

## A New Year's Psalm

I will lift up mine eyes unto the hills and behold how on yonder horizon the rising sun is gilding the arch of hope on another new, unstained year.

What dare I wish that this year may bring me? Only that which shall not make the world poorer because of me, nor become mine at the expense of others, yet which shall gather worth as it passes through me.

A few sincere friends who understand my loneliness, yet remain faithful because of my silence.

A capacity to understand and respond to the sufferings of others, knowing that they fight as hard a battle against many odds, even as I.

A sense of justice tempered with mercy; a conception of work as a privilege, and a feeling that responsibility is my debt for the right to live in a world where great ends are at stake.

A task to do which has real value, without which the world would be poorer, and the good I might produce be eternally lost.

A sense of humor and the power to laugh; the grace to forgive and the humility to be forgiven; the willingness to praise, and the art to enjoy a little leisure with dreams.

A sense of the eternal hills, the unresting seas and the horizon-fusing plains; and withal a capacity to appreciate something beautiful the hand of man has made.

A few wistful moments of quiet amid the garish fever of the day; and at nightfall a sense of the presence of God.

Then the patience to wait for the coming of these gifts, that the sunset of each day shall not be darkened by the clouds of my haste and the mists of my fretting doubt. Then as my little day closes, to feel the encircling arms of "the love that will not let me go."—W. Waldemar W. Argow.

# Aim

*The magazine for young people*

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# Aim The magazine for young people

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Hope E. Dais, Editor

*Of all duties, the love of truth, with faith and constancy in it, ranks first and highest. To love God and to love truth are one and the same.*

—SILVIO PELLICO

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“It’s fine to be on the right track. But keep in mind the fact that you’ll get run over if you just sit there.”—Oren Arnold

We, as the Church of God, take great pride in holding to the truths of God’s Word. But, is it enough just to be on the right track, if we are not active?

# The Individual Challenge

By Martha H. Ling

If we are to progress as a church, each of us needs to be a dedicated Christian. It is not enough to expect only the ministers to be zealously promoting God’s work. *Each individual member* must have an active faith in the power of God over and through his life, and he must be a *daily* witness of God’s undying love to mankind. If we dedicate our lives and services entirely to God, the church is bound to move forward more rapidly.

What must we do to dedicate our lives to God—what is meant by that term? First, it means we will spend time alone with God *every* day, reading His Word, and communicating with Him. We must earnestly search for His Spirit, and give It room to live in us, knowing that His Spirit will give us power to conquer temptations and personal weaknesses—and give us strength and boldness to carry on His work. Our hearts must always be receptive to God’s Word and direction in our lives.

If we are not daily searching the scriptures as the Bereans did, and praying to God, we may be counted as lukewarm Christians—those who are neither progressing nor regressing. Someone once said, “You only go as far as you go on your knees.” Consider that!

Sometimes we become so involved with the trivial things of this life, which seem so important, that we neglect our talks with God and our soul-winning duty (actually a privilege) for Him. In reality, when we consider the overall plan of life, the cares of this life are as vanity in comparison to the work of Christ which we must carry out.

If *everyone* would take seriously the command given in 1 Peter  
*(Continued on page 4)*

# Do We Owe the World Anything?

by Sandra Williams

Some people seem to have the idea that society owes them something. There is a general feeling with lots of people that all social benefits, material and otherwise, should come to them automatically. They do not know that to receive we have to reach out to others.

WHEN WE FIND OURSELVES REACHING OUT TO OTHERS in the

world, we are giving. In reaching out we must stretch until we feel the strain of giving whether it is of our time, strength, finances, or however we give to fill the need. This world is filled with many sinful people and it is our duty to help them see the light that they might have salvation.

DO WE OWE THE WORLD ANYTHING? When this question is asked, one might say, "No, I pay my taxes and give to charities, so I have fulfilled my obligations."

WE ARE NOT TALKING ABOUT THE RICHES OF THIS WORLD, but the example we as Christians must give to the world. Christ died for us and it is our duty to tell others what He can do for them.

THIS EXAMPLE that we show the world must be a balanced one; not hit or miss. How can we reach out to help others if we are not consistent in our Christian life? This is what we owe others. We are the Gospel for others to read.

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## THE INDIVIDUAL CHALLENGE (Continued from page 3)

2:21 to follow in *Christ's* footsteps—having spirit-filled lives, teaching and living the gospel, fasting, watching our every action, living for others, being kind, forgiving, tenderhearted, etc.—instead of leaving this up to the ministers, elders and deacons of the church—more could be accomplished for the Lord; and our Master would be better pleased with us individually. Let us all unite our efforts, draw nigh to Him, and move onward toward our goal—seeing our Saviour face to face!

The following article left a lasting impression on your editor after reading it in a 1963 issue of AIM. It could be reprinted often—and the instruction would still be fresh, practical and valuable.

# Gashmu, the Gossip

by Paul S. Rees

*"It is reported . . . and Gashmu saith it" (Nehemiah 6:6).*

**G**ASHMU is a character with a double name. Part of the time in this chapter he is called "Geshem," part of the time "Gashmu." But I am all for the "Gashmu" form of his name. Being the sort of person he was, "Gashmu" suits him much better. There is a kind of slashing harshness about the sound of it that well fits the hurtful role he played.

Gashmu was a man who long ago hired out his tongue in the service of *rumor, suspicion, and slander*. Following the long captivity of the people of Judah in Babylon, certain Persian rulers came to power in the East who were friendly to the Jews and permitted their return to the homeland. One of these rulers had a Hebrew attendant of whom he was fond—a man by the name of Nehemiah. When Nehemiah requested permission to go to Jerusalem and supervise the task of rebuilding its walls, the king consented.

Here enters Gashmu. Along with some others, he cared nothing about the restoration of the city. He wanted no success to crown Nehemiah's efforts. So he helped circulate the baseless humor that Nehemiah was trying to organize a following for the purpose of leading a rebellion against the Persian ruler. This mischievous gossip enabled the leader of the opposition, Sanballat, to say cunningly and cor-

rectly, "Nehemiah, do you realize that the report is going around, and I heard it from Gashmu, that you are rebuilding the walls because you want to be the new king of the Jews?"

"It is reported . . . and Gashmu saith it." That is the entry that occurs in the book after the name of Gashmu. Now before we dismiss Gashmu the gossip, it might profit

us to think of him as a *symbol*.

Someone has said, "Lilies, when they fester, smell worse than weeds." The word "gossip," which Gashmu so well symbolizes, began its life as a word of honor and beauty. My dictionary says that it comes from an old Anglo-Saxon word, "godsib," which means literally "related in God." The meaning given to it was that of "sponsor," especially when the sponsorship had some solemn or sacred associations.

From that high level it first descended to the state where it meant harmless, idle chatter.

Finally, it reached the lower stage where, according to the main definition now given, it meant "groundless rumor, tattle; especially, scandalous, half-confidential, ill-founded remarks." Such has been the deterioration and demoralization of a once splendid word. All of this present and ugly meaning of the term belongs to the shabby business in which Gashmu was engaged twenty-five hundred years ago.

Gashmu, much as we loathe to admit it, is the symbol of something that too many of us love to do. If we were more honest, we should be saying to ourselves, "Thou lovest all devouring words, O thou deceitful tongue" (Psalm 52:4). We have a fondness for the verbal morsel that means chewing on somebody's name or character or reputation. The more the gossipy tidbit is surrounded with an air of secrecy and confidence—the "please - don't - breathe - a - word - of this" sort of thing—the better we like it. Our eyes light up with a strange glint and our ears become very alert. Yes, we love it. And we'll never be anything but members of the Gashmu clan until we admit it.

Gashmu is the symbol, also, of something wasteful. When the faculty of language is so astonishing a gift from God, what a pity it is to debase it by pressing it into the service of gossip! I was struck recently with the Williams translation of our Lord's admonition in Matthew 12:36, "So I tell you, for every worthless word that men utter, they will have to give account in the day of judgment." I hope no supersensitive soul will misread this word of the Master, taking it to mean that you must never engage in any conversation of gaiety or humor. I assure you that there is a place for lighter moods in conversation—a place so wholesome and relaxing that every one of us needs it from time to time.

