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Aim

The magazine for young people

DECEMBER 1974

Special Issue Featuring DESIGN III

Aim THE MAGAZINE FOR YOUNG PEOPLE

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Gail Rincker, Editor

Vol. XXXVIII, No 12

Know the true value of time; snatch, seize and enjoy every moment of it. No idleness, no laziness, no procrastination; never put off till tomorrow what you can do today.

—CHESTERFIELD

EDITORIAL ETCHES

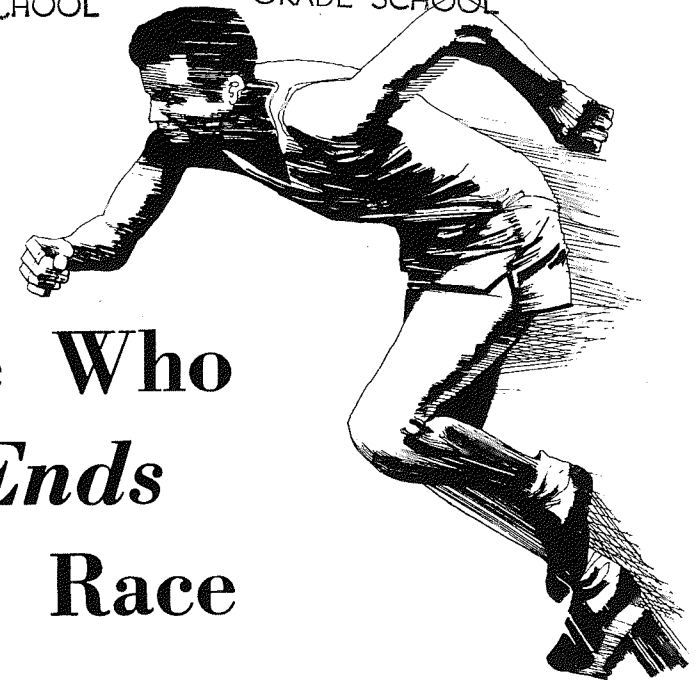
While at the bank recently, i was given a scenic 1975 calendar. As i looked at the pretty pictures on the new calendar and admired each clean white page depicting a month of the coming new year, i thought, "Well, i'll surely be glad to take down that old marked-up calendar and put up this clean new one." But when i got home and looked at that old marked-up calendar hanging on our family bulletin board, a wave of nostalgia gripped me. Written on it in all colors of ink and in all styles of writing were names, numbers, appointment times, and special events. Reading those notes hastily scribbled on the daily squares of the calendar is almost like reading someone's diary, for they tell of the living our family has done during the past 11 months. "i never thought i'd be sentimental about an old marked-up calendar," i mumbled as i tacked the new '75 calendar behind the old '74 calendar.

Our lives are like a perpetual calendar. Our past is like the old marked-up '74 calendar now hanging on our bulletin board. Just as each day's space is filled with reminders, so are the past days of our lives marked with our accomplishments and failures, our joys and sorrows. Our future is like the new '75 calendar now hanging behind the old, soon-to-be-discarded '74 calendar. Just as the new calendar is clean, white and unmarked, ready to receive all the important notes and reminders we place there, so our future days lie

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BRADEN ACRES
GRADE SCHOOL

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He Who Ends the Race

Max M. Morrow

John Mark is a Bible character who is barely mentioned. However, he occupies a very definite place in the early church. More than that, he stands as a symbol. He eternally remains as an example of the young man who blunders but later finds the grace to make it up.

It must have been a godly atmosphere in which John Mark grew up. His mother's house was the place for the special prayer meeting that resulted in Peter's release from jail (Acts 12). Such a home, no doubt, had a bold influence on his life. It must have made him think very soberly.

No young man can pass it off as insignificant that Mom and Dad are devout Christians, always opening their hearts and home to the brethren. Their answered prayers, their absolute dependence on God for everything, their compassion for the unfortunate — what indelible impressions these leave.

In addition to the influence of his Christian home John Mark had the fortune of meeting the most noble people of the day. They included spiritual giants like Peter.

My! What a privilege to pattern your life after such examples. It would prompt any young man to develop to his greatest potential.

John Mark was not unmoved by all this. When the church sent Saul and Barnabas on their first missionary journey, he went along. "... They had also John to their minister," the Bible says (Acts 13:5).

Here is an example of a young man who makes good. Here is a young man who prefers to leave his home (Jerusalem) for the spiritual adventure of service as a missionary. Here is one who decides in his youth that his life is going to count for Christ.

No one can belittle this noble decision.

How like young people of our day! Seeing the exemplary conduct of men of God, they follow illustrious models. They see that life can be deeply satisfying through service to others. They taste it for themselves and pledge to make it their vocation.

No one can find fault with this decision. It is the way God intends!

Things fell apart for John Mark, though. Soon after starting, he turned back for home (Acts 13:13). He pulled out when things began to get tough. One encounter with a messenger of Satan (in this instance known as Bar-jesus) was all it took to make him throw up his hands in defeat.

What a blunder!

The glory of the noble beginning was suddenly erased by the shame of the retreat. All the commendations for well-doing were eradicated in the report of failure.

