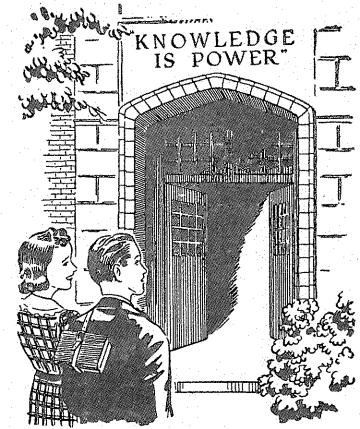


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Vol. XXX, No. 3

Hope E. Dais, Editor

The greater danger for most of us is not that our aim is too high and we miss it, but that it is too low and we reach it.

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" . . . and a WHISPERER Separateth Chief Friends "

By Dorothy Nimchuk

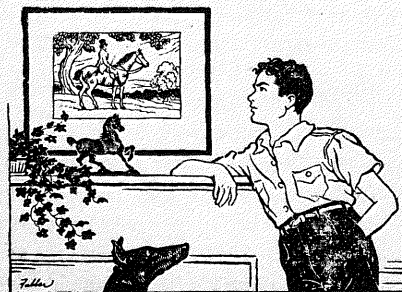
"It's a fact! That new kid down on the old Johnson place is so uppity he won't speak to any of us boys. We're just gonna ignore him. Come on, Scott. Race you to the swimmin' hole. Last one in's a rotten egg!" Scott Engle followed slowly after Jimmy Vale and the other fellows. He'd been going to call on the new neighbor, Randy Lee, and invite him to go swimming that afternoon. Now that the other boys were so set against having Randy join them, he didn't know quite what to do.

"Hey, whatsa matter, Scott? Sick or somepin'?" "Scott must be dreamin' about Susie Newcastle." "Scott's gotta girl, Scott's gotta girl." Rousing to the taunts of his playmates, Scott momentarily forgot about Randy and rushed to the nearest youngster, throwing him down and shouting, "I have *no* gotta girl." Tussling and jesting the boys made their way to the creek on the Engle farm.

At the supper table that night, Mary Engle asked her son how he had gotten along with Randy that afternoon. "Well, the truth is I didn't even see

him. The other fellows said he's just not interested in being friends with any of us so why should I stick my nose in where I'm not wanted?" answered Scott. "May I be excused? I've gotta study for an exam to-morra." Wiping the last crumb of apple pie from his face with his napkin, he half rose from his chair when his father's words stopped him and he sank back down into his chair.

"Sit down, Son, don't be in such a rush. I was down at the Lees' just the other day and Randy seemed like quite a nice boy. I don't like the way you're just leaving him alone because the other boys say he's not friendly. He struck me as being rather shy. I want you to be friends with him. His father and I are planning to cut hay together this summer and we'll need help from both of you. Besides, it's your Christian duty to try and win his friendship. Perhaps you can witness to him. He's new



around here and probably lonely, too.”

“Aw, Dad,” began Scott, but his father cut him short—

“Now, Son, I want you to make an honest effort in this matter. Why should you listen to the gossip of a few who probably don’t know anything about Randy either!”

Christian duty! Scott wished sometimes he’d never heard those words. Like going to see Grandfather Engle every so often with jars of preserves sent down by his mother and splitting wood for the old gentleman in winter while the other boys were busy skating or tobogganing. With the coming of spring, he’d hoped he’d be able to get away with the fellows a little oftener. Now it seemed that he would be having to play nursemaid to Randy just because his dad and Randy’s were getting along so well. Jimmy said Randy was a “real square” and not worth anyone’s trouble to bother with him. He wasn’t interested in hunting squirrel or fishing or anything that was really fun. That’s what Jimmy said and the other boys had all backed him up. So it must be so. He’d try to get out of meeting Randy if he could.

A fine drizzle was falling the next morning when Scott awoke. Fine, he thought, this is one day Dad can’t send me down to Lees’. The roads will be pretty slick by this afternoon and besides I’ve still got more studying to do for all those exams we’re having.

On Sabbath, the drizzle which had turned into a steady rain, had not yet let up; however, the Engles still were up early, finishing chores in record time, and after a hearty breakfast were on their way to church. The meetings were always held at Grandfather Engle’s small cottage at

the eastern edge of the village. There were usually only a few present but a good time was always had singing the old familiar hymns and listening to the words of the minister who came every two weeks to Carsdale.

As a rule Scott enjoyed the meetings even though the gang often kidded him about his “gittin’ religious.” Today he wished he could have stayed at home. He still hadn’t gone to see Randy and his conscience would not let him alone. Even though he knew he should go and his father had as much as demanded him to go, he was afraid of what the fellows would say. They might even drop him from the gang if he were to get too chummy with Randy.

The minister rose to speak and, though his mind was in a turmoil, Scott gradually began to take note of the pastor’s words. The Scripture reading was taken from the third chapter of James. One verse in particular stood out for Scott and he thought perhaps he’d read that whole chapter again when he got home. “But the tongue can no man tame; it is an unruly evil, full of deadly poison” (verse 8).

As the sermon progressed, Scott sat up and listened more attentively. “Please note verses 3 and 4,” said Pastor Nichols, “Behold, we put bits in the horses’ mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.’ You folks on the farm know how easy it is to control a horse when you have a bit placed in his mouth. And Grandfather Engle, being an old

seaman, could verify the facts about how such a small piece can control a whole ship. Yet we cannot control our tongues. So much malicious gossip is spread about these days. Even thoughtless remarks about others not intended to harm can cause division and strife. Turn to Proverbs 16:28 the last part, ‘...and a whisperer separateth chief friends.’ It seems most folks actually relish a choice bit of gossip and can hardly wait to pass it on to the next. But listen to the words of God in Leviticus 19:16, ‘Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord.’”

There was much more the pastor had to say and the time flew swiftly for Scott. His mind was in a whirl. The only things he actually knew about Randy were what the other boys had told him and none of them were Christians and would have no scruples about enlarging or making up information. They always talked as if they knew everything. Scott had to admit, to his own discomfort, that he hadn’t always lived up to a Christian witness with the guys for fear of being laughed at or omitted from their many activities.

By the time church was over, he had determined he would go see Randy that very day. Perhaps he was not as objectionable as the fellows seemed to think.

Pastor and Mrs. Nichols ate dinner at the Engles’ that day and it was a while before Scott was able to slip off by himself to go on his self-appointed errand. The dinner-table conversation was along the lines of the morning sermon. The pastor referred them to Matthew 12:34 (last

part), “... for out of the abundance of the heart the mouth speaketh.” Mr. Engle added that Jeremiah 17:9 tells us, “The heart is deceitful above all things, and desperately wicked: who can know it.”

Taking a shortcut through the woods, Scott ducked the now dripping branches of the trees. The rain had stopped and the sun was bright on a world made new and fresh from the washing it had undergone. Scott felt like singing. He knew he was doing the right thing and he felt good all over.

Just as he was about to begin on a favorite hymn, Scott stopped short, then quietly advanced until he could get a better look at what was in the little clearing ahead of him. There, on the wet moss, knelt a young boy examining a beautiful wild flower, and making some notes in a small book. No one he’d ever seen before, so this could be none other than the boy he had started out to meet, Randy Lee. So he was interested in nature! Scott could not help but think of his butterfly collection at home, which he had never revealed to any of the fellows for fear they would make fun of him. Here was a kindred spirit, one he could talk to about all the things closest to his heart. He seemed to feel this instinctively as he watched the other boy.

Feeling another’s presence, Randy looked up and smiled. “Hello, could you tell me what kind of a flower this is? I’ve lived most of my life in the city before we moved here and I don’t seem to be able to identify this one, even though I’ve read lots about all the flowers from books in the library.”

