

Youth Camp Time -- 1970

* OREGON *

Time: **June 22-28** For ages 9-25
 Place: **Silver Falls State Park, Silverton, Oregon**
 Fee: \$18.00 per camper. *Try to register as early as possible!*
 Send to: Will McGill, P. O. Box 399, Jefferson, Oregon 97352

* CALIFORNIA *

Time: **August 9-16** For ages 9-25
 Place: **Pacific Pines Youth Camp, Crestline, California**
 Fees: \$18.00 per camper (includes registration fee—\$4.00)
(Special rate if there are three or more from one family)
 Send to: Mrs. Eileen Rodgers, Box 136, Ontario, California 91762

* MISSOURI *

Time: **June 21-28** For ages 9-18
 Place: **Camp Shawnee, Knob Noster, Missouri**
 Fees: \$18.00 per camper (includes registration fee—\$3.00)
 Send to: Elder Nelson Caswell, 281 W. 79th Place, Denver, Colo. 80221

* MICHIGAN *

Time: **July 5-12** For ages 9-19
 Place: **Mill Lake Outdoor Center, Chelsea, Michigan**
 Fees: \$17.00 per camper (includes registration fee—\$2)
 Send to: Elder Calvin A. Burrell, P. O. Box 472, Owosso, Michigan 48867

* SOUTHEASTERN STATES *

Time: **June 7-14**
 Place: **Camp Dorothy Walls, Black Mountain, North Carolina**
 Fees: \$18.00 per camper (includes registration fee—\$3.00)
 Send to: Elder Melvin D. Sweet, P. O. Box 171, Valley Head, Ala. 35989

* OKLAHOMA *

Time: **July 19-26** For ages 9-25
 Place: **Lake Texoma State Park, Kingston, Oklahoma**
 Fees: \$15.00 per camper (includes registration fee—\$3.00)
 Send to: Allan R. Burlison, 1106 Spent Wing Drive, San Antonio, Tex. 78213

* SASKATCHEWAN *

Time **August 9-16** For ages 8-25
 Place: **Paul Hayes' Cabins, Candle Lake, Saskatchewan**
 Fees: \$12 per camper (reduced rates for two or more from one family)
 Send to: Elder Nick Nimchuk, P. O. Box 1496, Nipawin, Saskatchewan

Aim

The magazine for young people



**Fishing Dock — Site of
 Morning Devotions at Alabama Youth
 Retreat**

Aim The magazine for young people

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Vol. XXXIV, No. 6

Hope E. Dais, Editor

Serving God with our little, is the way to make it more; and we must never think that wasted with which God is honored, or men are blest.

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That Which Should Have Been

by Max M. Morrow

Wishful thinking is hardly a worthwhile investment of time. It neither produces fruit nor gives satisfaction. Whether it is looking to the future or looking to the past, it simply is an unrealistic way of viewing reality.

To some people there is little difference between wishful thinking and miracle-producing faith. However, by careful analysis one sees a vast difference. Faith is that which will effect what would otherwise be wishful thinking.

When it comes to having second thoughts about the past, nearly everyone can quickly detect wishful thinking. No amount of faith can alter the past. To think otherwise is merely wishful thinking.

One of the Psalms presents God as doing what might be called wishful thinking:

"Oh that my people had hearkened unto me, and Israel had walked in my ways!

"I SHOULD soon HAVE subdued their enemies, and turned my hand against their adversaries.

"The haters of the Lord SHOULD HAVE submitted themselves unto him: but their time SHOULD HAVE endured for ever.

"He SHOULD HAVE fed them also with the finest of the wheat: and with honey out of the rock SHOULD I HAVE satisfied thee" (81:13-16).

Notice how many times the expression "should have" occurs. This should have been; that should have been; something else should have been. What God was saying was that He should have dealt differently with Israel if Israel had chosen to do differently.

Have you ever noticed how frequently people demonstrate the same line of reasoning? Usually it is in retrospect. "I should have gone to such and such place." "I should have studied some particular subject."

"I should have made this or that comment." Repeatedly it is what I should have done.

Reflection on the past can be beneficial and can result in betterment of the future. It all depends upon what use is made of the reminiscing. For one to say, "I should have done that," and then turn right around and neglect doing it in a similar instance does very little more than create frustration in the life of the person. However, for one to acknowledge, "I should have done that," and then follow through with a performance of the deed when conditions are repeated, there is benefit. The latter gives insight into the things of the future.

