long, long ago.

When He from His lofty throne
Stooped to do and die,
Everything was fully done;
Hearken to His cry—

"It is finished!" Yes, indeed!
Finished every jot.
Sinner, this is all you need;
Tell me, is it not?

Weary, working, burdened one,
Wherefore toil you so?
Cease *your* doing; all was done
Long, long ago.

Till to *Jesus' work* you cling,
By a simple faith,
"Doing" is a deadly thing—
"Doing" ends in death.

Cast your deadly "doing" down—
Down at Jesus' feet;
Stand "in Him," in *Him alone*,
Gloriously "complete!" —*Tract*

* * *

If our eyes are opened, we see,
else not; and when truth comes to
mind we suddenly grow, as if to new
worlds.—*Emerson*

"Some Favorite Quotes from My Scrapbook"

Delores O. Fischer

We can pray, believe, and receive; or we can pray, doubt and do without.

It is always easy to covet another man's success without ever envying his labors.

Those who know the way to God can find it in the dark.

If God has called you to be a missionary, your Father would be grieved to see you shrivel down into a king.—*Spurgeon*.

It is a pleasant thought that when you help a fellow up a steep hill, you get nearer to the top yourself.

The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.

It is well to govern our lives and thoughts as if the world were to see the one and read the other.

Let us be of good cheer, remembering that the misfortunes hardest to bear, are those which never come.

The elevator to success is not running; take the stairs.

It's easier to get ulcers from what's eating you than from what you eat.

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly,
To love his fellow man sincerely;
To act from honest motives purely,
To trust in God and Heaven securely.

—*Henry Van Dyke*

Let the Mind of the Master be the master of your mind.

Two people can't hate each other if they both love God!

The Editor's Page

A Closing Thought

With this issue of *Aim*, I am writing my final thoughts as editor. Beginning a new year and a new volume someone else will fill this position. Please be as kind, considerate and helpful to your new editor as you have been to me. He will need your written efforts as well as your prayers. Do not leave it all for someone else to accomplish.

Until one has been in a position where he is faced with meeting a deadline without adequate material for publication, it is hard to realize how frustrating it can be. I wish to express my sincere thanks to the faithful ones who have been of help to me.

We all know that in this life, "only what is done for Christ will last." It matters not how we use our time for other things, the results of our efforts will eventually pass away and future generations will not remember. The greatest blessings are found in doing worth-while things; not for any glory of ours, but for the Lord and to glorify His name.

God has blessed many of you with talents which you keep hidden. For a real good feeling of usefulness and blessing, bring them out for others to enjoy and do it soon! If your first try is not just what you had hoped it would be, don't fail to try again. Your next one will no doubt be an improvement and your faith and self-confidence will grow. I hope that you will not let your Young People's Committee and your editor shoulder all of the responsibilities when you are capable of helping them in a great many ways.

As I close my work in this capacity, I am not thus terminating my interest in you and in *Aim*. I shall, as Paul wrote, "cease not to give thanks for you, making mention of you in my prayers." I sincerely hope and pray that the paper will prosper and improve and I wish the new editor the very best of success and happiness in this position which affords many blessings and inspirations.

May God in His infinite wisdom and goodness be close to each of you and may you continue in His love and grace while you strive to further His work through your life.

With Christian love,
Donna

"What Are You Working for, Jim?"

I have known a certain prominent Detroit industrialist rather intimately for twenty-five years. From 1920 to 1925 I saw him three or four times each week, for I was representing a news agency. In 1923 I wrote the first story of his life, and at least twenty have been written since that first one. Every year since 1925 I have seen him at least three times a year.

A few years ago, when he was seventy-six, I wrote for a national magazine an interview I had with him and called it, "The Spirit of Seventy-Six!" When he was eighty I wrote a piece called, "How It feels to be Eighty!" On his eighty-first birthday I wrote another piece. It has all been an exciting friendship through two wars, a depression, and the building-up of the world's largest industrial organization and I have watched it from the sidelines.

This man has been to me, more than an industrialist. He has been a true philosopher of life and of living. In fact, I have always found him more concerned with creative living than with building automobiles and places; more concerned with human happiness and welfare than in making money.