But talk that lowers the rating of someone else, cheap gabbling that gratifies someone's vanity by making him appear to have the upper hand over another, a senseless carrying on of conversation in a negative vein—this is simply wasting the breath God gives us and the endowment of speech which He has entrusted to us.

*"Words, words, words, words—  
Words that come in endless herds!  
Words in print and on the lips,  
Words like stately-moving ships;  
Words of bitterness and pain,  
Words that have a selfish strain;  
Words of ostentatious show,  
Words to make a friend or foe;  
Words that stray like witless sheep,  
Words destroying peace and sleep;  
Words of bombast, words austere,  
Words that spread disease and fear;  
Words of every length and hue,  
Words that threaten and pursue;  
Words as sharp as two-edged sword,  
Words that stride like stately lord;  
Words like an engulfing wave,*

**... Once you have said it you have, in some measure, committed it to the public ... for the inescapable fact is that a word is a deed.**

*Words that harass and enslave;  
Words by talkers misapplied,  
Words in millions multiplied;  
Words, words, words, words—  
Words that come in endless herds!"*

The symbol of something we love to do and something stupidly wasteful—that's Gashmu. But these fall short of the worst element we need to see in his representative character. He is the emblem of *something wrong*. His whisper that Nehemiah was getting ready, in all probability, to rebel against the emperor of Persia and to have himself made king of Jerusalem was unproven and improbable. Did that stop him from spreading the tale? Not at all. He persisted in encouraging the fanciful charge.

"In the multitude of words," says Proverbs 10:19, "there wanteth not sin." It is worse than poor judgment. It is more serious than innocent error. It is sin. There is guilt involved.

Dr. R. F. Horton once said, "I would not allow a known talebearer to come to the Lord's table." It was that seasoned minister's way of conveying how deep a sin he felt it to be for one person to spread unverified tales about another or to make un-Christian use of them even if verified.

Medieval Christianity worked out a list of what is called "The Seven Deadly Sins"; pride, anger, envy, impurity, gluttony, slothfulness, avarice.

Not so familiar to most of us is a list of deadly sins in Judaism, with *idolatry* first, *adultery* second, *murder* third, and in fourth place, *gossip*.

*sip*. Gossip, moreover, is defined in this list as any sort of rumor or report that would defame or mar the reputation of another human being.

Whether you put it in one position or another in the scale of sins, certain it is that we'll never deal with it seriously enough unless we see it as a wrong to be confessed and not merely as a weakness to be lightly admitted. Its ugliness and viciousness in God's sight must be faced. "It is reported . . . and Gashmu saith it," is one of the devil's trademarks.

While Gashmu is in our spotlight, let's make a second observation regarding him. More than a symbol, he is a *warning*.

He stands as a warning against *the mistake in thinking that words are only words*. The fact is that words are deeds. We dismiss the matter far too superficially when we say, "Words, just words! It's action that counts." Or when we give out with the remark, "Well, *say* it. You might as well say it as to *think* it!"

From one point of view—God looks into our hearts—that may be true. But from another viewpoint it is quite wrong. Once you have said it you have, in some measure, committed it to the public. You have loosed it into the stream of history. For the inescapable fact is that a word *is* a deed.

Furthermore, Gashmu stands as a warning that gossip is a way of *doing damage that goes beyond all possibility of repair*. Hear me carefully. I did not say that it goes beyond the

possibility of *your repentance* or of *God's forgiveness*, but only that it exceeds even God's ability to wipe out its consequences.

Take an example of how subtle and far-reaching this can be. An army chaplain said that one day he was talking to another chaplain about a third—a colleague of both of them. When he remarked that the absent chaplain had been very fine and cooperative on the post, the chaplain being addressed replied, after a few seconds' pause, "Well, he feels that you have the ear of the higher-ups, and he's bucking for a promotion." What was the effect? The chaplain said that, although he resented such a remark and had no reason to believe there was the slightest truth in it, he found that the worm of suspicion had been placed in his mind. In spite of all he could do to talk himself out of it, he was forced to admit that it spoiled something fine in the friendship he had enjoyed with the comrade who had been downgraded in that momentary remark.

It's the old story of the peasant and the monk. The peasant, having told an unkind story about another, asked the monk what he could do to atone for his sin. "Fill a bag with chicken feathers," said the monk, "then go to every house in the village and drop a feather in each yard." The peasant did as he was told. Returning to the monk, he asked if this completed his penance. "No," said the monk, "you must now take the empty bag, go back to every house, and pick up the feather you dropped there. "But that is impossible," protested the peasant, "for by this time the wind has blown most of them somewhere else." "And so it is with your slanderous stories and

evil words," replied the monk, solemnly. "They are easily spoken, but, no matter how hard you try, you cannot bring them back again."

That is the warning that I beg you to see in the unpleasant figure of Gashmu. There are Gashmus in every community and church. God forgive their sin! But—let it be said reverently—God Himself cannot undo all the *effects* of their sin.

Let me add a more positive note: Gashmu can render us service not only as a symbol and a warning, but also—if you will forgive an over-worked word—as a *challenge*.

The bad example of Gashmu should serve as a stern summons to examine ourselves and our speech.

*Ourselves!* Why? Because the habit of gossip often reveals much more about *you* than it does about the person about whom you are carrying on your tittle-tattle. Many a woman has said concerning another woman who has a larger wardrobe than she, "Don't you think she overdoes her dressing?" without realizing that what she is really saying is, "I'm envious of her." And many a man has jibed concerning another, "Look at him—always hogging the limelight!" without understanding that his real meaning is, "Look at me—I'm uncomfortable because his success is greater than mine!"

This behavior in people of the world is bad enough; in Christians it is serious. It comes from our not holding before us the mirror of the Cross long enough for us to see—and be horrified at—this wretched ego-mindedness. Then, with self-awareness and conviction, to surrender wholly to the power of the Cross! Calvary is so hot a flame that when we consign ourselves to it, it sears to a cinder the

self-importance that lies behind our gossipy tongues.

And then our *speech*—that, too, should be examined in the light of Gashmu's sorry spectacle.

Put your speech about others to three tests, said Alexander Whyte, if you want to live on the heights with your Lord.

Test one: is it *true*? Do I know it to be true? If it is hearsay, the test is not passed. If it appears in print, the test is not necessarily passed. Many a misrepresentation has found the light of print that belongs to the darkness of the pit.

Test two: is it *necessary*? Granting that it is true, is there any need of its being made the subject of idle chatter in *this* situation or before *these* people?

Test three: is it *kind*? How does it fit in with our Saviour's statement of the second greatest commandment: "Thou shalt love thy neighbour as thyself?" How does it harmonize with Paul's appeal to the Christians of his day: "Accept life with humility and patience, making allowances for each other because you love each other. Make it your aim to be at one in the Spirit, and you will inevitably be at

peace with one another"? (Ephesians 4:2, 3, Phillips).

"*They say!* Ah well, suppose they do;

*But does that make the story true? Suspicion may arise from naught But malice, envy, want of thought. Why count yourself among the 'they' Who whisper what they dare not say?*

"*They say!* But why the tale rehearse, And help to make the matter worse? No good can possibly accrue From telling what may be untrue. And is it not the better plan To speak of all the best you can?

"*They say!* Well, if it should be so, Why need you tell the tale of woe? Will it the bitter wrong redress Or make one pang of sorrow less? Will it the erring one restore Henceforth to 'go and sin no more'?

"*They say!* Oh, pause and look within, See how thy ear inclines to sin; Watch, lest in dark temptation's hour Thou, too, shouldst sink beneath its power.

*Pity the frail, weep o'er their fall, And speak of good or not at all!"*

—Free Methodist

## THE BEST WAY TO GET REVENGE

When the Italian poet, Tasso, attained the zenith of his career, he was told that he was then in a position to take revenge upon a man who had hurt him greatly, relates Thomas Dreier, philosophic writer.

"I do not desire to plunder him," the poet replied, "yet there is one thing I would like to take from him."