Now the love of Christians for a faltering young man moved the church — and, no doubt, the missionaries in particular — to pray that he would find himself and gather up the broken pieces of a life that had so much to offer.

Try as he might, there was no escaping. John Mark had to face up to his blunder. How this "facing up" came, or when cannot be said. That it did come is unquestionable.

This is what the Bible says about John Mark's reclaim to integrity: "... Take Mark, and bring him with thee: for he is profitable to me for the ministry" (2 Tim. 4:11).

The blunder of his youth was rectified in the helpfulness of his adulthood. John Mark was not blind to his faltering; but more important, he was not blind to his potential! He made himself available for the Lord's use and found the grace to make up for his blunder.

Here the story ends beautifully. Nothing more is said of John Mark.

THIS COULD BE YOUR STORY.

How many tear-filled prayers were made for John Mark, how many special attempts to reach him — no one knows. Whether it was his mother's prayers, or the gentleness of those whom he disappointed, or the utter bleakness of a life of guilt, whatever it was that gripped him, the work was done. How it happened is not important.

Young people of today can find the grace to make things right . . . the blunders of '74 can be overshadowed by the victories of '75 . . .

Today the church is burdened for blundering young people. Hearts are crushed in disappointment because there seems to be no desire to get up and try again. Prayer — then more prayer — is offered for young people!

Guilt complexes ride mercilessly in the minds of youth — youth who are miserable where they are, doing what they are, neglecting what they are. Shame clouds what could be a happy life. And all so needlessly!

It is happening! Young people are finding it impossible to ignore past blunders; but more important, young people are recognizing potentials, their potentials for Christ.

Young people of today can find the grace to make things right, just as John Mark. The blunders of '74 can be overshadowed by the victories of '75 and the years to come. The example of John Mark can be relived in twentieth century young people.

To fall at the start of the race is no great discredit; but to stay there and give up is shameful.

All humans falter; only the noble ones try again. Only the noble ones claim the grace to make it up and finish the race!

EDITORIAL ETCHES

(Continued from page 2)

clean and fresh, awaiting our actions, offering us a "new start," allowing us the chance to achieve, to live and laugh and to be happy. My sentimental feelings about the old calendar, which serves as a visible reminder of time now used and gone, can be compared to the way we feel when we think upon our past, and my initial joy at receiving the new calendar and my eagerness to begin using it can be compared to the joy we feel at knowing we have another chance — we have more time to spend on living.

As you take down your '74 calendar and replace it with the shiny new '75 calendar, may you reflect upon the days of your past and may you start upon the path of the future with new determination and zeal, remembering that time is a priceless gift from God.

Do not squander time, for this is the stuff life is made of.

—Benjamin Franklin

THE LIFE



by Donna Weir

For many people, life is a day to day existence. It is a drudgery. They follow a normal daily routine. There is no zest in living. They live merely because they were put here and they haven't much other choice. If they were given a choice, perhaps some of them would even choose not to live.

When thoughts such as these are brought to one's attention, the mind immediately goes to the drug addict whose only goal in life, a short-range one, is to have the money to get that next shot of heroin, or the alcoholic whose only pleasure is his drink and the rest of his time is spent in regretting that his child is going hungry or that he mistreats his wife. The very poor in the slums and city ghettos face many of the same conditions. Many lead immoral lives and their children grow up to be criminals.

They lack the ambition to better themselves.

It is not surprising that since these people have no reason to live, many of them choose to end their own lives.

But it is astounding that the average American teenager is another of these for whom life has no real meaning.

The average teenager's immediate goal is to be the most popular one in his crowd, to have a date with the football captain or the varsity cheerleader, to own the latest hit record, or have his own car. His only long-range goal might be to make college.

Is it a wonder that teen-age suicide rates are rising? — Rising so fast, in fact, that it has been said that suicide will soon become a new fad among teenagers.

It is only when someone has a reason to live that he wants to live. —When he has something so wonderful that he wants everyone else to have it, too. —Something which offers the highest and most rewarding goals ever sought, something that makes every day a joy to live

— every day a new experience, — every day a new challenge.

How can this kind of life be found? "Jesus is the way, the truth, and the life. . . ." Only through Jesus Christ can a real, rich, full and rewarding life be found. Jesus is the life!

The Tree of Life

Missionaries in South America tell the interesting story of a deadly poisonous snake and the way God has provided for the defense of those whose paths it might cross. While out in the bush, the missionary was attracted by the obviously desperate cries of a bird, fluttering its wings protectively over its nest. Creeping slowly along the tree branch toward the baby birds was this venomous snake. Its glistening body and beady eyes were riveted upon the nest. All of a sudden, one of the birds, apparently the male, flew away, only to appear again in a few moments with a small leaf-covered twig in its beak. This was placed carefully across the branch so that it covered the way to the nest. Flying then to the top of the tree, the bird took up a silent vigil, seeming to await the approach of the enemy without the previous cries of desperation. As the reptile reached the spot on the limb where the twig was resting, it all of a sudden threw its head back as if receiving some sort of stunning blow, and eventually slithered away into the tall grass. The missionary picked up the protective twig and took it back to ask natives what it was. They explained that it had come from a bush which was poisonous to the snake, one reptiles had never been known to touch. What a protective shield for the seemingly helpless bird! The Word of God refers to Satan as "that old serpent." Without question, his purpose and interest is the spiritual destruction of men and women. The Lord has told us, however, of a tree that's certain protection for old and young alike, namely the cross of our Lord Jesus Christ who gave His life for us on Calvary. Are you claiming this protection? Without it, you have no hope of salvation. Don't try to ward off the attacks of Satan by yourself; it can't be done. Use the power God affords, for "greater is He that is in you, than he that is in the world."—The Shepherd's Staff