(Continued on page 31)

Biography of an

Old Building

By Cecyl Fischer

It was just a little, shabby, old cement block building standing on a busy intersection. In the window was a real estate sign. We had passed the building countless times before, but somehow this time it caught my attention. On the side of the building, up near the eaves hung a mishmash of signs, some partly covered, some broken off. What they revealed was like an autobiography, the open diary of a tired old building. The signs told that the building had at one time been a filling station, at another time had been a hamburger "palace," and at some time in the past it had harbored an ice company.

The light at the intersection turned yellow, then red, and we slowed to a halt. I sat there looking at the little old building . . . and thinking. When the light turned green a few moments later and we eased through the intersection, the little building had spoken many sermons to me.

The first sermon it taught me was that I am limited only by myself. Too often we construct in our mind an image of ourself;

sometimes the image is too small, sometimes it is too great.

Suppose, for instance, the little building had featured itself as an elegant hotel. Suppose it had protested, "No, I won't be a filling station! There are plenty of others who can do that. Why should I be wasted on such a lowly service? I am hotel material." It's obvious that no matter how long he waited and hoped, no enterprising business man would ever come along and hang a hotel sign over the door of the likes of him . . . a one or two room concrete building.

On the other hand, suppose the building had maintained "No, I'm not good enough to be a hamburger house. Why, see, I haven't even a stove or a refrigerator. I have barely enough room for a counter. I can't, I just can't!"

But the little building didn't protest. It simply yielded itself to a master hand who could see its possibilities and its limitations. It said, "Do what you will with me; you are wiser than I." Thus the building was never idle or useless. It had brought

forth many kinds of fruit.

Each of us is a building, ready to be used for something . . . a vessel ready to be filled. Unlike the little building I described, we have the opportunity to choose for ourselves who will be our master. "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (2 Tim. 2:21)

Another sermon the little building taught was about "time." It reminded me that time is an empty building and I am the proprietor. Each hour is a piece of real estate waiting to have a sign nailed over its door. What that sign says is up to me. I decide whether that hour will be used for good or evil or whether it will be utterly wasted.

During the New Year's Season I noticed a sign outside a store which read, "Twelve Months of Opportunity." Perhaps each of us should put a sign over our breakfast table reading, "Sixteen Hours of

Opportunity." God will indeed hold us accountable for the time and the opportunities we are given.

And last, the little building reminded me of a time to come when my past life will be spread out before me and before God and all the world. What kind of story will it tell? Among the confusion of signs hanging under those eaves, not one suggested something dishonest or illegal or indecent—a filling station, an ice company and a hamburger palace, all honest and decent businesses. Not a suggestion of a tavern or a gambling house or anything of disrepute. Oh, that my record would be so clean when it is unfolded on the judgment day! But more than clean, might it be found full of good works. Might it show that I have judged wisely, that I have yielded to God as my Master, have used my time to His Glory and have brought forth fruits unto life eternal.

It was such a pitiful, ugly, little old building, but what a lot it had to say!


What is the purpose everyone has in living? And more to the point, what are "we" expecting and where are "we" going?

WHERE Is

Everybody Going?

By Clifford G. Tuttle

Perhaps many of us parents have had the amusing experience of driving in bumper-to-bumper traffic on a freeway and having a three-year-old ask, "Where is everybody going?" Aside from being amusing, with some consideration this question becomes quite profound. Where is everyone going? What is the purpose everyone has in living? And more to the point, what are *we* expecting and where are *we* going?



There is an awful and definite limit to life; this life is fleeting. Life is like a handful of sand. It sifts through our hands until there is nothing. It dribbles away from us grain by grain. And in this flick of eternity's time that is the extent of our life, what will have been accomplished? Of what use will it have been to us? What reason and meaning is there for us in this life of scurrying about like so many regimented ants in a vast ant hill?

Are we racing about just for the exercise? Is this the meaning of life for us? Or is there something more in life than for one to say, "I have lived 50 years, 60 years, etc.?"

In this day of routine, humdrum, sweat, planning, disappointment, tears and a few scattered moments of cheer, one sometimes gets the uneasy feeling that he is part of a "rat race" and perhaps deep down may wonder what meaning there may be for a person

who rises early to get to work on time in order to provide a living for his children that they, too, may have a job to support families of their own and so on into infinity. I feel that in this day of the atom, the process of automation and other tensions that beset us, it is quite timely for us individually to meditate on the meaning of our private, personal lives. I suggest that our Christian message contains a very real meaning to life, and more importantly to the lives of each one of us.

But first of all, let us consider four very reasonable possibilities for the reason to live. All of them may well be quite appealing and even bear a close resemblance to our understanding of our faith. However, closer examination may prompt us to re-evaluate them.

... TO REAR OUR FAMILIES

One very good reason many have

for living is to devote themselves to their families. To provide a comfortable living for them. To rear Christian children and sound citizens and to be a loving and faithful husband and wife. The Bible certainly has a lot to say about the blessing of the family. It points up the need for responsibility on the part of the parents to provide for the family. And there is a great satisfaction in being a part of a family where mutual love and respect are present. Our society is centered around the family. In the social context of heavy stress laid upon the family, and with the family demanding so much of a person's time, it is easy for one to fix in his mind that his family is the reason for living.

By way of taking a second look at this idea it is interesting to notice, that for all of the Biblical endorsing of the family and advice on the maintenance of a family, it does not say that raising a family is the reason for living. Rather when it comes to talking about the reason for living, it talks of something entirely different.

Then too, people seldom really mean what this statement actually is saying. For to say that to raise a family is one's primary reason for living is to say something like this, to

put it simply: "I want to raise children so they can grow up to raise children so that they can grow up to raise children, etc." This sort of puts us on the plane of so many rabbits.

Scripture says much the same thing, "Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?" (Eccl. 6:6). In other words if a man lived two thousand years (and just think of the family he could raise in that time) and this is the only thing he did, and this were the only reason for him to live, he would see no good. All his two thousand years would be as nothing. After two thousand years or only twenty years, everybody goes to the same place. So then, the text is asking of what use is it to be able to say, "I have lived so many years and raised a family," if this is all that one has done?

... TO REALIZE SELF-FULFILLMENT

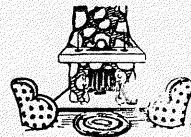
Self-fulfillment is another motive some might give for living. Surely today this becomes an increasing challenge. For many of us have more and more leisure time, and so more opportunity to develop habits and abilities we have, that otherwise would

be neglected. It is good for a person to broaden his scope of experience, to do new things, to meet new people, to discover and develop any abilities he may have. This not only helps the person but his local church and community. Singers, speakers, organizers, camp-masters, cooks, photographers, electricians, pianists, teachers and many more can make a great contribution to himself and to his community and to his church. And today it is quite popular to think that this is the very reason and meaning of life. To discover who you are and to develop your potential. I suggest this is a vital part of life, but perhaps when we think it over we may see that it must be a *part* of life and not the total reason for life.

There are two things that may be considered here. First of all, the Word reminds us, "... the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all" (Eccl. 9:11). It does not take a great deal of reflection to see the truth of this. A good many times one has better chances for getting ahead by being "swift," "wise" or "skillful." But there is certainly no guarantee of this. One does not have to look far to see honest, hard-working people meet with failure. The devastating depression of '29 is a case in point. Many very shrewd businessmen lost everything they owned. Many honest, good, hard-working people did not have adequate food for their crying children much less themselves. So then, when it comes to developing yourself, there is no guarantee that this will gain you a comfortable or

even happy life. You may be stricken with cancer, or involved in war or be an innocent victim of any number of tragic circumstances, self-development notwithstanding.