"His honor, his wealth, his life?" Tasso was asked.

"No," came the gentle reply. "What I desire to take from him I will try to gain by the exercise of kindness, patience, and forbearance. I will try to take away his ill-will!"—*Sunshine*

## Family Financing

### A Way to Make a House a Home

Lloyd C. Clark

Establishing a new home is no easy task. A place to live should be prepared in advance of the wedding day. This brings a relaxation on the honeymoon—those short days together before the work begins. It will give the groom a place to bring his bride and a sense of maturity as the head of a new home. This is within reasonable concept for a Christian couple.

The place is a problem! Where will it be? Out in the country or a place near to your work? Answers involve many factors closely related to you—your budget, transportation costs, social conditions, tax rates and the comparable cost of furnishing and preparing the place to assure the wife a reasonable degree of contentment. These questions and many more are carefully considered by any mature young man, before the wedding. If this is not done, then it would be well to select a small furnished apartment and give time for solutions and decisions.

Let's put up one warning sign! Don't move in on the in-laws! Don't subject yourself or your bride to the strain of adjusting



to a marriage and to the problems of either family at the same time. This is so important in these complex times. Live independently of your in-laws. They should encourage you to do so. You have taken God's way and He will give you direction. Pray much about your home.

Whatever you do, make the home pleasing to your tastes and comforts. This will take money. Each time you move, it takes money to settle in. Some suggestions may help. Select a permanent spot as soon as your work is permanent. This may compel a tight budget—but more savings in the end. To move often develops a sense of in-

security. Stability speaks of character.

Apartment renting offers two choices—furnished or unfurnished. The furnished costs more since you pay for the use of the furniture. This higher rent could pay for your own furniture. However, if your work is not permanent, replacing furniture in moving can prove very expensive. It may be best not to purchase your own furniture until your work is secure.

Apartments—furnished or unfurnished—are filled with people on the move. Exceptions could be the more costly ones where long-term leases are signed. Seek an attorney's advice before you sign a lease on any apartment. The social climate in an apartment community is not conducive to good home building or the development of a family. Space will eliminate the many problems involved in this mode of living; so this warning should be sufficient.

A study in unfurnished apartments brings up lower rents for the same floor space. Here, you need furniture. A Consumer Expert recently reported that "a couple will spend an average of \$3,500 for furniture during their first year." This is a national figure. Regardless, some want their own furniture. This feeling of ownership is good. It develops stability, a togetherness and a purpose.

To meet the furniture problem, I will discuss briefly two methods—*Instant* and *Gradual*.

We live in an age of "instantants." Instant coffee, instant

cakes, instant credit. It is the last "instant" that will furnish your home within 72 hours with everything your heart desires. You will pay for it over the next ten-plus years with some three hundred to twelve hundred dollars interest added. I have met many couples for whom this has been a dead end.

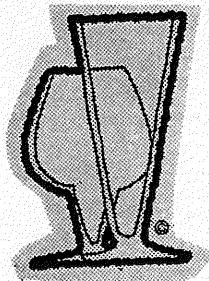
The gradual method speaks of a patient, contented couple—people whose lives and objectives bring happiness, not things. They secure the basic necessities and continue to accumulate as cash becomes available, or as a carefully arranged credit plan allows refinancing the next step. This may take time; but it becomes an exciting adventure in securing ownership and building a stable economic future.

Let me give a hint on how to keep costs down during the first years of marriage. Buy furniture from the Goodwill or Salvation Army outlet stores. This furniture has been well cleaned and repaired. Much is like new, but the cost is half or even less.

We illustrate by this story of a strong marriage pre-dated with a planned program. At 18, a boy purchased a small tract of land in the country. At 20, he moved a mobile home on it and set up his own home. At 22 he entered a skill trade in the shop where he had worked for four years. He soon married and together they built a three-room house. The wife took a course at evening school on home dec-

(Continued on page 35)

# Teen Guidelines



## Just One Drink? Why Not?

By Dale G. Lawson

"I've never been drunk!"  
"I can use temperance!"  
"I know when to stop!"  
"How can the Church of God possibly stand opposed to the drinking of alcoholic beverages on a social level?"

These are comments one often hears coming from those who are quick to defend their right to indulge in the beverage that is:

- ... at the root of a great percentage of crimes committed in this country,
- ... the reason for the breakup of many homes that otherwise seem to have a sound foundation,
- ... the cause of an unnerving number of deaths and multiple injuries on the highways,
- ... the cause of pain, sorrow, and grief beyond one's comprehension.

Young people, you may be assured that the Church has valid reason for

its opposition to the use of any alcoholic beverage other than those prescribed by a physician for medicinal purposes.

We do not shut our eyes to the Bible approach to this matter. We know that it deserves good, honest evaluation on our part and that you deserve good straightforward answers.

People use all kinds of excuses to justify their indulgence. Before we take a look at the answers concerning a proper attitude about drinking, we need to notice some of the typical excuses that one often hears. Some say they drink because they:

- ... feel the Bible allows that freedom when it gives record of certain Old Scripture leaders, such as Noah and Lot, who were involved with drinking.
- ... believe that because Jesus Christ said he "ate and drank" and then was called a winebibber, freedom to drink is indicated.
- ... think that permissiveness was allowed for people in general

when the church leaders were mentioned specifically in restrictions concerning drinking.

- ... feel that Timothy's being instructed to take wine for his stomach's sake gives allowance for social drinking and teaches that alcohol is a good food.
- ... are convinced that wine has tremendous food value.
- ... are sure that it is necessary in certain social situations for social acceptance and status.
- ... look at alcoholic beverages as stimulants that make one better able to perform and sharpen his senses and reactions after light indulgence.

These excuses simply fail to give valid reason for Christians of today to drink. Let's consider some of these excuses in light of Bible standards and sound reasoning:

### ... OLD SCRIPTURE LEADERS

We must not take the examples of leaders in the Old Scripture as a pattern for our lives. Although the Bible accredits them as being leaders of God's people and acceptable in His sight, many of these men had multiple wives, were sometimes deceitful, drank wine and liquors, slew their enemies, etc.

Some of these activities cause us to wonder why God tolerated this. We must realize it was a different dispensation and God was making an effort to carry His people forward to a better time in Christ when, with the teachings of Jesus and the guidance of the Holy Spirit, men would be enabled to live according to God's holy standard. Perhaps Acts 17:30 could well apply to this situation: "And the times of this ignorance

God winked at; but now commandeth all men every where to repent."

### ... JESUS—A WINEBIBBER?

Jesus gives no positive testimony to what He drank that caused men to call Him a winebibber. This was simply a slanderous accusation. These same men accused John the Baptist of having a devil, but none of us would dare to say that this was true or even partially so. If you are one who insists that Jesus drank wine, thereby allowing us to drink, you must also accept the same accusers' testimony that John had a devil.

### ... ONLY BISHOPS AND OFFICERS RESTRICTED?

Just because some restrictions concerning drinking were given specifically to church leaders, we must not take that as a green light for Christians in general. If we do, then we will allow many ill-advised practices for Christians just because we feel that the restrictions are limited to bishops and other officers. In addition to this thought we want to call your attention to the marginal reading for "not given to wine" in 1 Timothy 3: 3, which says "Not willing to quarrel and offer wrong, as one in wine." Other passages carrying a similar phrase may not have this same marginal reading, but do have a like meaning.

### ... TIMOTHY AS AN EXAMPLE?

Timothy obviously was instructed to take wine for medicinal purposes. He was to avoid water and use wine for his infirmities. This does nothing to give food value to alcoholic beverages.

### ... FOOD VALUE?

What about food value? In a standard college text book, it says concerning alcohol: "Its chief value is to yield approximately seven calories per gram. It cannot create new tissue, nor can it repair injured tissue. It has no protective or regulating functions as have vitamins and minerals. Hence alcohol should never be recommended as a food."

### ... SOCIAL DRINKING?

The person who feels that he has to drink to be socially accepted is sadly mistaken and is on the way to a dangerous way of life. It shows lack of self-discipline and character to let down standards because of what others might think. Besides, people generally have high regard for one who has a good, high standard and sticks by it solidly.