The Gold Dust of Time

by Hope E. Dais

"Youth is not rich in time, it may be poor; part with it as with money, sparing; pay no moment, but in purchase of its worth; and what its worth, ask death-beds; they can tell.—Young.

Perhaps one of our most perplexing problems is that limited and unyielding amount of minutes and hours which we are allotted each day. Regardless of the duties which fall upon our shoulders, regardless how pressing and formidably circumstances seem to close in on us, we know that our portion of time will not fluctuate — it stays the same.

It is interesting to note that while the love God gives us is immeasurable and while the grace which He offers is boundless and free, yet the time He gives us is carefully measured. Therefore, we are entrusted with the responsibility of planning and using our time with the same care and precision with which it is meted out.

Could it be that we need to discipline ourselves to leaving some free moments in our days to *think* — to leave some opportunity for God to inspire us with a new plan, a new program — or with an article for "AIM, the magazine for young people"?

Progressive young people (which I dare say describes you who are reading AIM) find themselves in worthwhile activities which, for many of you, *cram* your hours full of studies or employment — or both. The devil would have it so that Christian young people would find their time so filled with *planned* activities — usually group activities — that they never have time to use some of their own individual initiative to do something worthwhile for God.

"Spare minutes are the gold dust of time."

What about those "in-between" moments? "Spare minutes are the gold dust of time; the portions of life most fruitful in good or evil; the gaps through which temptations enter." The devil has cunning little tricks for snatching away those "could-have-been-worthwhile" moments — tricks such as making sure there are enough programs on T.V. that even Christians will find it easier, *time after time*, to spend those free moments in front of the T.V. The greatest evil in T.V. is not the violence and evil (which can be screened out), but the time-wasting habit which it breeds.

It seems that each year those forces working against the wise use of time gain momentum and multiply. Does Satan get to score on most of your opportunities to meditate and commune with God? Give God the score. He and His Church can use more thinking young people — more who are giving back to Him at the end of each day, used minutes — but well-used ones.

As the end of another calendar year approaches, we may be reminded of many good intentions with which we started out the year. Good intentions seem to be easy to push around. Procrastination is an enemy of good intentions. More than an enemy, it too often is the destroyer. Should we take more seriously the exhortation in James 4:17 that "... to him that knoweth to do good, and doeth it not, to him it is sin"?

Are there some letters of encouragement which you have been *intending* to write? — Or perhaps a letter of witness to a friend or relative? Are there some lonely people you have been *intending* to visit? Is there an article for "AIM" which you've been *intending* to write?

The opportune time to fulfill these intentions will not fall into our laps. I am convinced that we need to employ more *planning* in these seemingly incidental matters. Perhaps they have been *too* "incidental" in our lives, and not enough an *integral part* of our Christian living.

Let's start 1975 with a *plan* for carrying out some of these *good intentions*. Perhaps we could make a list (not just a mental list) of the people to whom we have felt impressed to write. Then set aside a *particular* time each week, each month — however often your particular schedule allows for — to write that letter or that article. If one special letter a month is all you can schedule, it may not sound like much; but how much better it will be to come to the end of 1975 having written twelve of these important letters than to look back at the end of a year on only good intentions.

We need an occasional reminder of the joy that can be brought into the life of an older person — or just a lonely person — by a simple act of kindness on our part. I was reminded of this once when I helped deliver fruit baskets to the lonely and shut-ins. It was real therapy to see their sincere joy and gratitude. Receiving no answer to my knock at the door of a deaf lady, I slipped inside to leave her fruit basket and to make sure that all was

(Continued on page 17)

Dear FYCer,

This just about wraps it up! 1974 is almost gone and we have a complete new year coming—a new perspective—a new inspiration—a new hope. DESIGN III and SHAPE, both new programs of the F.Y.C., are awaiting your inspection and trial with the potential of creating greater heights of spiritual accomplishments in 1975.

Really now! What have you accomplished in your F.Y.C. during the past year? Sit down and review your activities. List your accomplishments, all of them. Next, categorize your list, SUCCESS or FAILURE, to evaluate your program and link it with the building of spiritual fortress. DESIGN III and SHAPE are presented to help you pack punch and weight in your quest for spiritual victories. It is up to you to put them into practice.

WHAT CAN YOU DO?

START

The only way to evaluate the merits of any new program is to get involved in that program. You become involved by starting at the beginning. Start with following the new SHAPE program and plan your goals and means of accomplishments. Start with following DESIGN I—Inspiration, in January, and allow it to build for future experiences.