Secondly, and by far more importantly, is the observation given in Eccl. 2. "Then I said in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity" (Eccl. 2:15). This text gets right to the cold reality of life—that being, that we are all faced by inevitable death whether we are self-fulfilled or not. This text is asking what benefit is there in being wise just for the sake of wisdom? Is this the meaning of life? Is the toil and often bitter disillusionment of life worth-while just to be able to say, "Besides being a mechanic, I also learned to sing and speak French and do part time charity work?" After a life of self development it will all be gone the very next second after death. Of what use then was this life? Is there real meaning to be able to say at the end of life, "I have mastered seven skills while most of my fellows only partially learned three?"



... To GAIN SECURITY

Security is another basis for meaning in the lives of many. Young people are concerned about choosing a career and getting established in it. They are concerned about providing a house, and gaining fringe benefits

Is a split-level house, a two-car garage, a vacation and retirement—the meaning in your lives? Will there be a great meaning in your life . . . ?

from their job. And they want a job that will be steady. One that will provide them with employment for years to come. Another concern is to avoid being replaced by a process of automation.

Middle aged people are concerned about having provisions for retirement; they wonder if inflation will seriously decrease the real worth of the savings they have managed to accumulate or the social security payments they will receive in later life. They also worry about their sons and daughters who are just getting started and making a lot of foolish mistakes, financially and otherwise. So without belaboring the point any further, it becomes quite clear that we spend a great part of our waking hours providing for our security. And to say that one's goal in life is to earn a good living and provide security for his family has many commendable qualities in it.

But once again, what are we really saying when we say this? Really, when you boil it all down, it comes out something like . . . "The reason I live is to earn money so that I can live in style, retire in style, die in style and give my children a little help so that they can live in style, retire in style and die in style, etc. Is a split-level house, a two-car garage, a vacation and retirement—the meaning in your lives? What meaning do they provide? Will there be a great meaning in your life, if at your hour of death you will be able to say, "In 75 years I spent 15 months on paid vacations and accumulated a net worth of \$13,-

500 which I give to my child so that he can have a better living and perhaps have 24 months of paid vacation and accumulate a net worth of \$16,250? "... my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun" (Eccl. 2:10, 11).

... To GAIN ETERNAL LIFE

Now last of all in the consideration of possible meanings of life, comes one that perhaps sounds a great deal more credible than all the others put together. Some of us may feel that our primary purpose in life is to lead such a life as to gain eternal life. This is a good idea. This sounds scriptural. Eternal life happens to be a part of the plan of God. However, the Bible does not offer this as the sole purpose for living. It does offer us some refreshing moments for encouragement, but the message of Christ did not purport to offer this as the meaning of life. Rather it suggests something quite different from desiring eternal life as the reason for living.

To hold this position is to say something that few of us are really prepared to say. The main problem with this proposition is that it appears so scriptural and sounds so holy that it is hard to understand how that there could possibly be any lack of

validity to it. But as is the case many times, so it may very well be now the case, that what sounds like a good idea on the surface, may be something far less than satisfactory after more examination. For to say that one's real goal and reason for living is to gain eternal life, is to say, that the only reason one witnesses to another, for example, is to gain eternal life, not because of any interest in the other person, not because of any feeling for a relationship with God, but simply because witnessing is commanded and must be done to inherit eternal life. Furthermore to hold this point of view, is to obey the letter of the law and holy commandments of God, not out of love, but only to gain eternal life. One would treat his fellows as brothers, not because of a free-flowing feeling for them, but out of necessity to gain eternal life. The person himself probably would not be aware of such curious motives. In his confused state of warped perspectives, he himself may well feel that he does love his brother, etc. But by virtue of definition, if one's primary goal in life is for eternal life, then all things center around this and to deviate from this curious idea of the Christian experience (such as to say, I think you ought to have unselfish love for your brother) is to depart completely from the original motive of life (that of gaining eternal life) and substituting it with a different motive. A crude illustration may further clarify the point. It seems to be much like striking some sort of bargain with God—"If you will give me a big stick of candy I'll love you—I'll do whatever you want me to do."

God has promised eternal life for the righteous, but He did not offer

this as a "come on" gimmick to gain more customers. Rather it is an expression of His love. Much the same way in which a young man may well offer his young bride a home. He would not have dreamed of trying to promise this to her to gain her acceptance to his proposal. And to learn that she accepted him on this basis, would probably drive him to near distraction. Rather, a young man provides a home, not as a gimmick, or a big stick of candy, but as an expression of love for his wife. So eternal life is just a part of an expression of God's love to us. There is something far nobler that compels us to love God. Eternal life is the ultimate of the many pleasant incidents along the way.

So then these possible meanings for life such as living to raise a family, living to gain self-fulfillment, living to gain security, and living to gain eternal life have a vital part in the Christian experience. But to single out any of them as the reason and meaning for life, or to combine all of these motives into one scheme that we would call the meaning or purpose of life, is perhaps to confuse the Christian faith and the teachings of Jesus about life.

WHAT—THEN . . . ?

Well, what then is the meaning of life? First of all I submit that to search for a reason or cold objective logic is the wrong approach. In some areas of experience, love surpasses cold logic; yet, though that love is illogical, it may very well be quite meaningful to the people involved. To further explain this, let me cite the matter of selecting friends. If

one were to be logical, and objective about it he would set down his entire life history in code form, feed the information into a computer and then search out those parties indicated by the computer for the purpose of making them his friends. Indeed the selection of friends is highly unsophisticated. Granted, friends have certain likes and things in common, but there are also many things of dissimilarity, and there is very little done by way of determining if the person you have just met is the best possible choice you have for a friend. No! If you happen to get along and like each other, chances are strong you'll develop a friendship that may not be

presence of God and feel that He really loves us. And when we are really aware of this love He has for us, it prompts a love for Him for love's own sake. We love Him, not for any "goodies" we may get along the way, but we love Him because we are so overwhelmed by the sense of His loving us.

And so this love relationship that we enjoy and develop becomes the primary source of our experience. We love God and in loving Him, we love His children, and enjoy the things He has created—much the same way a sweetheart may enjoy a gift, say an ornate lamp made by her boy friend. She does not love her fellow because

It is strange that men will talk of miracles, revelations, inspiration, and the like, as things past, while love remains.

based on logic, but that has a great meaning to you. In this case, love surpasses logic. The analogy has definite limits but it serves to illustrate the point. The point being that to find meaning in life is not a task of finding something that can be demonstrated by the scientific method.

I believe the meaning of life for each of us is found in a text in 1 John that is short and to the point, but has far-reaching implications and can provide us with a Christian perspective of life. It reads, "We love him, because he first loved us" (1 John 4: 19). In short, the Christian message tells us that although God knows all about us, He loves us and provides for our salvation. Although there are a myriad of things about life we cannot understand yet we can feel the very

he gave her a beautiful gift, but she loves him because he loves her and together they enjoy love and this love becomes an end in itself. She appreciates the gift not so much because it is a nice gift, but because it is an expression of her lover's thoughtfulness.

So then the Christian meaning of life can be one of living a life of a love relationship with God. In this connection, one has a family because it is an expression of his love and not one man's feeble attempt at immortality. Also in the Christian context, a man develops his potential because his abilities are a part of God's gift to him to enjoy and use, and he uses them and enjoys them realizing they are expression of God's love to him. A man develops himself in response

to God and not for the purpose of some futile contest with his fellows. A man also enjoys the promises of eternal life. But these promises do not constitute the mainspring of his religious experience. Rather, he accepts these promises as another expression of God's love for man—for the individual. This is one of the things the Book of Ecclesiastes is all about. It says that for man to go out and accomplish great feats for their own sake is folly. In short, man accomplishes nothing. His only meaning in life is not accomplishment, but a realization of God's love for him, and a response to that love.

It is summed up quite well in this familiar text . . . "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. . . . For now we see through a glass darkly; but then face to face . . ." (1 Cor. 13:1-3, 12).

This composition, submitted by Roberta's mother, was written when Roberta Harris was a student at Midwest Bible College. It was dated 1953.