### ... A STIMULANT?

"But, of course, everyone knows that a small amount of alcohol acts as a stimulant and increases the sharpness of body functions." WRONG AGAIN! Alcohol acts, and is, a depressant. It requires no digestion, going immediately into the blood.—The brain is very quickly affected. Reaction time is slowed even with a small amount of the beverage. Inhibitions are lost; vision is distorted and coordination is affected—Those who drink at all are encouraged by physicians not to drive.

### DANGERS...

This brings us to certain dangers involved with drinking. The drinker will have a false feeling of courage and stimulation. He feels he has more control, is witty and intelligent.

Really, the OPPOSITE is true. Coordination is hampered and reaction is slowed even with a small amount of beer or just one cocktail.

"Nearly one fourth—or 10,000—of the traffic deaths... each year are attributed to drinking drivers." As few as four beers greatly increase the chance of the driver causing serious accident and any amount of drinking is dangerous because of slowed reaction time. Even a slight mistake while driving can bring death quickly and "the moderate drinker is more dangerous than a drunk on the road," says authorities.

Drinking causes severe damage to our basic unit in society—the home. In fact, it often results in the neglecting of necessities for the family and, in many cases, is the direct cause for the breakup of otherwise seemingly solid homes.

According to medical authorities, it is dangerous to use alcohol for people in shock or needing a stimulant because of its sharply depressant actions.

The dangers involved far outweigh any benefit that may be derived from drinking.

### SOCIAL IMPLICATIONS—

Aside from physical dangers involved, there are other matters about drinking that demand your consideration.

First of all, we must be extremely careful about our appearance to others. Drinking has an evil reputation and Paul tells us to avoid even the appearance of evil. Not only does drinking have an "evil appearance" but it has definite evils connected with it.

(Continued on page 16)

# Tell Me, Please

### QUESTION:

*A group of us went for a drive in a car one evening, and a girl and boy in the car hugged and kissed most of the time we were driving. What do you think of this kind of behavior?*

### ANSWER:

Great—if the couple is married and alone! Otherwise it is tasteless, inconsiderate, foolish, dangerous, rude and shows lack of training and a complete absence of personal pride.

Next time you go for a ride, lighten your load by two unless you get a firm promise that they will behave like humans instead of parakeets.

### QUESTION:

*We have people at our church that are always getting offended at what we young people do. They don't like the way we dress, talk, or act. Because of these complainers, our parents are always telling us of things we do wrong. Is it right for them to act that way?*

### ANSWER:

I'll have to agree that there are

### Youth Questions

answered by

Ray L. Straub



people in almost every congregation that complain a bit easily. On the other hand, the youth of as many churches overestimate the number of complainers. There are not many who are easily offended at the young people, even though they may raise questions.

Your parents take the criticism of others seriously, and that is good. They are concerned that you are well-behaved and give a good impression. Their love for you prompts this concern. While you want to make the most of the present, your parents are more concerned about your future.

How rapidly you mature will depend much upon your attitude toward your critics. All of us always have them. The only way to avoid criticism is to do absolutely nothing.

Learn to evaluate the criticism without regard to the critic. You cannot change a person who is easily offended. It's futile to try to act like them by being offended at them also. If they are right in their criticism, even their negative attitude is a help to you. If they are wrong and what you are doing is justifiable, remember that God loves and judges you. The critic can help himself to more bromo-seltzer.



## QUESTION:

*There are times when I would like to talk to my pastor. I can't tell whether my problems or ideas are urgent enough to bother him with. He is busy, and I would hate to waste his time. How important should a matter be before a person should approach his pastor?*

## ANSWER:

A member of any church does not "bother" a pastor by wanting to talk to him. To work and visit with the members of his congregation is precisely the pastor's job. He knows this and is delighted to talk to anyone who desires a visit.

It is true that there is always more than enough for almost any pastor to do. For this reason, he may not take the initiative to set up a visit with an individual member of his congregation. At the same time, if any member indicates interest in a visit, the pastor will rearrange his schedule to get that visit in soon.

Anything you want to tell your pastor, or any question you want answered by him is more than important enough to demand his attention. Don't be backward in approaching your pastor. It will be a help to you, and he will be grateful because such visits make his ministry more effective and worthwhile.

## JUST ONE DRINK?

*(Continued from page 14)*

Secondly, severe social problems are abounding in the land because of alcoholic beverages. Even the moderate drinker lends to the problem because of the social example and the inability of most people to control their

drinking. Disease, poverty, and crime are fed by the "brew."

One may kill his Christian witness with just one drink of alcohol about as quickly as any way I know. When one has to defend his right to drink, especially to those outside, he opens up himself to some very poor examples that could cause others to fall into the blackness of the "bottle's grip." An insistence on one's right to drink in spite of how it affects those around him gives an indication of the unchristian attitude that generally goes with drinking.

Paul, in Romans 14:21, gives the only proper attitude that we can possess. He says "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

## BIBLE CONDEMNATIONS—

The Bible contains passages that indicate people did drink wine; some passages instruct the people concerning wine and special feasts. In spite of this, the Bible doesn't take as liberal a stand on the matter as it may appear on the surface.

It is well for us to know that according to Doctor Willard Drabill in *Alcohol and Your Life*, the alcoholic beverages of that time were mild. It is said that the recipe for hard liquors as we know them had not been discovered. This means that drinking at that time was less dangerous because drinking too much could not happen as quickly as it does now.

Every Christian needs to remember the stern connotation that the Bible gives to wine and strong drink: **WINE IS NOT A BLESSING! The Bible says "WINE IS A MOCKER, STRONG DRINK IS RAGING"**

*(Continued on page 35)*

## Youth Doctrine Corner

*"Ye shall know the truth and the truth shall make you free" (John 8:32).*



## BAPTISM

Official Church of God doctrine—Article No. 10

... **"The terms of the gospel include faith in God and in His Son, Jesus Christ, confession of and repentance for sin, restitution (where possible) for wrongs committed, and baptism by immersion in water to signify the burial of the old life of sin and the arising to a new life of service and obedience to God..."** (Doctrinal Beliefs).

Reasons Baptism is Required:

- ... **Jesus' example and teaching** (Matt. 3:13-17).
- ... **Peter's command concerning salvation**—"Repent and be baptized..." (Acts 2:38).
- ... **Baptism is an act of a good conscience toward God** (1 Peter 3:21).

Reasons Immersion is the only proper method of Baptism:

- ... **Jesus, when He was baptized, went up out of the water** (Matt. 3:16).
- ... **The eunuch went down into and came up out of the water** (Acts 8:38, 39).
- ... **John was baptizing near Salim because of the abundance of water** (John 3:23).

... **The definition of "baptize" is "completely cover with fluid."**  
—STRONG'S EXHAUSTIVE CONCORDANCE

- ... **Paul refers to baptism as a burial:**
  - "...baptized into his death" (Romans 6:3).
  - "...buried with him by baptism" (Romans 6:4).
  - "...buried with him in baptism" (Colossians 2:12).
  - ...rise to walk in newness of life (Romans 6:4).
  - "...risen with him through the faith" (Colossians 2:12).
- ... **There is no Bible authority for anything less than "immersion" in baptism.**

*For a more detailed study of this doctrine, write for the booklet, "The Ordinance of Baptism": Bible Advocate Press, Stanberry, Missouri 64489*

PREPARED BY M.B.C. BIBLE DOCTRINES CLASS

# A Weekend with God

## Stanberry, Missouri, Youth Retreat

Some of the most precious and wonderful moments of our lives are spent in our close spiritual fellowship with members of God's family. This, for the third time in little over a year, has been the privilege of the local Stanberry F.Y.C.

Our first retreat, a year ago in the fall of 1967, proved to be such a blessed success that we knew we would want another. This hope was realized in the spring of 1968 when a second weekend retreat was arranged—and once again the blessings received were "out of this world." It seemed only natural to look forward to yet another retreat in the fall. The third such event was held during the weekend of November 1-3.