FOLLOW THROUGH

No program is complete without the intermediate and concluding phases. Don't be discouraged. God's spirit and power are waiting to see you through any dark moment.

ENCOURAGE

Help others to realize the potential of God's goodness and power. Encouraging and helping one another is the essence of Christianity!

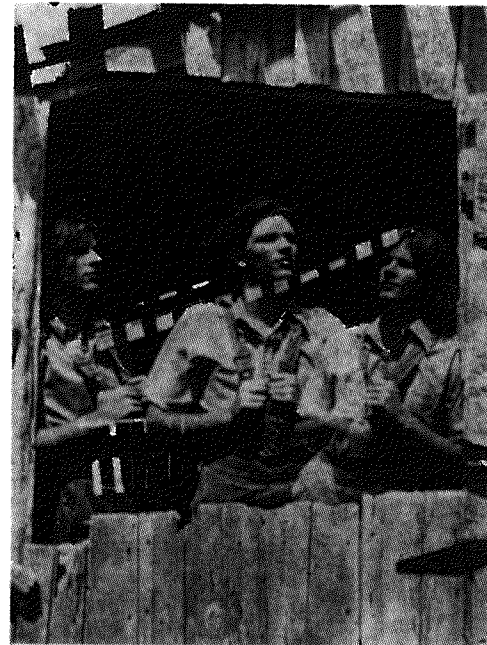
BREAK FREE

Don't settle for status quo! Go on to greater realms of Christian experience. Make 1975 the best year yet because you will allow Christ to begin, to follow-through, and to encourage you in His plan. Make it a victory in your life!

For Christian Youth,

Ken Knoll

Kenneth Knoll



*Which way should
I go?*

What shall I do?

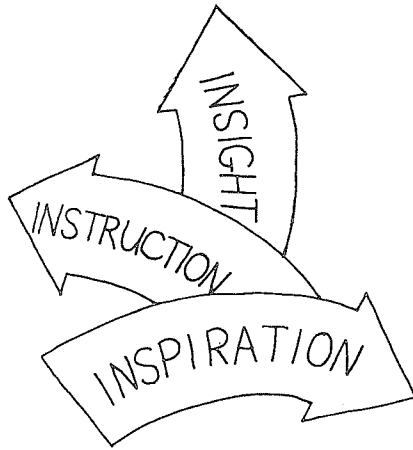
*Who can I turn
to?*

Get It All Together at MIDWEST BIBLE COLLEGE!

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Introduction to

DESIGN III

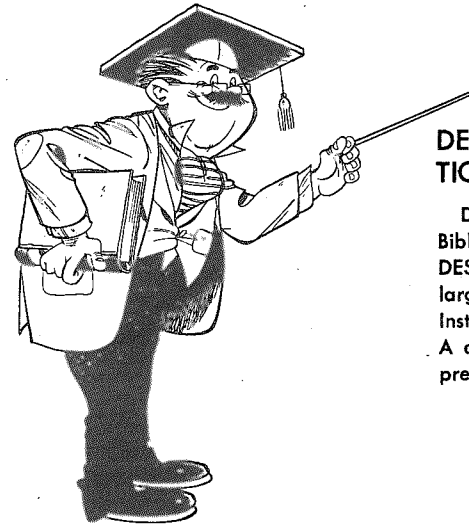
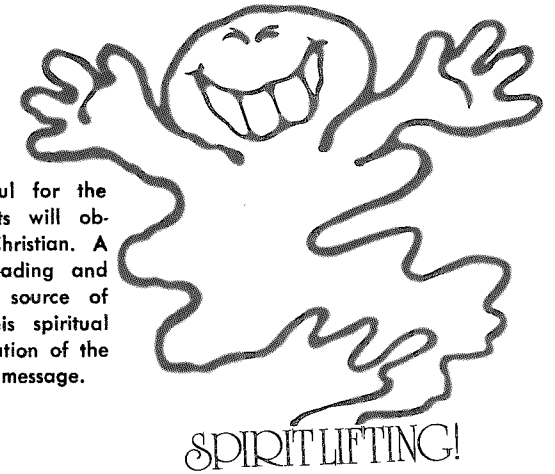
Design III is a program developed for the purpose of encouraging spiritual growth on an individual basis. Individual spirituality is the force that determines the effectiveness of the total church program. It is especially a pre-requisite for establishing a successful program of outreach through personal witness as well as through church evangelism.

Throughout the Bible, the principle of perpetual learning with a result of perpetual growth is established. The Scripture makes a practical application between physical and spiritual growth. From the time of birth and throughout life, the body develops the capability to digest solid foods which allows for continual physical development. Finally, full strength and maturity is achieved.

Infant Christians require the easily understood spiritual milk of God's Word. The writer of the book of Hebrews (5:12-6:3) defines milk to be the principles of salvation and sound doctrines. The writer indicates that milk should give way to spiritual meat in the growth process (Eph. 4:14-15). Spiritual meat is identified as an understanding of God's love and the personal application and sharing of that love (Matt. 5:48, II Cor. 13:11, and I Cor. 14:20). Design III follows these principles of spiritual growth.