"Peacemakers"

By Roberta Harris Schueler

A very familiar passage of scripture to us all is Matthew 5:3-12—Christ's sermon on the mount. It is so familiar that perhaps we fail to study it as often as we should. With the conditions prevalent in the world today we can readily assume that the leaders of the nations have forgotten the seventh blessing given by Christ: "Blessed are the peacemakers: for they shall be called the children of God."

Christians feel badly enough when sinners are quarrelsome and fail to make peace, but it is much more grievous when those who are called after the name of Christ, and profess Christianity, lack the Spirit of God

and are not peacemakers.

Men of God throughout the ages have been admonishing people to be peaceable. I am reminded of David who said in Psalm 34:14, "Depart

from evil and do good, seek peace, and pursue it."

Then again I think of the wise preacher, Solomon, who through his great wisdom said, "Deceit is in the heart of them that imagine evil; but to the counsellors of peace is joy."

Truly these men who had been so close to the Author of peace (God) spoke truthfully; for if one flees from evil and seeks peace and continues daily in pursuit of it, he will have great joy and contentment, not only with his fellowmen, but also with the God of heaven.

Christ's disciples continually counselled the people to live in peace with each other. Paul, who wrote many of the books of the New Testament, never failed somewhere in each of his letters to tell the people to follow peace, and the God of life and peace would be with them. Again in 1 Thessalonians 5:14, Paul exhorted the people to be at peace among themselves. Romans 12 tells us not to avenge ourselves, but to overcome evil with good, and if possible, as much as lies in us to live peaceably with our fellowmen. If we do this we can fulfill Paul's desire in Ephesians 4:3 "...to keep the unity of the spirit in the bond of peace."

James points out in chapter 3:18, that "...the fruit of righteousness is sown in peace of them that make peace." Christians, then, should show the fruits of righteousness (love, joy, peace, longsuffering) to others in a peaceable way.

Peter tells us that Christ is our example, and we know that Christ lived in peace with all; thus we should follow His ways. All of us should strive at all times to maintain a peaceable nature. Paul gave good advice

in 2 Corinthians 13:5: "Examine yourselves whether ye be in the faith; prove your own selves . . ." In examining ourselves we can see if we have a sufficient amount of, not only peace, but *all* traits of one who is Christ-like.

With these things in mind, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19), for "...the servant of the Lord must not strive; but be gentle to all men . . ." (2 Tim. 2:24).

* * *

A sheepman in Indiana was troubled by his neighbors' dogs who were killing his sheep. Sheepmen usually counter that problem with law suit or barbedwire fences or even shotguns, but this man went to work on his neighbors with a better idea. To every neighbor's child he gave a lamb or two as pets; and in due time when all his neighbors had their own small flocks they began to tie up their dogs, and that put an end to the problem. So it goes all through the New Testament: "Be not overcome of evil, but overcome evil with good" (Romans 12:21). The power is in the "yes," and there are many common-sense ways of applying it to the practical problems of life.

J. Wallace Hamilton in THE THUNDER OF BARE FEET (Fleming H. Revell Company)

* * *

One of the devil's snares is so to occupy us with the past and the future as to weaken us for the present.

My Problem

Youth Questions
answered by
Ray L. Straub



QUESTION:

My question is very personal, but it has me in a real quandery. It is difficult to discuss with someone near me. I have been dating this fellow I like very much (I hesitate to use the word "love," although it might be appropriate), and we have been going together quite a long time. We get along well, and there are no objections from either of our families. About the only real problem we have is, when we're together alone for quite some time, he asks me to prove my love for him by going all the way. I don't think that we should allow our being together to get out of hand, but he insists that other couples do it as a proof of their love to each other. He says that my refusal just proves that I don't love him as much as I should. I would like to show my affection for him, but must I do it his way?

ANSWER:

Your problem is personal, but it is not unique. In fact, I'm sure it is one of the difficult problems a great many young people face. I will do

Is...

the best I can to analyze this situation clearly for you so that you, and perhaps others that read this column, can handle it in a way that will bring the most good to everyone concerned. Your understanding of the circumstances will be your most valuable tool in arriving at the right decision.

I am anxious that wherever love exists, it be proven! Does this surprise you? There is a definite way for you to prove your love, and a way in which your boyfriend may prove his love for you. After all, he should be as willing as he expects you to be.

To give proof of love, we must know what it is. The real meaning of love, to my mind, is best expressed in the Bible: 1 Corinthians 13:4-8. Generally, we use the King James Version for Bible study, and I'm sure you have one. Compare the wording of your text to that given by the J. B. Phillips' translation: "This love of which I speak is slow to lose patience—it

looks for a way of being constructive. It is not possessive: it is neither anxious to impress nor does it cherish inflated ideas of its own importance.

"Love has good manners and does not pursue selfish advantage. It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails.

"Love knows no limit to its endurance, no end to its trust, no fading of its hopes; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen."

Can you see now why I am anxious that you two should prove your love to each other? Your boyfriend has actually not been asking for proof of love, he simply requests your obedience. This he most certainly does not deserve when he asks you to perform an immoral act! In fact, he has no right to expect *obedience* from you at all before marriage.

The sex appetite is one of our strongest, particularly in the young male. Without fully meaning to, one will deceive and even threaten in order to find satisfaction for this appetite when it is aroused. It is basically selfish, and if not disciplined, will use friends and unfair means to accomplish its own ends. Your boyfriend is not really wanting to express his love to you, he wants to use you, as he uses china and silverware to eat in

Do you have a special problem, or a matter in which you wish extra advice? You are invited to write to Elder Straub for his counseling. Send to: Aim, Box 158, Stanberry, Missouri 64489.

order to satisfy his hunger for food.

Were you to give in, at best he would receive only momentary satisfaction. He would gain surprisingly little, and you would lose so much.

A big loss you face is the loss of respect from your boyfriend who tries to coerce you into this immoral act. Having conquered you, he may wander to new challenges.

You would face the real possibility of pregnancy. This would interrupt plans you have for yourself, and if you married, it would interrupt your boyfriend's plans. You would harshly be thrown into a world of responsibility for which neither of you would be fully prepared. Your families would suffer embarrassment. Instead of delighting those you love, you would be punishing them. This is hardly proof of love.

If you were married later, pregnant or not, the marriage itself would be anti-climax. Instead of its being a dignified affair before God and friends, witnessing the union of two people into one, it would be a mere formal expression of vows by two people who have been using each other. The real thrill of union following ceremony will have been wasted.

Further, you will be living together as two people who have already proven unfaithfulness by indulging in extra-marital activity. Having given into each other before marriage, you will wrestle with the possibility of unfaithfulness after marriage. You will have given in to mere physical attraction once at great loss. What is to prevent its happening again, even though there is risk of further loss?

(Continued on page 25)

Christian teenagers can help their local church by being an active member of the church. This doesn't mean just helping on church activities that are the most fun—like parties—but on all activities like church clean-up, painting, assuming duties for F.Y.C. programs. One can also help by assisting the Pastor when he calls for help in conducting the various services of the church or visiting the lonely.

BUT the biggest way I think a teenager can help his church the most is by being a witness to others and living a good clean life. People make up the church. By being a member of the church, others look at the lives of us to see what the church believes. If when looking at us they find our lives not as they should be, they may become discouraged and never attend our services.

—by Ken Knoll

Christian young people can help make or help break a church. We need to ALWAYS be ready to witness for our church, trusting it is a God-led church, because we are His witnesses no matter where we are. We must be willing always to go the extra mile for His sake.

The main thing we can do is pray for our church and be willing to assume the various responsibilities of the church. God's children need teaching and reaching for Christ's sake. How our pastors and elders need the support of our prayers that they may do His will in the directing of the local church program!

Last but not least, we as young people should support our church by attending all the services possible. We should show an interest in all the projects and programs of the various organizations within the local church, especially the F.Y.C. We can help by taking part in the rest home singing program which seems to be one of the greatest projects of our church.