The site is located just outside of

Albany, Missouri, at a Girl Scout camp called Camp Woodland. Here, where the trees and flowers are all around—and the cares and frustrations of everyday activities are quickly dissolved—one finds oneself caught up in the quiet inspiration of God's creation. Adding to this the wonderful association and worship with brothers and sisters in the Lord, one finds a pleasantness and contentment difficult to describe—but never forgotten.

It seems as though God blesses each retreat even more than before—and often in different ways. Each retreat has brought quite a variety of people, due to the changeover of Midwest Bible College students.

The timetable procedure of our retreat hasn't changed much. We usu-

ally start Friday afternoon with camp preparations, after which is a sack lunch for our supper. We then begin our evening service with much singing and special numbers. An appointed speaker brings to us a few thoughts from the Bible and sets the proper atmosphere for the campers by setting forth the purpose of the retreat. During this last retreat, Ken Knoll was our Friday evening speaker bringing for us a message on attitudes.

After a cool night's rest, Sabbath morning found everyone in good spirits. We had a short devotional before breakfast and then after breakfast the lesson study was directed by one of the campers—John Lemley was in charge.

Time was not very important to us. We were relaxed and informal without paying much attention to the clock.

After Sabbath school the time came for the morning sermon. In our past two retreats, tremendous blessings were received from the inspirational words of Elder Dale Lawson, and Elder E. H. Hendricks of England. This year Jerry Moldenhauer presented thoughts on the blessedness of Christian fellowship within the church.

After a good dinner, a very informal, rather impromptu, young people's meeting was held. This type of service is always good, and we try to have these meetings outside as much as possible. Mark Ling spoke for our youth meeting this fall.

The afternoon hours, following our youth meeting, were spent by the campers in prayer, meditation, Bible discussions, a walk through the woods, etc. This is a very important part of the retreat and God has wonderfully blessed.



*Above, girls prepared for outside recreation pose for a picture.*

*Below, the boys enjoy a round of touch football.*

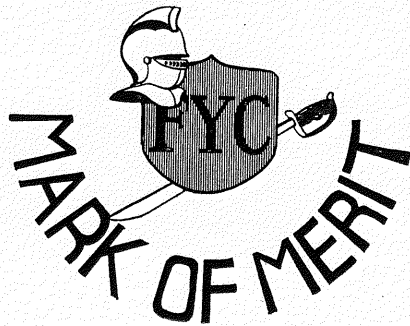
A sunset service was well in order, after which we roasted wieners for our supper. We then closed our day's activities with a campfire service, during which a time for testimonies was given. Larry Hadden spoke during this service, bringing to mind how thankful we must be for the church. The testimonies, as always, were very good. We also had a special time of prayer for the various requests mentioned. Sabbath was a full and wonderful day.

Sunday morning brought the group together again for a morning sing and breakfast. After breakfast the presence of God was very close for the final service of the retreat. More testimonies were given and more prayer requests made. The last prayer

*(Continued on page 25)*



*Young people sing together as part of the wholesome fellowship in this cozy fireplace atmosphere at youth retreat.*



by Nathan Lawson

1969??? So quickly? It seems as though only yesterday we were saying this about 1968. Time passes swiftly. Man's full life span (approximately three score and ten—70 years) seems to just fly by. Those of us who thought we were still young are now finding ourselves growing old. Yes, young people, life is truly a vapor that appears for only a moment in this present world and then vanishes away (James 4:14, 15).

This present world with its corrupt sinful conditions is also growing old. It too will soon pass away. What a wonderful change is going to take place when our Lord soon appears in the clouds of heaven. We are not ignorant of the TIMES AND SEASONS. We can see the Bible being rapidly fulfilled as we approach that very day in which "every eye shall see him."

We want you young people to be a part of that Glorious Kingdom that is JUST AHEAD. May I quote three verses that should be a great help to you in preparing your life to meet that COMING KING.

Titus 2:11-13:

*"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."*

So much depends on how we live and how willing we are to work for Him today. Jesus said, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

The MARK OF MERIT program is designed to help local FYC groups be active in their work for Christ. Ask your pastor to help

you get organized and to really get involved in this program this year. Begin now.

#### MARK OF MERIT PROGRAM

This program consists of TEN easy standards that will be a real help in guiding your youth activity. Bonus points are added to determine the "Faithful Youth Challengers Group of the Year" in the Church of God (7th Day).

o ————— o

Following is a list of the standards of this program:

#### Standard I. FYC Organization (25 pts. annually)

Organize your group according to the constitution. If you do not have a copy of the constitution, write to National FYC, % Dale Lawson, Stanberry, Missouri for your copy.

#### Standard II. FYC Registration (10 pts. annually)

You must register the members of your FYC each year with the National FYC. A form will be sent to you with your first quarter report.

#### Standard III. Rallies or Y. P. Meetings (10 pts. each, 30 per quarter, up to 100 a yr.)

Each FYC should have a regular monthly Youth Rally.

#### Standard IV. Projects (15 pts. each, 45 per quarter, up to 150 per yr.)

Each FYC should plan a project for your members to participate in each month. These projects should be a benefit to your church and to the cause of Christ.

#### Standard V. Socials (10 pts. each, 30 pts. per quarter, up to 80 per yr.)

We would suggest that you have a regular monthly social for your FYC members.

#### Standard VI. Business Meetings (5 pts. per quarter, 20 per yr.)

You must have at least one Business Meeting each quarter. We would suggest more if the activity of your FYC calls for them.

#### Standard VII. Quarterly Reports. (5 pts. per quarter, 20 per yr.)

These reports must be filled out on the form provided.

#### Standard VIII. National FYC support with 15% of local FYC income. (10 pts. per quarter, 20 pts. for fourth consecutive quarter, 50 per yr.)

#### Standard IX. Support of our Foreign Worker with \$6.00 per yr. from each group (20 pts. per yr.)

**Standard X. Aim in all FYC homes. (25 pts. per yr.)**

**Aim magazine should be received in all homes of FYC members. Each FYC should complete this important standard.**

It is possible to earn 500 pts. in this program and earn a **GOLDEN MARK OF MERIT** if you complete all of these standards. If you earn 350-499 pts. you will receive a **SILVER MARK OF MERIT**.

Bonus Points are added to the Mark of Merit total only to determine the FYC of the Year. Bonus points do not count toward a Mark of Merit award. We would like to see every group working to become the "FYC of the Year" in the Church of God. Bonus points are given for the following standards.

- I. Subscriptions and renewals to the Aim and Bible Advocate.
- II. Extra Youth Rallies or Y. P. Meetings.
- III. Extra Projects.
- IV. Mark of Merit Report filled out and returned on time.
- V. S. S. Lesson Study every Sabbath of Quarter.
- VI. Completion of Evangelette Program for the year.
- VII. Learning new Memory Verses every two weeks of Quarter.
- VIII. Aim Readership—members who read all three issues of Aim each quarter all the way through.

Working for God calls for dedication of each individual's life to Him. May this be the goal of your FYC as you work through this program.

If you have questions, feel free to write. My address is:

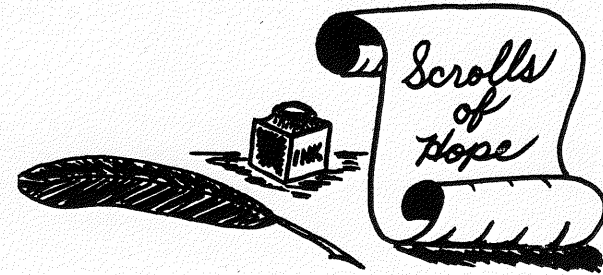
Nathan Lawson  
841 S. Washington  
Lodi, Calif. 95240

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### ATTITUDES

- Keep your temper to yourself. It's useless to others.**
- Respect the other person's time. When yours is up, leave.**
- Win confidence by keeping information given in confidence.**
- Never stop learning your work. You'll never know it all.**
- Treat private affairs as private property. Keep out.**
- Talk to yourself if you're inclined to exaggerate.**

—North American Union News



It is interesting to note that, although very, very superior records had been set in each division of the 1968 Olympics, each participant in the contest tried with every ounce of energy—and then a little more—to break the fabulous record already set.