DESIGN I—INSPIRATION

This program is especially helpful for the new Christian; however, its benefits will obviously prevail for the long-time Christian. A program of daily prayer, Bible reading and meditation will serve as a great source of inspiration. Through feeding on this spiritual milk, one will grow into an appreciation of the Plan of Salvation and the gospel message.

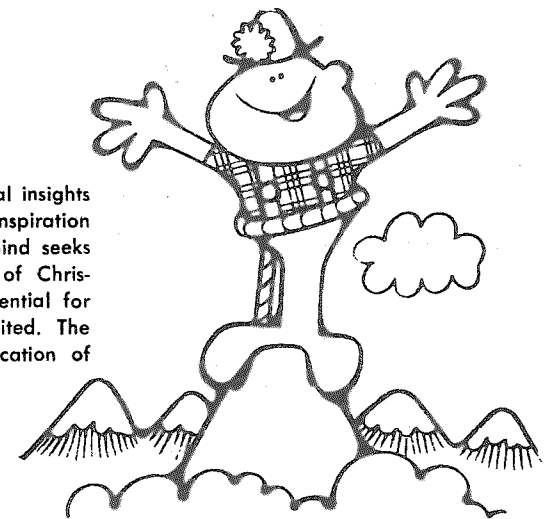


DESIGN II—INSPIRATION, INSTRUCTION

Design II emphasizes spiritual instruction in Bible doctrine along with the inspiration of DESIGN I. As one continues spiritual growth, larger amounts of spiritual milk are needed. Instruction in Bible doctrine helps fill this need. A confident knowledge of Bible doctrine rapidly prepares one for spiritual meat.

DESIGN III—INSPIRATION, INSTRUCTION, INSIGHT

Design III places emphasis on spiritual insights and concepts. This is reinforced by inspiration and instruction. The mature spiritual mind seeks an understanding of the application of Christian principles in daily living. The potential for growth in this understanding is unlimited. The real challenge lies in consistent application of that understanding.



What's the Devil to You?



Ruth Gartner

The devil wants you to believe that he doesn't exist. If he doesn't succeed in convincing you that he isn't, then he tries to convince you that he is of no concern to you. Oh, but he is so subtle! He knows that the best time to attack you is when you're not on guard and not aware of the danger.

What do you do about it?

1. Pray for God to show you your weak spots. Sometimes we have a blind spot that needs attention but we are not aware of it. Perhaps your weak spot is discouragement, which, if you let it, can lead to questioning, to doubt and, finally, to a knock on your faith. Another weak spot might be the importance you give to what the crowd thinks of you. Satan will work through the crowd, if he can, to draw you away from Christ. If you have a weak spot, you can be sure that's where Satan's going to get you!

2. Study God's Word. Work on increasing your love for God and for reading His Word. Memorize scripture to refresh your mind. Use a reference book or concordance to look up verses related to your weakness. Together all these steps will strengthen your weak spot.

3. Put on the whole armour of God. Eph. 6:14-18.

4. Always be on guard. Never let the devil catch you unprepared.

God never intended for us to be weak and helpless when confronted by Satan. He provided us with all the weapons we need. So let us take arms. Let us prepare ourselves for battle; and be of good courage, for God is on our side!

Stop!

Look!

Listen!



by Beverly C. Miller

STOP! Just take a look around you.

We demonstrate, form a group, try to help them far away.
When all we really have to do is see the needs around us.

LOOK! See standing over there?

He seems to be right in the crowd.
But look, Take time, I say, to look into those eyes.
Look deep, and you will see a sadness that goes deep.

LISTEN! You can hear—oh, no it's not audible; the ear cannot hear this time!
For needs sometimes just go so deep that words cannot be uttered.
But listen, 'tis better by far to listen with our hearts and see a real, personal need.
You stopped. You looked. You listened.

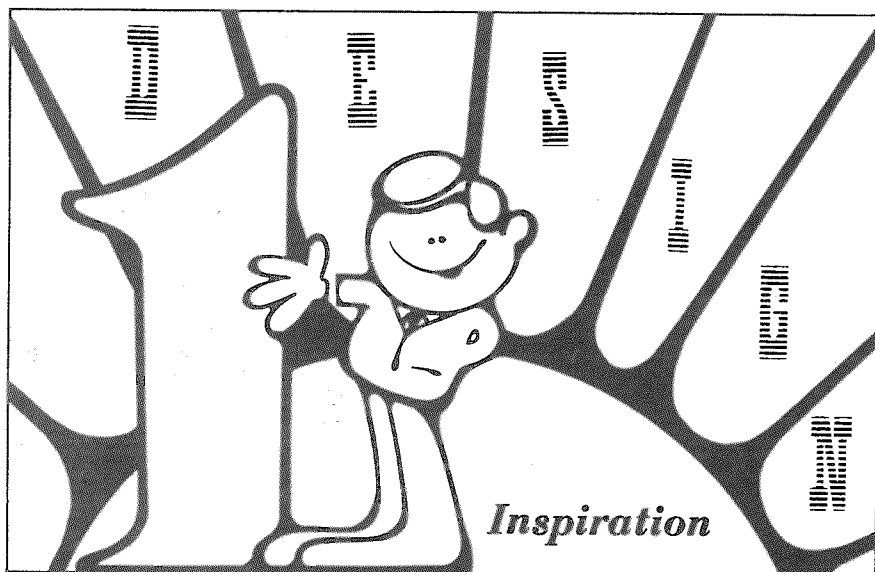
You stopped; I'll go along with that.
You looked at him in the crowd, but only on the surface.
Now, you say, the way he dresses, that long hair and such!
You stopped, but look . . .