—by Joyce Weir

Christian Teenagers -- What can you do to Help in Your Church ?

This was the main concern of the Faithful Youth Changers in New Auburn, Wisconsin, when they recently gathered for their Friday night youth program. Here are some of the thoughts expressed by them:

I can help my local church in many ways. One obvious way is supporting it with my offerings. Also, I can help by entering fully into all of its projects so they may and will be a success.

I should invite others to attend our meetings. The more we have in our church, the more good fellowship we will have; and the more support we have, the more good we can accomplish for the Lord.

We should also attend our meetings regularly. The more we attend, the stronger in the Lord we will become. We need this strength to carry on the work of the church. Think what it would be like if all of us happened to miss a meeting at the same time. We wouldn't get much done, would we? Each one of us is that important! We make the group one member stronger!

—Martha Heavilin

(Continued on page 22)

The church starts within the teens. Christian teenagers should be prayed up and read up so they can witness to others. If we are not prayed up and read up we cannot be an asset to the church or anyone else—except maybe the devil. We must have our hearts right with God before we can do things right for Him.

When we are prayed up and read up, things go easier for us—thus we will be more willing to work for our Lord. When things are going right, our singing, typing, worship programming and other work for the Lord is better and much more effective. We must strive to give of our best to the work of the church which is the work of the Lord.

—by Carol Knoll.



Scanning the Fields

By Noah Camero

In John 4:35, our Master scanned the fields. He said to His disciples, "Lift up your eyes, and look on the fields, for they are white already to harvest." Yes, the fields are ready for harvest. Young people, lift up your eyes, and look upon the fields!

"...NEVER HAD IT SO GOOD"

Never before in the history of any nation have young people had it so good as the youth of America today. Where in the world do young people grow up with such good nourishment, such good clothes, such comfortable homes, with such little effort? In what nation can young people go to high school in their own cars, swim in school pools, come home to enjoy TV, radio, records, potato chips and pop? And the best part is—no more walking to school, no more coal or wood to haul in, no more water to bring in, no more chores to do. Now you can't legally work until you are 18. The law requires you to attend school. School encourages you to be a good athlete and girls and colleges just go crazy over athletes.

And so at the risk of antagonizing some (or maybe many), I repeat—Youth never had it so good! Let's face it. A student's life is made up of a very little actual work or responsibility. Society and science has teamed

up to make our lives easier. And so it's well and good that we can enjoy it, our children can enjoy it, you young people enjoy it. But there is a danger. And really the danger is so pleasant it doesn't seem very frightening. What's the danger? Well, it's this. The danger of all this is that we can actually pamper ourselves to death! Silly, isn't it? But it's true! Facts are stubborn things—worse than mules!



... LIKE GRAZING SHEEP

You know, sometimes we become like grazing sheep. They become so delighted with good grazing that they never bother to look up. Before they know it, they are hopelessly lost. Sometimes we get this way. We are so utterly delighted with our church socials and spiritual banquets, that we seldom lift up our heads. What about the white fields around us? Are we really considering the need? Is our church an active employment agency?—or is it a social club? What about your youth meetings? Are you really seriously considering the fields of service, or do they kind of go something like this:

Here is a bunch of girls, and here

is a sprinkle of boys. The girls appraise each others taste in fashion and maybe discuss that dreamy new dress style. (You know, that short backless one with the huge bow in front.) And maybe someone will remark to Mary how pretty she looks now that she's a blonde.

And the boys? Oh, yes, there they are, eyeing the girls, and bragging to each other about all the broncos under the hood and them cool hub caps.

Well, the meeting comes to order. What do we do this month? Someone quickly says, "Let's have a social." "A hayride—you know, where all the girls wear them tight stretch pants, and boys want to forever stay where it's dark." Well, what about a project? The question is repeated about ten times but no one has any ideas. This is a tough question, you know. Finally someone proposes a youth program. This sounds good. You know the type. I sing a solo, you two have a duet and someone brings a poem, and we'll ask the Pastor to give a short talk. And remember to emphasize a *short* talk!

"Ah—youth—what a pity it's wasted on the young." What about it young people? Have you been in a meeting like this? I am exaggerating? Well, I hope so! But let's be honest. Aren't we sometimes a mite selfish? Are we really concerned about publishing the gospel? Or just in feeding ourselves? Let's be serious, and soberly consider these things. Let's look up and see the need that lies around us. I have said it before, I'm saying it now, and I'll say it again—The Church of God will never prosper, until young men and women give

their energy and abilities to the service of God.

CONSIDER YOUR OPPORTUNITIES



Young people, consider the fields of radio, TV, printing, nursing, education, music and a host of others. Can these not be used to spread the gospel? Why can't we have our own radio station? Why can't we have a TV program?

Why can't we have more radio programs? Is all this impossible? Have we no talent? You know this is not true. The truth is that we have a keyhole vision, and talent dedicated wholly to self profit.

What about our schools? Why must we continually strive to operate two, when we should have many? Are there no students? Have we no teachers? Here again, you know as well as I, that we have many students and many qualified teachers. But where, oh, where can they be? Young people, you are the creators of tomorrow. And you will achieve tomorrow what you dare to dream today. When you look about, you can not help but see the "white fields ready for harvest." Christ said: "the harvest is plenteous but the laborers are few."

OUR CHALLENGE

When David accepted the challenge of Goliath, he was not a man of war. He didn't even know how to use a sword. But he did know something. He knew how to use a sling shot, and he used it. Would this have been enough had he lacked faith and courage? I think not.



We today are faced with a similar challenge. We must do all we possibly can with what we've got. And constantly strive to obtain better tools, to do better things with. Although we have little now, let us aspire much. We can do this when we cheer on our leaders, dedicate our talent to God, invest our money for progress, educate ourselves to think in faith. Then we will do more than just consider the fields—we'll go to work.

Today we need action. Young people, you've got the muscle, you've got the energy, you've got the get-up-and-go. Girls, you be the cheerleaders. Boys, you carry the ball. O.K., let's go!!

What I Can Do as a Teenager to Help in My Local Church

(Continued from page 19)

There are many ways a teen can help the church. A very important way is by keeping our lives righteous. We should watch and pray that we enter not into temptation for the wages of sin is death. We are besought to present our bodies holy and acceptable unto God and we know that all things are possible through Christ. We are to follow righteousness, faith, charity, peace along with those who call on the Lord out of a pure heart. So—that we may make our calling and election sure for the Lord Himself shall soon descend from heaven.

Let no man despise our youth but may we be examples of the believers, in word, in conversation, in charity, in spirit, in faith, in purity and study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly divided the word of truth. If the above is evident in our lives, surely this in itself will tell the world we love God and they too will be encouraged to come and join our ranks in fellowship!

—Ruthella Ling

WHERE IS YOUR ALTAR?

By Irene Krause

Where is your altar? Where do you seek God—or do you have an altar? Do you just wish-and-hope as along you daily plod?

Oh, yes, I have an altar—It may be anywhere, sweeping, washing dishes or doing some daily chore.

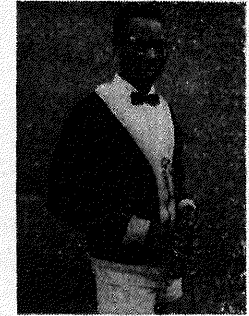
Perhaps it is the very time that others would never guess—a time when the day's work is o'er, and I lay down to rest.

To meditate and give Him thanks by keeping through the day, for health and strength and loving care, for kindness all the way.

This is my daily altar—it sustains my daily life; to meet the tasks that lie ahead in all this toil and strife.