What is the motivating force causing these athletes to pour their everything into this effort? Is it a love for the thing they are doing? Is it an extreme desire to master and surpass any previous record?

Yes—love and desire—these are undoubtedly the answers!

This emotional drive is the key to greater achievement than winning in the Olympics. It determines where our efforts in general are directed. It determines the intensity of our efforts—and, finally it determines the accomplishments and goals we are able to attain.

If we can launch into 1969 matching the determination of the Olympic athlete in our desire to surpass our past accomplishments for God, a great portion of the struggle is already won.

The Olympic competitor has prepared himself well for challenge. Similarly, we must take definite steps in preparing for effective Christian service—and we must be definite about our goal.

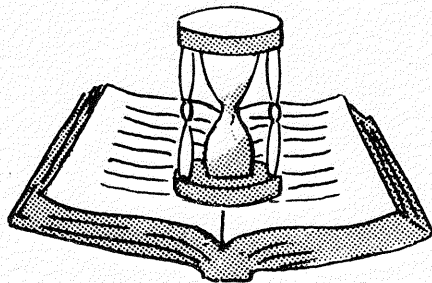
In one of the '68 Olympic races, two particular runners were up front during the entire race—until, in the last lap, a runner suddenly came from behind and gained on the would-be winners with surprising speed, winning the race. In this we can again see a lesson. We need not look back and be discouraged by past failures. If we have failed to come up to our own expectations and hopes in past years, this should not deter us. It is now time to "come from behind" and gain the victory.

Let's set absolute goals for improvement. A *general* intent to do better is not enough. Definite goals will set us on our way toward improving, and toward achieving worthwhile contributions to God's eternal Kingdom.

What better way to begin such improvement than to launch into the Minuteman and 2T4G programs? Or for those who already follow these features, perhaps a more consecrated, more personal approach may be needed. Our new feature, "Youth Doctrine Corner," can also offer a challenge for you

(Continued on page 25)

# 2T<sub>4</sub>G - Take Time for God



By Martha (Heavilin) Ling

Jan. 15	1 Chron. 12
Jan. 16	1 Chron. 13
Jan. 17	1 Chron. 14
Jan. 18	1 Chron. 15
Jan. 19	1 Chron. 16
Jan. 20	1 Chron. 17
Jan. 21	1 Chron. 18
Jan. 22	1 Chron. 19
Jan. 23	1 Chron. 20
Jan. 24	1 Chron. 21
Jan. 25	1 Chron. 22
Jan. 26	1 Chron. 23
Jan. 27	1 Chron. 24
Jan. 28	1 Chron. 25
Jan. 29	1 Chron. 26
Jan. 30	1 Chron. 27
Jan. 31	1 Chron. 28
Feb. 1	1 Chron. 29
Feb. 2	2 Chron. 1
Feb. 3	2 Chron. 2
Feb. 4	2 Chron. 3
Feb. 5	2 Chron. 4
Feb. 6	2 Chron. 5
Feb. 7	2 Chron. 6
Feb. 8	2 Chron. 7
Feb. 9	2 Chron. 8
Feb. 10	2 Chron. 9
Feb. 11	2 Chron. 10
Feb. 12	2 Chron. 11
Feb. 13	2 Chron. 12
Feb. 14	2 Chron. 13

*"Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. . . Then did I eat it; and it was in my mouth as honey for sweetness" (Ezek. 3:1, 3b).*

The prophet Ezekiel was a great man of God—one who must have loved God very much, for God made him the spiritual watchman over the house of Israel. Nevertheless, I imagine it came as a surprise to him when God told him he must eat a book! What good could come of eating a book? Yet Ezekiel obeyed, and it tasted good—like honey!

When I heard these verses read not too long ago, the first thing I thought of was how easily we could apply this example to daily Christian living. As servants of God, we should be enthusiastically devouring the Word of God. There are so many blessings, examples, and encouragements in the scriptures that we should really love to read it—even to the extent that we cannot put it down once we begin reading! God's Word is so beautiful; its promises are like sweet, refreshing honey to the heart and soul!

The second part of the command to Ezekiel was that he should go to the Israelites and speak these same words to them. How

easy this must have been, since these words were already within his own being. That is the way it will also be for us when we have "eaten" the words of the Bible. If we have really searched and studied it, the words will be so near to our hearts and such a part of us, it will be easy to tell others about the "sweet" promises we have read. Only when we have the Word so entwined in our hearts as this, can we really witness to others. In fact, our lives will be a daily witness of the power *within* us.

It is very sad to see the way people spend so much time poring over filthy literature, comics, or even news articles, that the Bible remains untouched on its shelf—if a Bible is even present in the home. Too often Christians even spend more time reading other books such as fiction, schoolbooks, etc., than the Bible. Perhaps this is why we often lack in personal evangelism—we reflect the knowledge gained from these books (which in itself is not wrong) *more* than the knowledge and beauty found in the Bible.

As this new year starts, let's remember the verse found in 2 Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

## STANBERRY YOUTH RETREAT

(Continued from page 19)

was one of thanks to God for once again providing the occasion for this sweet fellowship and spiritual blessings.

Several of the fellows who remained after the service got together for a very vigorous game of touch football. The former Wisconsin boys took on the other boys. The sides were even, but the score was 6-0 in favor of the less-Wisconsin-minded.

God has been and is good to us and we thank Him for it. This project of week-end retreats has provided our F.Y.C. some of our most precious moments and blessings. That is why we are now planning to have Spring Retreat 1969!

## SCROLLS OF HOPE

(Continued from page 23)

to study and acquaint yourself with the scriptural support for one doctrine each month. These programs will supply much of the needed background for the most effective Christian service to God.

It may well have been the Olympic marathon to which Paul paralleled his Christian ideals in the following verse (one of my favorites): "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

## ...Into Every Nation



by John Lemley

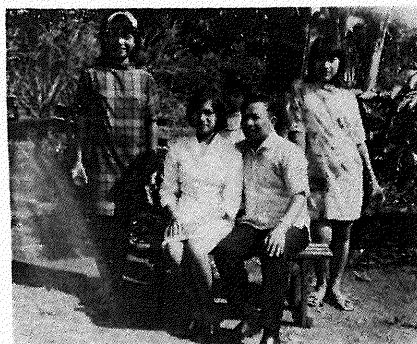
We were happy to hear from a newly organized FYC group in the Philippines. Sister Phoebe Dingal Sausa, assistant FYC leader (*Pictured with her husband at left*), writes:

Dearest brethren:

*Our newly organized FYC in Don Carlos, Bukidnon, extends warmest and sincerest greetings to all brothers and sisters in the continent of America in the name of Jesus Christ, the Saviour.*

*Being newly organized, we, the members, imploring the aid of the Divine Providence through His Holy Spirit, wish to be introduced by this magazine (AIM) to all Churches of God (7th day) throughout America.*

*We are frank to say that we are so very poor that we can't even construct a decent house of worship. As of now, we have approximately 35 members, but we have no house of worship yet. For the time being, we are only holding our Sabbath meeting in our private homes—or sometimes under the shade of a tree. In this connection, therefore, we are inspired to quote chapter 7 of Matthew, verses 7 and 8. "Ask, and it shall be given*



The FYC Assistant Leader of Bukidnon, together with her husband and two sisters.

*you; seek, and ye shall find; knock, and it shall be opened unto you: For everyone that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened...."*

It is with pleasure that we note the enthusiasm and faith of these FYCers. Perhaps each of us can remember them in a special little corner of our daily prayers—that God will bless them—that He will provide their needs and reward their efforts for Him.

o ————— o

... From Germany

The mission work of the Church of God began in Germany in 1961. At that time there was only one member in the whole country. By the help of God the work had spread into Austria and Switzerland by the end of the following year. 1963 was the year of their first conference meeting.

Despite these achievements, the work has a very difficult time progressing because they have to deal with two state churches, the Roman Catholic Church and the Lutheran Church. Since our brethren are not recognized by the German government as a church, their efforts are frequently put down and hampered in various ways. In addition to this difficulty of working in a country where Catholicism and Communism thrive, they are also in great financial need. The lack of sufficient money for carrying on the Lord's work makes it hard to follow up on the contacts throughout Germany and also prevents them from printing as many tracts as needed.