One day, fifteen years ago, a friend of this industrialist came to him, and as they sat at the now famous Round Table Lunch Room talking about anything and everything but business, he suddenly said to his friend: "Jim, what are you working for, anyhow?"

Jim's answer came back like a flash: "I am working to make a million dollars, Henry."

The industrialist had a shocked look on his face, and I can believe it, knowing him as I do. Then he said, "Jim, you ought to be ashamed of yourself! You shouldn't work for money. You should work to do all the good you can to serve people, to bring out of them their best possibilities. If you honestly try to do that, the money will take care of itself. You are certainly making a great mistake to have money-making as your chief goal in life."

The industrialist was greatly depressed at his friend Jim's answer, for he knew that the man meant it, for he was, above all, an honest person. He thought about it for days. He knew it wouldn't do any good to preach to him about it, but nevertheless he wanted to say or do something that would make that

friend see what a foolish ambition he had.

A week later he called Jim in and handed him a package, saying, "Jim, I have a fine present for you; just what you need!"

Jim thanked him and started to put the package into his pocket but the industrialist said to him, "No, open it up right now! I want to be present when you see your gift."

Jim opened the package and found a pair of glasses. The lens had been removed, and in place of the glass were two silver dollars. "Now," said the industrialist, "put

those glasses on, Jim." Jim put them on. "What do you see?" asked Mr. Ford.

"I can't see a thing!" replied his friend, Jim.

"That's what I thought you would say," he added. And that was the end of that episode but not the end of Jim, for Jim Cousins later became a senator and one of the most generous philanthropists that Detroit ever knew, and most of us think that the change in his attitude toward life came through that experience. He had learned the secret of stewardship.—*William Stidger*

YOUNG PEOPLE WIN A PRIZE!

WRITE A LETTER
AND
WIN A TESTAMENT

2 Prizes Offered

1st Letter Received wins

New Testament and Psalms

50th Letter wins

New Testament

We appreciate letters from our young people so much that we wanted to show our appreciation in some way, so we have decided to offer a prize this month for the first letter and the fiftieth letter received by your national Y. P. Leader this month. We want to hear your ideas and suggestions for national Y. P. projects and a motto and what you would like to see in AIM. No special talent or writing ability necessary as your letters will not be judged or compared. Please write today to Elden Fischer, 10601 E. 26th St., Independence, Missouri.

YOURS MAY BE THE LUCKY LETTER!

Merit System

(Continued from page 19)

was to make it possible for a group of four and a group of thirty to qualify for the same award. We have outlined a well-balanced program rather than to have one group get 500 points for socials and another 500 on young people's meetings. We have allowed 10 points a month for rallies so that you can still earn the full 100 points allotted for youth rallies even if it becomes necessary to omit one or two of them. A group that has 12 rallies the first three months and none the rest of the year will not get 120 points, but 30. We advocate a year-round program and making rallies better even if less in number. (See "Rallies" on page 31 in the Y. P. Manual.) Some groups will put a lot of work into a project and others not much. These are some of our reasons against an open scoring Merit System.

The Merit System of 1963 has brought out a lot of good in a lot of good young people. The system asks that all activities are carried out primarily for promoting the gospel and secondarily for scoring of points. It took time and offerings to get this program launched. Let's not let it crash and die, but let's keep it in orbit. Will you be at your controls when the 1964 Merit System is launched early January 1st?

—Elden Fischer

* * *

F.Y.C. Stationery

Attractive stationery with the Faithful Youth Challenger's letterhead is available to individuals and youth groups. Size 8½ x 11. \$1.25 per 100 sheets.

Foreign News

Gibson John
Oboburu Town
P. O. Box 27
Ahoada, Nigeria, Africa

Dear Brother Fischer,

Greetings in our Saviour's name. I deem it essential to write to ask of your present health and to thank you for all efforts in struggling hard for the uplift of the gospel here in Nigeria as well as over there. I pray also that the Lord, through His wondrous grace may continue to bless His work more and more until the master takes His literal Kingdom on earth.