You did not really see.
So why should you try to listen, with a mind that's closed.
You'd never, never see.

If Jesus stood beside you, disguised, and questioned you?
Would you be so bold to say to Him the things you said to me?
Be careful now, "dear Christian," no "holier than thou."
For Jesus stands beside you, yes looking, listening, and giving Himself to the crowd.
It's not the dress, nor that long hair and such.
It's what lies deep within his heart that really makes the person.
It's up to us as "Christians" to stop, look, and really listen for that need and to point the heart to Jesus.

Jesus! He can change the soul and really make the person.

—Lighted Pathway



Design I is an inspirational Bible reading plan. Unlike many other Bible reading plans, Design I allows the reader to read at his own rate. There are no required number of chapters or verses to be read in a regimented and fixed amount of time. Instead of reading by rote, the reader is encouraged to read for meaning.

A devout Bible reader once said, "The Bible is a wonderful book. I just wouldn't dream of starting the day without reading my chapter." When asked what benefit he gained from that chapter, what lesson he learned, what message he received from God, he wasn't able to recall anything from his reading. The man felt that he was accumulating merit by reading a chapter-a-day. It was the right thing to do, he thought, regardless of whether he was helped by his reading.

Design I will eliminate those reading "blahs." Instead of merely reading chapters, read until you come to a verse that speaks to you as God's special message to YOU for that day. Underline that verse and let it search every area of your life. Carry that verse with you throughout that day. Mark the place where you finish reading and start with the next verse the following day. You will find in many cases that you may read twenty or thirty verses before coming to the one that you feel has a special message for you for that day. On the other hand, you may read only four or five verses, or even only one verse before the Word of God speaks directly to you for that day. Following these simply Daily Reading Rules:

- A. Set aside a definite time to read each day.
- B. Pray before you read that God will speak to you through His Word.
- C. Read one book at a time.*
- D. Read until a passage speaks to you or read by units of thought rather than by a certain number of chapters.
- E. Underline and memorize special verses.
- F. End reading periods with prayer, asking God to help you apply what you have read.

*It is recommended that you read the books of the Bible in the sequence outlined by Design I. The books have been rearranged in a systematic study format according to subject and chronological order, instead of the traditional order of the orthodox canon. Brief background material about the Author, Date, Purpose and Outline of each book is given to aid your reading and understanding. It is hoped that this information will help make the Bible come alive before your eyes.

ANCIENT ORDER OF INTENDERS

One of the largest organizations in the world is the "Ancient Order of Intenders." There are no dues, but it costs you plenty to belong. It's easy to join. You simply start each day with the intention of accomplishing big things. Something comes along to throw you off the track. Then you decide your red-letter day will be tomorrow—that day which never comes. The abili-folks try to substitute intentions for initiative, apologies for action, and promises for performance.

"THE GOLD-DUST OF TIME"

(Continued from page 9)

well with her. No one to visit with and nothing else to do, she had fallen asleep. Seeing her there on her sofa, I paused a few moments. "This is what the scripture speaks of when it tells us to visit the fatherless and the widows," I thought. How soon we forget how much they need us — and all too often our good intentions continue to be unfruitful.

May we remember during this year 1975 that "small deeds done are better than great deeds planned."*

*Peter Marshall

MARK

Author:

Strong evidence indicates that John Mark wrote the gospel which bears his name. Mark (Latin *Marcus*) was the son of "Mary of Jerusalem." Her house was used as a meeting place for Christian believers as they prayed for Peter's release from prison (Acts 12:12). Because of the prominence of John Mark's mother, he no doubt became acquainted with the chief disciples of the Church as an adolescent. Because the account is found in no other gospel, it is possible that Mark, himself, was the young man who "fled naked" at the arrest of Jesus (Mark 14:51, 52).

He is considered to have been a convert of Peter and was evidently with Peter when he wrote his first epistle (I Peter 5:13). Mark started with Paul and his cousin Barnabas (Col. 4:10) on their first missionary journey (about 45 A.D.), but returned home to Jerusalem. As a result, five years later, Paul refused to take Mark on the second missionary journey. Paul and Barnabas disputed over the matter, leading to their departure in different directions so that Mark went to Cyprus with Barnabas.

Some twelve years later, about 62 A.D., Mark was in Rome with Paul (Col. 4:10; Philemon 1:24), apparently having reconciled the differences that separated them earlier. Shortly before Paul's death in 66 or 67 A.D., he called for Mark to come to him because "he is profitable to me for the ministry" (II Tim. 4:11).