Part of the group which attended the mission meeting in Hanover in 1968.

The youth work has been very small in Germany. In 1961 about ten young people between the ages of 10 and 15 attended church regularly. Despite their small size it has been uplifting to learn of the orchestra which they have formed. It is composed of youth who play the piano, guitar, mandolin, and flute. Elder Strauss is very interested in doing all he can for the young people in Germany and is optimistic about the future of the youth throughout the Church of God. He assures you that he is constantly remembering you in prayer.

We have young people but the trouble is, they don't understand English. In Germany all people talk German. Only a few people know English. But I have translated all English literature into German so they are well informed about the Church of God. It would be very nice of you if you could send us this AIM magazine, so I could translate it to the young people.

Besides this we want you to pray for us here in Germany because we are planning on building our first mission centre here in Germany. This mission centre shall become an international call. So if some young people would like to come to Germany they will be able to stay in this mission centre.

We need your prayers very much. We hope and pray that the government will approve our project and that we can start out building in the coming spring. You see, we have a lot of work to do. We already have purchased a piece of land (5800 qdm) for this project. Praise the Lord for this and for all His love and kindness. So please pray for our mission here in Germany. Our project will also open the way for our young people to come to Germany and stay here for a time. I think this would be the best way to cover the great distance between Germany and the U.S.A. Let us work more closely and open our work to an international mission work. I am with you and at your service.

May the Grace of God abide with you and the young people in the U.S.A. We love the folks in the U.S.A.

In Christian love, your brother in Jesus,  
Helmut Strauss and family

There are two things you can do to assist our fellow young people in Germany. First, always remember to pray for them. Second, they would greatly appreciate having pen pals <sup>from</sup> for the American FYC's who can read and write German.

#### A NEW RECORD ALBUM

The "Singing Evangelists," John and Katherine Kiesz, have recorded twelve of their favorite songs on a 33 1/3 long-play phonograph record. For a donation of \$4.00 each, you will be contributing materially toward eventful missionary endeavors. Send your orders to: 4333 Laclede Avenue, St. Louis, Missouri 63108.

Through this monthly feature, we wish to acquaint you with the newly appointed Leadership Committee. (See page 33 for complete list.)

## Meet Your Committeemen

Jerry Moldenhauer is chairman of the local F.Y.C. at Stanberry, Missouri. His work, especially in the area of supervising local F.Y.C. retreats, has been a real blessing to the work there.

A 1966 graduate of Spring Vale Academy, Jerry is now a 20-year-old social science major at Northwest Missouri State Teachers College at Maryville, Missouri. It is in the capacity of a teacher in secondary education that he wishes to fulfill his desire to be a Christian influence on the lives of young people.

Following is his testimony:

To be a Christian young person today offers one of the greatest challenges ever to confront youth. The reason is simple enough—these are the last days.

This is a time when men run to and fro across and around the earth, knowledge has increased at an astounding rate, and wickedness rules the earth such as man has never seen since the time of Noah.



As young people, we are confronted with complexities of everyday living that not only challenge the mind or soul of a person, but challenge the spirit. To the non-Christian, God has finally been put in His proper perspective because "Man's achievements have been such that he no longer needs a 'God.'" Even at this writing, three human beings are orbiting the moon and it is hard to imagine the magnitude of this event. Yet, if it is hard

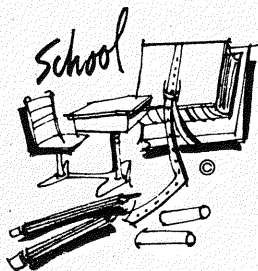
to realize this, how much more understanding it must take to comprehend the realities of the One Who created this universe!

God is more real than anything that exists—and will always be. Young people the world over have to come to comprehend this great reality so that they will have a place in God's Kingdom and so that the reality of God may be spread throughout the world.

The National FYC, along with local associates, have made this their goal. The greatest young people in the world can be found in the files of the National FYC and God has supplied us with dedicated leadership. Some of our richest blessings come from the fellowship of other Christian young people; and I continually thank God for this.

I feel God has been especially good to me in that He has given me a wonderful Christian family and has provided an environment of active Christian youth both at Spring Vale Academy and at Stanberry where Midwest Bible College is located. I pray that God will continue to direct my steps that His will may be done.

The work of the Church young people needs to be remembered in your prayers daily. Pray especially that God will help you be of more service to Him. May God bless you all.



# School Notes

## MBC NEWS

### BACK TO THE "GRIND"

November 25 marked the beginning of a new period of consecrated study of God's Word at Midwest Bible College following a two-week recess which enabled our three ministerial instructors to attend the Ministerial Council in Monterrey, Mexico.

The two-week recess gave our studious group of trainees an opportunity to devote some time to other matters. Some ventured home to visit friends and loved ones; some remained in Stanberry and worked full-time to accumulate needed funds; and, perhaps, several even devoted a scant amount of time to vacationing. But whatever they did, or wherever they roamed, we trust that each one was a witness for the Lord.

Nine-week tests were completed before the afore-mentioned recess, so when school reconvened on November 25, it was with a fresh start to the studies. Our noses were put to the grindstone for a protracted grind which will not end until the latter part of January, when we will have a seven-day break between semesters. The "grind," however, is not lamentable, but rather enjoyable because we are doing it for the Lord.

Something that is lamentable, at least to some of us who are less intellectual, is the score which we acquired on an I. Q. test recently given at Midwest. The test consisted of two main parts: one on language skills, and the other on non-language skills. Most everyone did better on the language test than on the non-language, and generally speaking, the ladies surpassed the men in high scores. But we can thank God for the fact that good preaching isn't dependent upon a high I.Q., but rather upon an anointing from on high.

The student body of M.B.C., as well as the faculty, regrets having to say "good-bye" to Sister Evelyn Petersen. She was the Psychology teacher and librarian of the college for the first three months of this semester, but has departed from us to care for her parents in California. We pray God's best blessings upon her as she undertakes this new responsibility. Doctor Carlin has accepted the responsibility of teaching the Psychology class. We appreciate his ready willingness to help, especially since he is already cumbered with many duties.

On December 8, the Student Council sponsored a "box social" in an effort to liquidate a hangover bill from a previous year. Participants were asked to bring a box lunch

equivalent to their family size; then the boxes were pooled together, auctioned off to families, and the families ate together. Following the supper, Victor Burford (student from Jamaica) spoke about his native land and the Church of God work there. About fifty dollars was raised during the evening.

The interior of Midwest Bible College is now completely renovated. The last major job to be done was that of laying the carpet, and it has been completed. This laying of the carpet has caused quite a "shock" to all of us—I mean that literally!—Walking on the new carpet generates static electricity in our bodies so whenever we touch anything metal or another person, the contact serves as a transmitter of the static electricity. Perhaps it will wear off eventually, but temporarily it is an amusing "problem"!

*Richard S. Trigg*

## SVA NEWS

### GOOD BYE, FIRST SEMESTER

Once again Spring Vale would like to bring to you the latest tidbits from our campus for first semester.

The student body this year consists of 49 students coming from 14 different states. The states range from Texas to Alaska, and from Oregon to Virginia.

The staff remains the same as last year, except that Brother Wegermann has resumed his duties as principal after completing his master's degree last year.

Our new school building is coming along quite well. The students are very proud and thankful for this building even though it isn't fin-

ished yet. In fact, the students went from door to door for a week in their spare time to invite the people of Owosso to come to our open house and look over our campus. There is still a great financial need, but with the help of God we know our needs will be supplied.

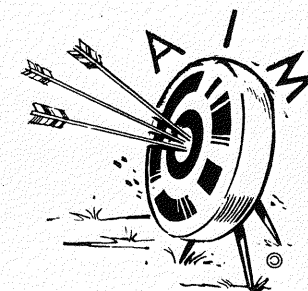
During the month of November, the alumni were all invited to attend our Homecoming at which Elder Noah Camero, a '54 graduate, was present as our guest speaker. We had several services on Sabbath and a special musical program that evening. A special musical group was present from Owosso, "The Royalaires."