I am sorry to report to you of the death of our sister, Nancy Dimkpah, and of Solomon I. Dimkpah, our able and hopeful leader of the FYC. They left this life to wait their resurrection. The nature of their death was shock to us. The wife died on the 28th of August and the other on the 29th of the same month. The cause of such a sudden death only the Creator knows. On the day of the burial of Sister Nancy, Solomon had no illness of any kind. Nancy had been sick for a long time, but alas, in the morning Solomon was dead also. What tragic news! But God knows the secret. We must now wait upon God for a new leader.

May God bless you and your family and keep you all in the blood-bought right of His dear Son, Jesus Christ. Amen.

While I remain

Yours in His yard,
Gibson W. John

* * *

Share this magazine with a friend.

FYC Reports

Stockton, Calif.—Jerry Ogren is the local leader. The FYC group held four young people's programs during the third quarter of the year. One program followed the theme of "What Lackest Thou?" In this program, seven young people gave short talks and a Scripture Scramble contest was held with the girls winning this time. These young people gave a gift subscription to AIM each month this quarter and will continue this for the rest of the year. The group bought chorus books for the church. They also helped make improvements on the church pews. Their social activities included a home-made ice cream social at a local park. Volley ball was on the day's program.

135 points, total 375

Elmira, Oregon

The Elmira FYCers were hosts to the State Youth Rally and took part in two other state rallies. At Elmira the theme was "Study to Show Thyself Approved Unto God." The local group has young people's meetings every Friday night with a different leader each month. They have a practice of having a young person give a short talk. One evening they had a very interesting discussion on "Christians' Entertainment." One time they had a Chili Supper with a program following at which they raised \$62 for the building fund. On July 20 about 30 from Elmira traveled to Coos Bay on the coast to present a program for the group there. Services and a program were held at the beach. The program next day included softball, swimming and sightseeing. A July social at one of the homes included all types of out-

door games and refreshments. Another time the group met at another home, this time for indoor games. Business meetings were held at both socials. 100 points, total 425

Marion, Oregon

The Marion young people also took an active part in the tri-state youth rallies. (In July they collected clothes for needy families in Mexico and Nigeria.) At the State Rally at Marion a movie, "Born to Witness," was shown to go with the theme of the rally, "Witnessing."

50 points, total 295

Moundsville, West Virginia

The young people at Moundsville organized and elected officers on September 1. Their local leader is Donna Hall. The local group has 11 young people now registered. This group voted to support the National FYC and our foreign worker beginning January 1. On September 21 they had a social concluding with a campfire. One Sabbath they distributed 339 pieces of Christian literature in Moundsville. They have purchased a 35 millimeter slide projector for use in FYC activities.

We are happy to hear of this new group. May God bless you in all you accomplish for Him.

Conroe, Texas

The Conroe young people had two teams of young people competing to see which team could sell the most AIM subscriptions. Thermometer charts showed the progress. The losing team had to treat the winning team at a party. The FYC programs are held the second Friday evening of the month. The group is sending 15% of local income to help with national

programs. Doris Crisp is the local FYC leader.

We have 23 young people registered from the Conroe church. We pray that their efforts will be fruitful in the Lord's service.

* * *

Trust

I traveled down a lonely road—
The shadows lurking here and there;
The way was slippery and rough,
Was I afraid? No, God was there.

I steered my barque to open sea—
The waves were dashing mountain-
high,
My ship tossed, fretful, restlessly;. .
Why should I fear? My God was
nigh!

The dearest one on earth to me
I saw laid underneath the sod;
My grief seemed more than I could
bear;

Was I alone? No, there was God!

He's everywhere that I might be:
Above the clouds—beneath the sea;
Why should I fear, though dark the
night?

Still—there is God, the beacon light.
—Margarette Dobbs

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A Tragic Loss

(Continued from page 8)

gard to marriage has led other religious bodies to encourage their young people to marry into other faiths. By this means new converts are added to "Faiths" opposed to Protestantism.