Date:

Although the date of writing is uncertain, it was previously held that Mark was written after Matthew and Luke; Mark therefore being a condensed version of the two longer gospels. But many scholars now maintain that the vividness and freshness of Mark's gospel suggest that it was written first and was later expanded upon by Matthew and Luke. It is generally believed that Mark wrote about 65-70 A.D., although conservative scholars place the date from 50-55 A.D. The gospel of Mark is thought to be the life of Jesus Christ as told by Peter to John Mark.

Purpose:

Mark wrote from Rome to the Romans. He obviously had non-Jewish readers in mind, because he explains Jewish customs and Aramaic expressions to the readers and uses a number of Latin words found in no other New Testament writing. Mark portrayed Jesus as the obedient Servant of the Lord (a characteristic which had special appeal to a Roman readership). Mark's gospel emphasizes the things Jesus did rather than the things He said. (Nineteen miracles of Jesus are recorded

in contrast to only four parables and one discourse.) Jesus is in action throughout the book. The key word of this gospel is "euthys" which is used forty times and is translated as "straightway," "immediately," and "forthwith" in the King James Version. The word is used as a transition to indicate that Jesus was constantly busy and energetic as the "obedient servant."

As you read the gospel of Mark, notice the rapid action, vivid detail, and picturesque description.

OUTLINE OF MARK

- A. Introduction of the Servant
 - 1. The forerunner, John the Baptist (1:1-8)
 - 2. Baptism of Jesus (1:9-11)
 - 3. Temptation of Jesus (1:12, 13)
- B. Ministry of the Servant
 - 1. In eastern Galilee (1:14-7:23)
 - 2. In northern Galilee (7:24-9:50)
 - 3. In Perea (10:1-31)
 - 4. In Jerusalem (10:32-13:37)
- C. Redemptive Work of the Servant
 - 1. Anointing and the Lord's Supper (14:1-26)
 - 2. Betrayal, Trial and Death (14:27-15:15)
 - 3. Crucifixion (15:16-47)
 - 4. Resurrection (16:1-8)
 - 5. Appearances and Ascension (16:9-20)*

*The last twelve verses of Mark are uncertain and do not appear in the oldest Greek manuscripts which end with verse eight. Apparently the conclusion has been lost through time and verses 9-20 added by a well-meaning scribe or early church father. Some later manuscripts contain a shorter two-verse ending.

QUESTIONS FOR THOUGHT

- 1. The book of Mark may be divided into two sections, 1:21-8:30 and 8:31-15:47. What confession by two different men (about Christ) is used by Mark to close each of these two sections?
- 2. What does Mark say about the Kingdom of God, discipleship, and the power of Jesus?
- 3. Find examples of Mark's use of rapid action, vivid detail, and picturesque description.

Parable of the Quilt

by Carolyn Marrs

Finally Grandma said she would teach me how to make a quilt! For many days I sorted through piles of patterns just trying to decide which one I liked the best and wanted the most. At first I thought I preferred one particular kind; then, after a while, I decided I'd rather have another type of design; and, at last, I settled upon one pattern out of the whole box.

Then Grandma helped me take stock of what we had to work with; there seemed to be more than enough materials so we began our work at once.

Sometimes fitting the materials into the design was difficult. I wanted to use a lot of the yellow gingham, but the remnant pieces were just not large enough to distribute as liberally as I had hoped.

On the other hand, we had plenty of plain, blue fabric. We made the best of that, though, and scattered it around the bright gingham—the effect wasn't bad at all! In fact, they brought out the beauty of each other.

For some reason I always seemed to cut some pieces of the gay, flowery prints too large, so we would have to take out the shears again and snip them down to size. They seemed to be more deceiving than the solid materials and constantly threw me off.

Next came the task of trying to fit in all the perfectly good pieces of durable solids. I wanted to include some of every color but it turned out to be impossible, and Grandma had me go through them all and pick out the ones I had my heart set on the most and best fit into the pattern. The rest I had to discard reluctantly as scraps.

And then she helped me painstakingly assemble all the little, carefully chosen pieces. Sometimes the work was hard, other times it was tedious and got on my nerves, and there were times, too, when I felt so discouraged that I just wanted to give up completely and wished I'd never chosen such a difficult pattern.

But when the quilt was completed, I surveyed the beautiful design I had made with Grandma's help (I never could have done it without her!); and then I realized that it was worth every long hour I'd put into it—all the mistakes I'd made and corrected (with Grandma's help and encouragement), all the careful selections and patient fittings.

At last the beautiful pattern I had selected was embodied in the quilt itself.

And so is our life like the making of this quilt.

Columbus Discovered America . . .

. . . but should we wait for the lost to discover the Church of God?

Christ said "Go YE."