From Across the Ocean

Brother John E. Orie, sponsored by you, as U.S. FYC'ers, sends us the following inspirational article. This is surely evidence of the fruits of his labor in the Lord's service:



"SUFFER LITTLE CHILDREN ?
TO COME UNTO ME"



by
John E. Orie
FYC-Nigeria

In the book of Matthew, Chapter 19 vs. 13-14, we read about when our Lord Jesus Christ was preaching in a certain town, how some children were brought to Him to be blessed. But when the followers saw the earnest pursuit of the parents, they wanted to avoid them with the hope that it was a sort of disturbance to the Lord. When He turned and saw such an evil action committed by His followers, He rebuked them greatly and said, "Suffer little children, and forbid them not, to come unto me: for such is the Kingdom of God (Heaven)."

Perhaps the disciples were annoyed and surprised to see the Saviour not only receiving the children but still blessing them before He left.

Our Lord had known the importance of children in the latter days. Hence He drew them nearer to Himself, while the Scriptures have instructed us to train up a child in the way he should go, for when he is old, he shall not depart from it. You can see with me that children remember a lot of their childish

plays when they grow older. Don't you think that they will do likewise when they are instructed with the words of God? I answer capital YES! You can remember Timothy as a typical example of that. After he had been trained up by his Mother and Grandmother, he grew up to become a successful minister of God. So was Samuel, if you could remember, and many others whom I am not ready to mention one by one.

Meanwhile, we have come to a stage where the services of the younger ones are seriously needed in the spreading of God's Word. As I go around, many children are responding to the call while many have been deprived by parents who discouraged them, some by the earthly riches and high education of the world. Though I am not criticizing those who have stepped into this line, but encouraging them not to leave others undone; they must fear the Lord which is the beginning of knowledge and not to entangle themselves with the evolutionary science of the universe, for there is no profit to gain the whole world and lose one's life.

Eventually, many ambitious youths are retreating due to bad examples laid by our members, teachers, ministers of the church and associates of identical faith. Paul advised his followers to do as he had done. Why can't we be a good example to our boys, encouraging them to grow up and take the seat after us? Rather we find fault by which they will scatter and disperse into the world; we envied them like Saul to the small David.

O. K., let's see if this would make us any good. In Matthew 18th chapter, vs. 5, read thus: "And he that (who-

so) shall receive one such little child in my name receiveth me." Verse 6 reads: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea."

The first verse had pronounced the blessing, it is to receive the little ones not only in our congregation, but elsewhere. What a wonderful reception of receiving our Lord invisibly through the visible reception of the little ones. Don't you want to befriend our Lord Jesus? If you want, try to encourage the children in your congregation, try to help establish a strong FYC Organization in your local Church if you haven't any. If you have, try your possible best to help them achieve success in their projects. Don't try to scatter them by imputing evils on them, by trying to accuse them falsely. For verse 6 had told us the evil that will come upon somebody who tries to scandalize one of them that believes. If you have caused something like that, try to reconcile with them.

Please, as you read, you check yourself if your sons and daughters have fully registered in their local FYC. If you are a teacher, or minister, you check if your behavior will not make the little ones that believe to stumble; thus you become a stumbling block to the congregation. If you are a member, do you talk about the progress of the youth in your localities or in the church in general with ministers? If not, act immediately and think of the serviceable works of the Youth of the Church. If you fail to do your part, it means that you want them to disperse in the

world and get lost. Just see how precious it is to win a single soul.

In conclusion, read Eph. 6:4. This is advice to fathers, mothers, and also anyone who is responsible for the guidance of the children. Ministers, I think, should take the greatest care over them. There are many whose parents are not members of our Church; it should be the duty of the ministers to advise them, even not ministers only, in accordance with Romans 15:1 (which I want you to read yourself), else they scatter into the world, for satan had filled the world with many, many things which will attract the eyes, which the ears would like to listen to their stories, which the mouth would like to talk of and which the hands would eventually like to catch if at all the legs can touch there. The children are ministers of tomorrow, so take them, care for them properly as our Lord did, but don't try to disperse them like the disciples.

THANK YOU— FYC'ERS

for responding to the plea for the typewriter for the Ahoada, Nigeria, office. Response has at last, been fruitful! We have just about got enough pledges to enable the purchase to be made before too long! For this, we thank the Lord. YOUR HELP is still solicited! We could still use more pledges! MAKE YOUR PLEDGE THE NEXT ONE! WRITE TODAY TO: 903 East Boone, Tahlequah, Oklahoma 74464!

—Jewell Linville

• • •

"Riches consist not in the extent of your possessions, but in the fewness of your wants."

MY PROBLEM IS . . .

(Continued from page 17)

If there is any love between you and your boyfriend at all, this love will seek no other way than that of patience until you are married. It will then continue its growth in terms of respectability, sacrifice, and seeking the welfare of others.

So, the next time your boyfriend asks you to prove your love for him, ask him to prove his for you. He will do so by respecting your dignity. If he cannot offer this evidence of love, you would be making the most shameful of mistakes by giving in where such a tremendously high price is paid—for nothing gained.

I urge you to stay away from situations where you and your friend are strongly aroused sexually. Love does not grow in these tempting situations. These are broad highways leading to serious difficulty. Once they are traveled too far, there is no turning back.

I hope you two really are in love. If this is true, love will assure control of physical appetites which are satisfied only at the great expense of others. Love is really kind of funny; the more you have, the easier it is to show it. The more you express it, the more it grows. Only real love behaves this way.

* * *

OPERATION F-A-I-T-H

Plans for a summer tour to youth groups is still moving forward, so Project F-A-I-T-H is still in need of your support. Referring to February AIM, you will recall that each letter of the word, FAITH, represents \$20. "F" is now completed. A total of \$100 is needed. Will you help with the next step?



Minute Men

Have you proved your weapon?

If you were going out to fight a giant, what would you choose as a weapon? A cannon? A hand grenade?—or—a sling shot?

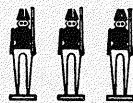
When the lad David went out to fight Goliath, Saul armed him with the king's armor, "and he put an helmet of brass upon his head; also he armed him with a coat of mail." And David girded his sword upon his armour . . .

"And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook . . . and his sling was in his hand: and he drew near to the Philistine" (1 Sam. 17: 38-40).

To the world, and to Goliath who met him and laughed, it seemed David was completely unarmed, but David was not afraid. He was armed to the teeth with a proven faith. This was the weapon with which he had slain a bear and lion bare-handed. He knew it well.

The Goliaths we meet today are not literal giants, but they are nevertheless very real. These giants are called by many names—doubt, discouragement, fear, pride, lust, envy, to name only a few. We must choose our weapon carefully and prove it. Shall we meet these giants armed with pain pills, sedatives, dope or alcohol? These are not weapons; they are retreats.

If you are a Christian you have chosen your weapon even as David had. It is our faith. Now the Bible says, "Faith cometh by hearing and hearing by the Word of God" (Rom. 10:17). How urgent it is that we study and know God's Word and prove it that we might have faith to go forth and meet the enemy. David chose to meet the enemy with a sling and a faith he had proven rather than the best of the king's armor which he had not proven. How about you?



P R O G R A M

Following are eight verses to memorize for this month—eight "smooth stones" if you will, from the brook of faith. We urge you to learn them and prove them.—C. G. F.

Luke 6:31

2 Corinthians 5:17

Romans 6:23

Matthew 11:28

1 Timothy 4:12

Romans 8:6

1 Corinthians 3:16

John 3:17



By Dale Lawson

We are happy to add two more to the list of Merit Award winners; these were not reported in AIM last month: From OREGON, we have the Elmira F.Y.C. with 455 points, and they have earned the Silver Award. This is the second year they have earned a merit



award. Last year they earned a Gold Award. From TEXAS, we have a first year winner, the Conroe F.Y.C., with 455 points and a fine effort. Congratulations to both Elmira and Conroe!