Fathers and mothers had better wake up to what is going on in this world. Youth, wake up to your God-given responsibilities in marriage and prepare for it in your youth, not blindly going into it and suffering the consequences later along with your children. Remember, sin is deceitful. Many times it develops so slowly that its effect is not fully felt for several generations. Its final effect might be compared to these awful wars that we have. Who wants to be a part of them? Remember, too, you are no match for the deceitfulness and glitter of a sinful world. You are sure to get burned if you play with the fire.

Save yourself from sorrow and become a Christian while you are young, before marriage. Follow God's rules for a happy home. Be determined to have a godly home by first becoming godly yourself; then choose a companion of the same nature. Make a practice of attending church services regularly. Go with a worshipful spirit. Never go just for show, or mere duty, but to keep alive that God-given heritage (the Holy Spirit) in your life. It is the Holy Spirit that makes happy lives, and preserves through the storms of life.

May God help us to be true and loyal to Him and His church and live the prayer life so that we can be a help to the fallen and those less fortunate than we.

The Strange Hulda Brunner

(Continued from page 12)

from polishing the body and windows.

Reed stepped back, wiping his hands on a piece of waste. "This is as good a time as any to talk about our next meeting," he began. "Our fall schedule will be starting and let's all be ready to give something and make this year the best one ever."

Hulda lowered the hood of the car. "You have all helped fine," she said. "Now you have your meeting to talk about and you'd better go home. I've got to make my papa's supper."

Stunned, the little group walked together from the trailer camp. "Honestly, Reed," Evelyn said. "Hulda's hopeless! We all know you said what you did for her benefit. Hulda would be so much happier if she gave, even a little."

"Hulda brought her father and two construction worker's families to church last week," Albert spoke up. "That's something."

Reed smiled. "The Bible says something about patience—"

The others laughed and Cora said, "Reed's right. Let's hang on to our patience. Shifting around from one construction camp to another hasn't been easy on Hulda. I like her and I mean that."

The high school group met Friday

Use your F.Y.C. Manual as a guide in youth activities. You may order yours from the publishing house at 25¢ each.

evening in the Church School room. Reed saw Hulda enter in a dress the girls had sewed for her. Her yellow hair was combed in the neat way they had taught her. She took a seat and folded her large hands in her lap as usual. The meeting opened with prayer and song, the discussion began on recruiting new members, a huge task with the residents scattered as widely as they were in Northville. Reed hoped Hulda would offer her car but not a sound came from her tightly shut lips. The boys and girls offered to hike. Evelyn suggested a newcomers' party at her home.

Reed looked at Hulda. "You're one of us, Hulda," he said. "Will you help Evelyn at her party?"

"No," said Hulda and a sob choked her voice. The young people turned to look at her and Reed saw that Hulda was wiping a tear from her cheek. "I cannot," Hulda went on, "because tomorrow Papa has another job."

"Oh, Hulda!" Cora, who was sitting next to the big girl, flung her arm about the wide shoulders.

"I have been happy in Northville," Hulda said, looking affectionately at all of them. "This church, friends, fun, always everyone giving to me. To give back I could not. The sandwiches and cakes I did not know how to make—not as you make them. Our trailer was no place for a party. When I was asked to help, I said no because I was afraid of making the mistake. Giving like all of you give His way, I had to learn. But I give something now—I give you my car. Go to Venezuela the car cannot. The freight Papa says would be too high and only the jeep gets through the jungle. If Hulda

cannot work for her Saviour in Northville, the car she has made can."

Reed ran quickly down the aisle to Hulda's chair. "You can't give us anything that expensive," he protested. "You built that car from scratch, Hulda. You could sell it for a good price."

Hulda smiled through her tears. "I could not sell my car, Reed. To give it to our Saviour's work is something else. The car is already yours. This afternoon Papa helped me make the transfer in a notary public's office. I drive it when I come to church tonight. I leave it here with you and walk home."

The entire club, Reed included, took Hulda home in the car she had presented to them. All the long distance to the trailer, they talked of the letters they would write to one another, the good the car would do, and the hope that one day Hulda might return to them.