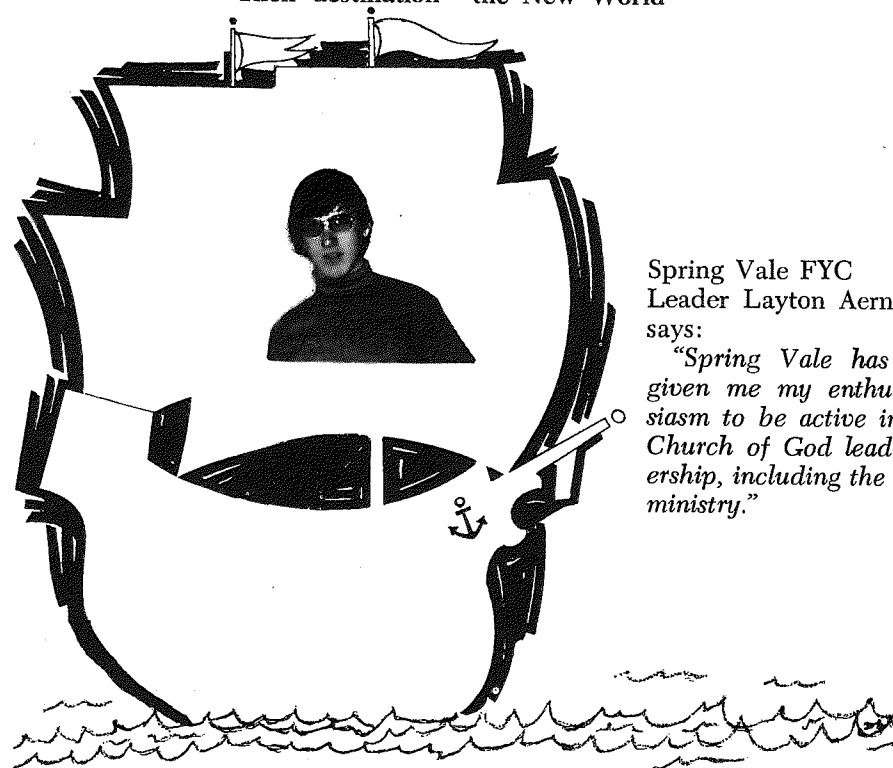
Christian training, like navigational training, helps one get where the needs are and equips him to rescue people on the sea of life.

Spring Vale trains pilots to navigate the sea of life with . . .

Their compass — the Bible

Their Pilot — Christ

Their destination — the New World



Spring Vale FYC
Leader Layton Aerni
says:

"Spring Vale has given me my enthusiasm to be active in Church of God leadership, including the ministry."

Second Semester Begins January 14.

Write 4150 S. M-52, Owosso, Michigan 48867

**NEW Chorus Booklets
Printed**

Once again those favorite choruses are available in bulk form for local FYCers. These booklets contain favorites proven over the years – in words, no notes. If your FYC would like to order some, they are selling for 25¢ a-piece in order to cover increased paper and postage costs. Enhance your rallies and FYC gatherings with FAVORITE CHORUSES from your National FYC Office.

1974 Leadership Retreat Summaries

A limited quantity of Leadership summaries for the retreat of 1974 are available from the National FYC Office, free of charge. (These are available for individual FYCers as well as to FYCs.) If you would like



a copy, write now before the supply is exhausted!

Awards To Be Given

The National FYC Office is once again (and for the last time) going to present the Mark of Merit and Lighthouse Awards for the year of 1974. All participating FYCs should be sure to submit their report forms for the fourth and last quarter immediately at the end of December. Your FYC might just be *the* outstanding FYC!!

Thank You!!

The National FYC would like to extend its appreciation to all the past directors of the Minuteman, Evangelette, and 2T4G programs. These individuals gave of their free time and energy over the past ten years to make the FYC programs vital to YOUTH. So we want to say 'thank you,' directors, for a job well done. Listed below are some of the more recent directors. If they help you, write them a 'thank you,' too!

2T4G – Marilyn Current, Martha Ling, Kathleen Roche
Evangelette – Sheryl (Youngs) Blalock, Calvin Burrell
Minuteman – Marsha Woods, Mike Vlad, Cecyl Fischer, Carol Millican



WINTER SPECIALS

RETREAT TO CALIFORNIA

At Camp Campbell, near boulder creek, North of Santa Cruz on Highway 9. Time: December 24 (3 P.M.) through 26 (2 P.M.) Cost: \$17.00. Theme: The Church – God's Avenue of Communication. Ages: 13-25.

RETREAT TO COLORADO

At Woodbine, located 7 miles north of Sedalia, CO. Time: December 26-29. Cost: \$13.00 per person; two from same family, \$25.00. Ages: 13-25.

RETREAT TO TEXAS

At Rocky River Ranch, South of Austin off I-35. Time: December 27-30. Cost: \$15.00. Theme: The Glass People. Ages: 13-25.

RETREAT TO WASHINGTON

At Camp Glendale, near Toppenish. Time: December 26-29. Cost: \$13.00. Ages: 13-25.

Do not retreat to Oregon –...the Oregon retreat has been cancelled.

ADDRESS CHANGE?

Has your address changed recently? Or will it change within the next eight weeks? If you have an address change, please fill in the lines on the right, then cut off the lower portion of this cover, making sure that you include the old address label on the back side, and mail it to: Bible Advocate Press, P. O. Box 2370, Denver, Colorado 80201.

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