Other two year winners are:

From California

Lodi—two Gold Awards

Stockton—two Gold Awards

From Wisconsin

New Auburn—two Gold Awards

From Oklahoma

Fairview—two Gold Awards

First year winners:

This year we add Stanberry, Missouri, to the list of Gold Merit Award winners. To the Silver Award winners, we add Kansas City, Mo.; Eureka, South Dakota; Nampa Idaho; Bloomington, California; Moundsville, W. Va.; and Fort Smith, Arkansas. These were all in the February AIM.

Try Again!!

(Please turn to next page)



Three F.Y.C.s tried hard and were just short of the 350 points. Don't stop short of victory. Give it a good try again and—just a little bit more!

New Quarterly Reports

Your quarterly report blanks should be coming your way soon. If you fail to get yours, please write and ask me for one. They should be to you by the middle of March. We have lots of new interest in the Merit program. I hope to catch up on all my correspondence soon. I'll be looking for your report in April. The Lord bless you is our prayer.

Your Merit Director,
Dale Lawson
Box 86
Stanberry, Missouri

LIVING WITH YOURSELF

*You're always living with yourself,
No matter where you go;
You're always living with yourself—
I'm telling what is so.
If in your heart there's sin and strife
Or any ugly traits,
Then that's the company you keep,
For you and self are mates.*

*You're always living with yourself—
No matter what you say;
You're always living with yourself
Each moment, night and day;
Then if you're godly, kind and good,
And loving in your soul,
It's pleasant living with yourself
While going to your goal.*

*You're always living with yourself—
So what is self to you?
You're always living with yourself,
No matter what you do;
Then what are you to self, dear one,
And those with whom you dwell?
Are you well pleased with what you are,
If you the truth would tell?*

—Walter E. Isenhour

The Editor's Page

WHAT WOULD HE HAVE ME TO DO?

It gave me a jolt each time the news came over the radio that day that a seventeen-year-old girl in Vietnam had burned her body to death in self sacrifice in protest against the government. Such devotion. To give the *one* life she had for a cause in which she believed!

I was impressed—and challenged.

This very thing is required of us! When we take on the name, Christian, we are expected to give ourselves in sacrifice for the cause of Christ—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Sure, you may be thinking, you haven't hit on anything new. We've quoted this verse over and over in Sabbath school.

This may be just our trouble! We've quoted it over and over, until it doesn't mean much any more. How long has it been since you *really* gave up something?—I mean really? When did you last give up something you had planned because you could see it did not fit in smoothly with God's plan—or because you could see that something else would be more profitable for His cause?

Do you truly take Christ as your Guide each day, and plan according to His will, or do you live your own life, trying to leave enough time to "greet" God at the end of the day? Oh, the blessings we may miss because we give God only what's left over!

Because we are human, we do not hope for a time when we will be required to give our physical bodies in sacrifice for God. But let's earnestly *seek* God individually to learn what He would have each of us to do for Him.

Just how does our devotion compare with that of many devoted to a lesser cause?

2T₄G - Take Time For God

A Better Acquaintance With Paul

This month we are reading some of the writings of the apostle Paul. A closer look into the kind of a man he was may add new understanding and interest to his writings.

Paul was born a Jew and a Gentile—one parent a Jew, the other a Roman (Acts 22:3, 27). He was a highly educated man, having received his learning at the feet of Gamaliel. Gamaliel was a lawyer of renown and demonstrated his prudence once when the apostles were arrested for teaching in the name of Jesus. So we can safely assume that Paul was educated to be a lawyer.

Paul was a man of strong convictions as well as a man of action. We first meet him as he consented to the stoning of Stephen. Next, he's making havoc of the church. He was "breathing out threatenings and slaughter against the disciples of the Lord."

It took a dramatic incident to convert him. as he traveled to Damascus. For three days he waited for instructions from the Lord, without sight, without food or drink. While Paul waited, the Lord revealed to Ananias that Paul was a chosen vessel, to be a witness to Gentiles and kings, as well as to the children of Israel (Acts 9:15).

When Ananias ministered to him, Paul became filled with the Holy Ghost and received his sight. "And straightway he preached Christ in the synagogues, that he is the son of God." This was a complete "about face" and he preached Christ with the same zeal that he had persecuted the Christians.

From that time forward, his life became one great adventure. Paul and Barnabas were ordained as missionaries at Antioch, and went out from there to spread the gospel.

By Jessie Truman

Date	Chapter
Mar. 15	Eph. 1
Mar. 16	Eph. 2
Mar. 17	Eph. 3
Mar. 18	Eph. 4
Mar. 19	Eph. 5
Mar. 20	Eph. 6
Mar. 21	Phil. 1
Mar. 22	Phil. 2
Mar. 23	Phil. 3
Mar. 24	Phil. 4
Mar. 25	Col. 1
Mar. 26	Col. 2
Mar. 27	Col. 3
Mar. 28	Col. 4
Mar. 29	1 Thess. 1
Mar. 30	1 Thess. 2
Mar. 31	1 Thess. 3
Apr. 1	1 Thess. 4
Apr. 2	1 Thess. 5
Apr. 3	2 Thess. 1
Apr. 4	2 Thess. 2
Apr. 5	2 Thess. 3
Apr. 6	1 Tim. 1
Apr. 7	1 Tim. 2
Apr. 8	1 Tim. 3
Apr. 9	1 Tim. 4
Apr. 10	1 Tim. 5
Apr. 11	1 Tim. 6
Apr. 12	2 Tim. 1
Apr. 13	2 Tim. 2
Apr. 14	2 Tim. 3

Paul's writings are well seasoned with admonition and love. He called himself a "prisoner of Jesus Christ." His letters to the churches begin with thanks to God for them all, and telling them how he longed to see them. His was truly a labor of love.

Who could the Lord have chosen to do this work more perfectly? Don't you think that the Lord was preparing Paul for this ministry long before his conversion? Are you as willing to accept His call as Paul was?

* * *

A WHISPERER . . .

(Continued from page 5)

"Why, of course," said Scott, "by the way, my name's Scott Engle, and I was just on my way over to your place."

The two boys were soon chatting merrily and found they had much in

common. Scott was wondering why he hadn't made Randy's acquaintance sooner. Just think of all the good times they would have together. Maybe Randy would go to church with him next week. He'd have to ask him.

The afternoon passed quickly and all too soon it was time for Scott to return home to help with the chores. The two boys parted, promising to meet again the next day at the Engle farm.

That night as Scott prepared for bed, he took his Bible and opening it at random turned to the words in Proverbs 23:26, "My son, give me thine heart, and let thine eyes observe my ways." With God's help, he determined to do just that and not be taken in by heedless gossip another time. Just think of all the good times he and Randy were going to have together. It seemed that sermon was meant just for him and he was going to take it to heart.

IT IS LATER THAN YOU THINK—FOR SERVICE

I am solemnly convinced when I view the Jew, the Gentile and the Church that it is later than we think.

Time hastens without consent and leaves us empty handed. We think we will always have time to do what we need to do, but we are forgetting that, from the standpoint of duty, "it is later than you think." We are told that "the night cometh, when no man can work."

If you have work to do—do it now.

If you have a witness to give—give it now.

If you have a soul to win—win him now.

If you have an obligation to discharge—discharge it now.

If you have a debt to pay—pay it now.

If you have a wrong to right—right it now.

If you have a confession to make—make it now.

If you have a preparation to make—make it now.

If you have children to train—train them now.

Time is passing and you are passing out of time.—Roy L. Laurin in "The Regular Baptist"

"Our Grand High School"



Several weeks ago when a special program at his church featured Spring Vale Academy, Pastor Ray Moldenhauer asked Betty Crawford to write her testimony concerning SVA. He received the following:

"When Elder Moldenhauer asked me to write down my thoughts on what Spring Vale Academy did for me, I thought that that would be simple. But, I have now decided that it would take a book of testimonies to tell all that happened to my life while at SVA. And then I'd probably forget some.