Our semester started August 28th and ended December 25. We enjoyed it very much and will be back in January to start our second semester.

Learn and Live as you prepare for life.

—Jan Towery

P. S. If you enjoy being around Christian young people, join us for second semester.



### A GOAL

**The goal is 250 new subscriptions during the year of 1969. Will you help reach this goal? If each local group sends in even 10 new subscriptions, we can go over the top. Do your part. Meet the challenge!**





...Be ready always to give an answer to every man that asketh..."

# MINUTEMAN

By Jan Nienhuis Pedersen

## WILL CHRIST BE MINE IN '69?

With the coming of a new year and the ending of an old one, our thoughts are turned to making resolutions. Many girls will resolve to lose weight and many boys will resolve to save more money so they can get a car.

These are worthwhile resolutions to make; but there are things of far more importance than material things. How about the intangible items—like education? How many of you will resolve to get better grades in school? It is important to get as much learning as we can in our youth because it is harder to learn and comprehend when we become older.

More important than an education in high school or college subjects is an education in Bible truths. As young people, the Number One resolution on our list should be a more diligent study of God's Word. Our earnest desire should be to serve the Lord.

2 Timothy 2:15

John 5:39

Daniel 12:3

1 Corinthians 3:19

Psalms 9:10

Galatians 3:29

Hosea 10:12

Psalms 111:10

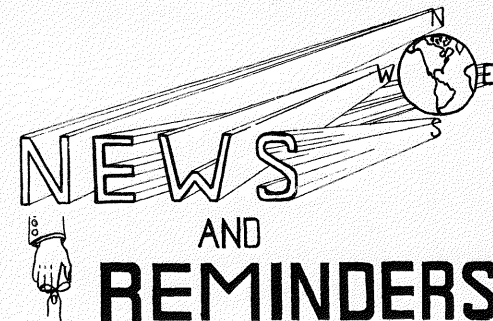
Job 28:28

If Christ should come in '69, would we be ready for His wonderful appearing? Can we say that our all is on the altar for God? And after 1969 is over, will each one of us be able to say, "Christ was mine"?

I challenge each one of you to start the new year with a resolution of consecration to God. Then, after you've made the resolution, make the first step by increasing your knowledge with memory verses.

## "Gracias"

We are grateful to Paul Linville for the fine art work he has done for AIM, giving several of our feature pages a new look as we launch into AIM '69. Paul is a ministerial student at Midwest Bible College. Thanks, Paul!



## Congratulations

A son, Arlen Dale, weighing 9 lbs., 2 ounces, was born on December 25 to our national FYC chairman, Dale Lawson, and wife, Ethel. Arlen Dale is Brother and Sister Lawson's first child. Our sincere congratulations!!

## National Youth Week

LIVELY SINGING—BANQUET—SPIRITUAL SERMONS—SPECIAL SONGS—RALLY—RECREATION—

National Youth Week has been scheduled for February 19-23. Program booklets have been mailed to your pastors and leaders so preparations for your activities should soon be under way. We hope you enjoy the activities and programs outlined in National Youth week for February, 1969.

## Leadership Committee 1969

A new Leadership Committee has been appointed to help with the national youth work for 1969. Great enthusiasm for the Young People's work has been shown by the members of the committee. The Leadership Committee is composed of young people from various parts of the Unit-

ed States who have shown special interest in the national youth work and programs. The purposes of having such a committee are: to help local groups better understand and participate in the national youth work, offer suggestions to the National Committee of the Young People's Department, cooperate with National F.Y.C. promotion of goals and projects, and help with the youth work in any way possible.

The new committeemen for 1969 are as follows:

Mr. Abe Camero, Los Angeles, Calif.  
Elder Dan Camero, Alfred, N. D.  
Miss Carol Clements, Marion, Ind.  
Mr. Jim Fischer, Eureka, S. D.  
Mr. Mylo Fischer, Eureka, S. D.  
Elder Erlo Hendricks, London, Eng.  
Elder Kenneth Lawson, San Antonio, Tex.

Elder Nathan Lawson, Lodi, Calif.  
Mrs. Martha Ling, Stanberry, Mo.  
Mrs. Jewell Linville, Stanberry, Mo.  
Mrs. Gladys McCoy, Conroe, Tex.  
Mr. Will McGill, Jefferson, Ore.  
Mr. Jerry Moldenhauer, Stanberry, Mo.

Mr. Larry Moldenhauer, Veneta, Ore.  
Mr. Tom O'Haver, Upland, Calif.  
Elder Vernon Patchen, Owosso, Mich.  
Miss Kathleen Roche, Freeland, Mich.  
Mrs. Jane Wegermann, Iowa City, Ia.

Miss Mary Jean Wilson, Houston, Tex.

Feel free at any time to contact the committeemen near you for help in any aspect of your local youth work. They will especially be glad to help in the promotion of National F.Y.C. programs and projects.

#### Merit Program Participation

Now is the proper time for all

F.Y.C. groups to start working on their merit program. This is a group work program that can give new life to your local F.Y.C. For information, write to the Merit Program

Director,

Nathan Lawson

841 Washington

Lodi, California 95240

#### F.Y.C. Motto Contest Winner:

## "For Truth We'll Shine in '69"

The winner of the National F.Y.C. Motto Contest is Susan Barch, 13429 Highlandview Avenue, Cleveland, Ohio 44135. (Susan will receive a \$5 award for submitting the winning entry.) The winning motto, "For Truth We'll Shine in '69," was derived from her entry. Susan submitted the following paragraph explaining why she thought a motto with a "shine" theme would be excellent for the F.Y.C. motto in 1969:

"This is a good motto because in Matthew 5:14-16 Christ said that we are the light of the world and that our lights should shine before men so they can see our good works and glorify God. In Ephesians 5:8 Paul said we should walk as Children of Light. We should not hide our lights. People don't hide candles under objects—neither should we hide our lights. A light fixture is to light the whole room, so should we be a light to the whole world."

A committee of Hope Dais, AIM Editor, Jewell Linville, National F.Y.C. Secretary, and Dale Lawson, F.Y.C. Chairman, selected the winning motto. "For Truth We'll Shine in '69" was chosen because of the deep and outstanding meaning in the motto, especially considering the important truths of the Bible that are taught by God's church; and because of the fine scriptural support one can find for the motto. Especially meaningful verses in addition to those listed by the winner are:

"Jesus saith unto him, I am the way, the truth, and the life: No man cometh unto the Father but by me" (John 14:6).

"And ye shall know the truth, and the truth shall make you free" (John 8:32).

"Sanctify them through thy truth: thy word is truth" (John 17:17).

#### FAMILY FINANCING

(Continued from page 11)

orating, furniture repair and refinishing. Today, twelve years later, they have a four-bedroom home with full basement, playrooms, large patio, three-car garage, all valued at \$35,000. The furniture in the home was purchased at auctions and junk stores. Some of it was broken antiques. All was reconstructed and refinished by the wife. If some pieces were sold now they could repay for all invested at the auctions. 80% of the furniture is the work of her own hands and greatly admired by her friends. This home is a monument to a young couple possessing excellent financial understanding. Twelve happy years behind them and four children to enjoy it with them, it shines with remarkable stability in every way.

Where does a young man secure this inner quality, understanding and power for action? It comes from the home train-

ing, the church and from Christian education. The Christian young people of our church can make their future more secure through "a work of faith" (1 Thess. 1:3), as you plan your house that will be your home. Practice the art of "waiting"; exercise greater faith in the guidance of God and less in the influence of the dollar.

#### JUST ONE DRINK?

(Continued from page 16)

(Proverbs 20:1).

Solomon, in Proverbs 23:29-35—under God's inspiration—gives strong condemnation to drinking. Many people try to explain away this text, but in reality it gives us a good, honest look at the nature of wine and the problems of drinking. Read it for yourself.

When one finds himself in the will of God and having compassion and consideration for others, he will not be yielding to the temptation to drink alcoholic beverages and he will not continually insist on his right to drink.