At the trailer camp, Reed watched the tall figure dismount and move silently toward the little cluster of mobile homes. Hulda feels bad, he thought, this car that she built means more to her than any of us realize.

Almost as if she heard his thoughts, Hulda stopped at a hanging arc light, turned and waved for a last time. Under the white illumination, her big face was radiant. "To give is good," she called. "All at once I am happy inside me as if I were carrying all the goodness with me. Good-bye, my friends."

"Thank you, Hulda," Reed answered. "Write often and we'll write too." He looked at his silent friends. "Hulda's going to do just fine in Venezuela. She'll be a real missionary."

The others nodded and Evelyn dabbed at her eyes. "I'm so glad we were patient the little while Hulda was with us. We taught her little things, but she taught us so much. Kindness is a growing thing. Like you said, Reed, it's going to keep on growing in Venezuela."

—HiCall

* * *

Ships that Have Arrived

(Continued from page 14)

quent, in deaths oft... in perils... in perils... in perils... in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (II Corinthians 11:23-27); and yet this man writes, "For all things are yours."

This passages appears all the more striking when we notice to whom it was addressed. Paul is speaking to a company of believers who had just come to know the Lord and who comprised the first church in Corinth, which was one of the most wicked cities of Paul's time. I am constrained to believe that if we could have looked in upon them when this Epistle was read, their condition would have seemed very ironical in contrast to the assertion which we are considering. In an earlier part of the letter he wrote, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called" (I Corinthians 1:26). The great leaders of the city, and the rich folks were not numbered in their fellowship, yet Paul could write, and do so without apology or qualifying statement, "For all things are yours."

The bigness of this statement appalls me and offers a tremendous challenge to anyone's faith. Notice how comprehensive Paul is: "All things." He does not say, "some things are yours" or even "most things," but boldly acclaims "all things." I like this for it reminds me that God does not do business on a small scale. Knowing the God of the Bible, there is therefore no need to limit this passage in any way. It is not presumption to make such a boast, but on the other hand, it is the revelation of the riches of our Heavenly Father which He has bestowed upon His redeemed children. A Christian gets something worthwhile in his relationship to God. He discovers that Christianity is a big thing, so big that it embraces "all things." Surely when we do our Father's business, it is big business indeed.

In the further consideration of what belongs to our heirship, it is well to emphasize that the riches of this text are couched in the present tense. We are rich, but the trouble with us is that we do not know it. Our ignorance has kept us from the blessing which God intends for us to enjoy.

An old lady living in Scotland had received from her son a monthly check over a period of years, but mistook them for pretty pieces of paper and carefully preserved them in her Bible. The result was that the dear soul went on living in poverty because of her ignorance. In his letter to the Ephesian saints, Paul made a similar statement, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ"

(Ephesians 1:3). Being in Christ means that "all spiritual blessings" are ours now because he said "who hath blessed us."

It is apparent, then, that as Christians we own everything, though God in His wisdom has not seen fit to allow us to come into actual possession of "all things." He says to us in effect, "Hands off until the hour which I have appointed." These are days of training when we are experiencing the love of a Father's discipline. He is fitting us for the use of His goods. In the flesh there is a mad scramble to get wealth, so we bite and devour one another. One of the greatest sins in the church today is the sin of covetousness.

The Apostle goes on in the text to enumerate the items of the Christian's possessions. Three personalities come into view: Paul, Apollos, and Cephas or Peter. All three were remarkable characters and call forth our admiration. But these men were appointed of God to serve us, and in this sense they are ours. We profit by their servitude and ministry.

Then comes a list of "things" which the Apostle summarizes by saying again, "All are yours." Praise God for this! Everything is ordained of God to serve us. Even death to a Christian is nothing more than a porter. What can death do to a Christian? "For to me to live is Christ, and to die is gain" (Philippians 1:21).

I am reminded of the story of a saintly woman who had received a remarkable answer to prayer. "And how do you explain it?" asked one who had heard her give her testimony. "I don't," said the Godly wo-

man. "It doesn't need explaining. I just took the Lord at His word, and He took me at mine." The announcement of the text is too great for explanation, "all things are yours," but why try to explain what we could not comprehend that such riches are all of grace. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Corinthians 8:9).