"All I can say is that SVA did something to my inward feelings, my heart. It gave me determination to go on serving the Lord in a more effective way, and the desire to see Spring Vale's growth to climb above the 25 students (on the average) who were there when I was. Of course, I share the opinion that SVA is not a Reform school. It is a school for dedicated students, as well as teachers.

"There were rough times, because at SVA the devil saw a good work he wanted to destroy. But, Jesus' love was the center of all education, worship, and recreation, and Satan's powers and principalities were mere straws in the burning flame of Christian devotion.

"SVA for Jesus" was the young people's motto, and that is the way it was, and is. The Faculty and students are the SVA, and anyone there not for Jesus was, and still is, out of place. So, when you encourage young people to go to SVA, as I do, tell them if they are not for Jesus, then they should get for Jesus before they think of attending our grand Church of God High School!

*Christian love,
Betty Crawford"
(SVA class of 1963)*

FYC NEWS and REMINDERS

From Our Denver FYC

Dear Aim Readers,

We have a very active, interesting and enjoyable youth group. We usually have many activities such as roller and ice skating parties. After our social which is once a month, we have our business meeting during which time we discuss interesting points, such as, money-making projects and how we can make our money useful in a Christian way. We have a Bible study once a month when we discuss and study the doctrines of our church.

We are planning to have an outing in the mountains during the summer which should be a lot of fun. Our group thought it would be a good idea if we took charge of the church services once a month so we are going to try this.

*God Bless you,
Cindy Holzworth*

"I'd Rather Have Jesus"

A very unique and interesting program was presented as a youth rally at the Kansas City Church on December 12.

Large sheets of cardboard were covered with wall paper to create the television set effect pictured here.

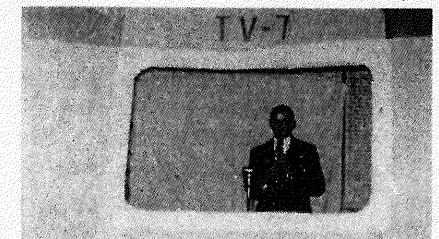
Having as its theme, "I'd Rather Have Jesus," the program featured "celebrities" who presented music or appropriate interviews. The program

included many slides, as well as "commercials," which emphasized the spiritual side of living.

Elden Fischer was the instigator and director of this special program, but it could not have been a success without the cooperation of many others who assisted as "technicians, directors, announcers, etc."



Pictured here is Betty Crawford, who posed as a missionary just back from Nigeria, being interviewed by M.C., Elden Fischer. After her interview, Betty sang, "I'd Rather Have Jesus," theme of the program.



Here Arnold Sarcione is pictured rendering a unique musical number. With remarkable impeccability, he accompanied his own recorded playing in a harmonious duet.

1965 Yearbook Completed

Our 1965 Yearbook of Poems and Rally Ideas is ready ahead of schedule. Many thanks to Verna McCoy for preparing stencils and to Mary and Vernon Patchen for mimeographing and assembling them.

It is similar to last year's Yearbook which many of you have; and may be purchased from the Publishing House at Stanberry for 25c per copy. Be sure to get yours!

Pilot Evangelistic Group

We have sent out several packets of Evangelette booklets to Y. P. in different areas of the U. S. We have asked these people to make up a pilot group of Evangelettes and tell us toward the end of the year how the program could be improved or what the strong points of the program are. If you are in this program and want to comment now or later, your suggestions will be appreciated.

Evangelette Enrollment Grows

In the last month several groups have asked for the Evangelette program booklets. The 160 printed in December were all distributed to Y.P. so a reprinting of the booklet was necessary. Anyone beginning this program the first week in March can still earn 25 points for 10 months and be a winner.

For Standard I we suggest reading the chapters of the 2T4G program and for memory verses we suggest those of the Minuteman Program. For the March project write to Sister Linville at 903 E. Boone, Tahlequah, Oklahoma, for the name of foreign young people you can write to. An

aerogramme can be purchased from your post office for eleven cents. This is the best way to correspond with Y.P. in other lands. For Standard VII study the tract "World History Foretold." For April, study "What Christians Should Know about Easter." These are available from the Publishing House and a dime will help cover postage and printing.

Y. P. Leaders Meet

In Stanberry, on February 13, Mary and Vernon Patchen, Bro. Dale Lawson, and Bro. Elden Fischer had the opportunity to talk about the next steps to be taken in advancing the youth work. Many things were discussed, but the two main steps outlined were a trip to local Y.P. groups this summer and a part time worker for the Youth Department. After counting the cost, adding in sacrifice, your support, a good share of faith, and God's blessing, we were encouraged with the good possibility of the fulfillment of these two dreams in the next few months.

Poster Enlarging Available

If you need a poster for advertising an activity of your group, we can help you. You can send us any picture or letters and we can enlarge them to the size you need. We cannot do any free hand work for you, but we can make exact enlargement of any outline or silhouette you send. If you want a certain style of lettering enlarged to poster size we can be of service to you. You will be charged a fee for time spent on the project. We offer this service up to June 15 for your benefit only. Let us know if we can help you. Write to: 10601 E. 26th St., Independence, Mo.

AUDIO-VISUAL Materials Available

Several colorful filmstrips on Bible stories are now available from the Young People's Department. Each filmstrip is accompanied by a 33 1/3 rpm recording (12-15 min.); one side of the record is for teaching use, and the other side for devotional use. A printed guide accompanies each set. All you need to use these filmstrips and records is a projector and a phonograph.

SET A—LIFE OF CHRIST, EARLY MINISTRY

1. *Calling of the Four*
2. *Marriage at Cana*
3. *Healing of a Leper*
4. *Healing of a Paralytic*
5. *Visit to Mary and Martha*
6. *The Man Born Blind*

SET B.—LIFE OF CHRIST, LATER MINISTRY

1. *Story of the Twelve*
2. *The Centurion's Servant*
3. *Rejection at Nazareth*
4. *Attempted Arrest*
5. *Fate of John the Baptist*
6. *The Raising of Lazarus*

SET C—SERMONS FOR Y.P. (7-8 minutes)

1. *A Big Decision*
2. *He Lost His Head*

SET D—LIFE OF SAINT PAUL, PART I

1. *Stephen, First Christian Martyr*
2. *Conversion of Saul of Tarsus*
3. *Years of Apprenticeship*
4. *Return to Jerusalem*
5. *Ambassador for Christ*
6. *First Missionary Journey*

SET E—OLD TESTAMENT, PART I

1. *Abraham, Man of Faith*
2. *Jacob, Bearer of the Promise*
3. *Joseph, the Young Man*
4. *Joseph, Ruler of Egypt*

SET F—THE PASSION STORY

1. *The Last Supper*
2. *Gethsemane*
3. *Arrest and Trial*
4. *Judgment and Crucifixion*
5. *The Resurrection*

THIRTY-MINUTE TAPES recorded by Church of God folks

1. *Elder and Sister Padilla Sing*
2. *Kansas City Mixed Quartet*
3. *New Auburn FYC*
4. *New choruses (with printed words)*
5. *Patchens Sing and Play*
6. *Oklahoma State FYC (15 min.)*
7. *Deloros Fischer at the Organ*
8. *Elder and Mrs. John Kiesz Sing and Play*

SLIDES

Missouri-Oklahoma Youth Camp
Michigan Youth Camp
Midwest Bible College
Scenes from the Life of Christ
Church of God church buildings

ALSO AVAILABLE ARE . . .

Filmstrips of ten hymns with words of hymn on illustrated background.
"Don Lonie Talks to Teenagers," a recording of good advice for youth.
Hymns of Cross Filmstrip and Program.

The materials listed above are made available for your use in presenting interesting programs in your areas. All we ask is that you handle these materials carefully.

Order these materials from the Audio-visual Library, Publishing House, Stanberry, Missouri. We ask only 25¢ for the use of each item to cover postage and handling. Tapes are available free. We would like to have these returned as soon as you are through with them so others can use them.