A prominent evangelist said that on the eve of a long journey, a wealthy friend said to him: "You are going on a far trip. You may need more money than you have. Here is my check book, just take it with you. The checks are signed, and you can fill out as many as you need." The preacher was astonished at such confidence, and so he went from city to city, and mixed with the well-to-do businessmen. He said to himself, "You may be rich, but I have more in my pocket than you have. I have at my disposal all that my friend is worth." Each of us has a Friend who has placed at our disposal all the infinite riches of His glory. "For all things are yours."

The second thing I want to note as suggested by this passage is

Ownership

This is set forth in the simple statement, "And ye are Christ's." It is apparent, then, that not only do we own, but we are owned. We own two camps in this world—the devil's and the Lord's. Have we not noticed so often how things go in pairs? There is light and darkness; heaven and hell; truth and falsehood; the new nature and the old nature; the flesh and the spirit; salvation

and condemnation; and Christ and the devil. John states clearly, "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12). Here it is—life and death, and no halfway ground can be found. Paul wrote "... Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9). No one can be halfway saved. He is either saved or lost.

How does it come that we are Christ's? The answer is blessed: "Ye are bought with a price..." (I Corinthians 6:20). No wonder, then, that Paul throws out the challenging questions, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Corinthians 6:19). I have often wondered if we really recognize His sovereignty and absolute right to all that we are and have? Christians have no business talking about their rights. It is not our rights, but His that need to be considered. If we do not belong to ourselves then why do we cling so tenaciously to what we call "our things"? We own nothing. He owns everything. Let us stop this foolish talk about "our things." Some of us are continually striving to have our own way about things, but this, too, is a mistake. It is not our way that counts but His way. If Paul is right when he declares, "Ye are not your own... for ye are bought with a price," then God is the owner of all. Our great responsibility is to allow Him to fully possess that which He has purchased.

Christians were not compelled to surrender all to the Lord Jesus. This they willing did as they accepted

Him in salvation. They turned over the keeping of their souls "... as unto a faithful Creator" (I Peter 4:19). With this transaction of faith the Lord responded with an unconditional promise, "... and him that cometh to me I will in no wise cast out" (John 6:37), that is, not for any reason. Here is absolute and eternal security. He guarantees to get us home to glory. Our faithfulness will in no wise alter His faithfulness. "If we believe not, yet he abideth faithful: he cannot deny himself" (2 Timothy 2:13). This does not grant a license to sin but manifests a great love which calls for the highest form of Christian living.

The third statement to which I call your attention is climactic. It is

Relationship

It is set forth in four words, "And Christ is God's." There is absolute oneness between God and His Son, and when the believer is in Christ, he is in God also. Just as Jesus is God's Son, so every Christian is a son of God. He has the privilege of calling God his Heavenly Father.

In His earthly ministry, Jesus presented the same truth when He said, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one" (John 10:28-30). Thus we learn from the lips of Jesus Himself that every Christian is held by a double grip. He is gripped by the hand of the risen Christ and by the hand of the infinite God Who is his loving Father. Facing such

truth, we are bound to cry out in the language of John's Epistle, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:1-3).

We are heirs, so let us continually recognize this truth, take courage and rejoice irrespective of circumstances. We are owned and all we need to do is to recognize that we belong to Another and then yield our all to Him and crown Him as Lord and King. We have been brought into an eternal relationship, therefore, we should be faithful and obedient sons of God doing His will from the heart.

A lady standing in front of the noble cathedral of Cologne heard someone behind her say, "Didn't we do a fine piece of work here?" Turning she saw a man in the plainest of working clothes, and said to him, "Pray, what did you do about it?" "I mixed the mortar for two years," was the cheerful reply. God's work today needs cheerful, patient diligent mortar mixers. Mixing mortar is one of the hardest and most disagreeable things to do in erecting a building. But what sort of a building could be made without it? We are called upon now to do the menial things, only in preparation for the use of the glorious things His precious Blood hath purchased for us.—R. S. Beal, D.D. in *Gospel Herald*