Foresight is a priceless jewel. It can mean the difference between triumph and defeat, between increase and loss, between life and death. Without it a person stumbles along as in the darkness; with it he races ahead with ease. And having the Lord in his life makes all the difference in the world!

He who charts his course with God has an unequalled, unlimited power to draw on. He does not have to rely totally upon his own short sightedness, but can call upon the far sightedness of the Lord for help. Remember that He said, "...I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning..." (Isa. 46:9, 10).

How many changes there would be in people's lives if they could see "the end from

the beginning!" How many decisions would be different, how many preparations changed!

Young people need much vision. They need to be able to look ahead. They need the answers to vital questions. What will tomorrow bring? What should be done today in preparation for tomorrow? How will the past contribute to the future? Which talents will be most useful to the Lord? Where can service best be given to God and fellowman?

No quick answers are adequate for these important questions. Serious thought and much prayer must be given before reasonable certainty can be felt as to the answers. But there are answers!

A girl in her sub-teens commented recently that she hated piano lessons, and a party who was three times her senior commented, "If you could see into the future fifteen years, you would perhaps see this altogether differently." And this is the case in so many aspects of youthful life. Not being able to see beyond today and the maze of present interests, young people may choose the wrong road to the future.

The Bible says, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1). This is an excellent bit of advice. This is the way to be able to walk into the unknown future with confi-

But regardless what question may arise, there is always the question posed by Pilate . . . No young man dare enter his career without answering this question. No young lady dare chart her course before facing this question squarely.

dence, the way to fit vigorous youth for fruitful adulthood.

Today with the great emphasis upon the development of mankind's intellect, every high school graduate is faced with the making of a decision regarding preparation of his mind for time to come. What field of study should be taken up? What college should be attended? How much training is needed? But regardless what questions may arise, there is always the question posed by Pilate: "What shall I do then with Jesus which is called Christ?" No young man dare enter his career without answering this question. No young lady dare chart her course before facing this question squarely.

What will you do with Jesus?

A number of decisions could be reached. You could turn Him away; but that would leave you feeling empty and hopeless. You could put Him off for a while; but that would leave you feeling cheap and uneasy. You could give Him second place in your life; but that would leave you feeling guilty and embarrassed.

But then again, you could accept Him with your whole heart, and that would leave you feeling joyful and serene. And

you could give Him full control of your life, which would leave you feeling secure and at peace.

What will you do with Jesus?

This fall when school time rolls around, where will you go? By all means take Jesus with you! But where will you go? Will you go where He wants you to go? Will you prepare in the way He wants you to? Will you by faith see the road ahead with a clear view?

You need to seek a choice place to chart your course, a place to round out your life, a place to broaden your knowledge—broaden your knowledge in things that count for eternity. At Midwest Bible College you have opportunity to accomplish these by the grace of God; you are able to take a look ahead under the guiding influence of the Holy Spirit and gain insight so that you will not have so many regrets fifteen years from now.

Think what mental anguish it would be after spending fifteen vigorous years of your young adulthood in following a vocation of your choice if you should come to the disturbing conclusion that—

—you should have gone into

the ministry when you finished school.

—you should have continued in college so that you could be a teacher at Spring Vale Academy.

—you should have attended Midwest Bible College for the purpose of more fruitful lay service in the local church.

—you should have chosen to enter clerical work in the church.

—you should have become a part of the going program of the church when you were young enough to contribute much more.

—you should have taken Christian leadership training so as to be a better FYC sponsor.

Think what it would be like to have such second thoughts about your decision for life's work.

No one need face his senior years with the fear that remorse will dominate then because of the incomplete missions, the unsuccessful investments, the fruitless endeavors. With God-directed planning today there do not have to be hosts of *should have been's* tomorrow. The things that we would otherwise say tomorrow *should have been* can be attained if we take the right road. Let your road to the future pass through Midwest Bible College.

Foxes Have Holes...

By Lee Williams



The night was stuffy and hot. As Mike turned over in his restless bed, a large, warm drop of sweat fell from his tired head. The night was still and he wished for the cool morning to return to the parched Kansas plain. Many thoughts flowed in the eighteen-year-old's head, and he wondered about them. Mike had belonged to the Church of God about two years now, but his parents didn't belong to any church.

Mike lived in a nice community and in a very stylish home. Both of his parents hoped for Mike to become an architect like his famed father, but Michael Andrew Parks had expressed to his parents several times his wishes to work for the church. Tomorrow the decision would have to be made. A large university in Illinois had offered Mike a four-year scholarship and tomorrow was the last day for acceptance. He knew that he would enter either the university or a small Bible College in Missouri.

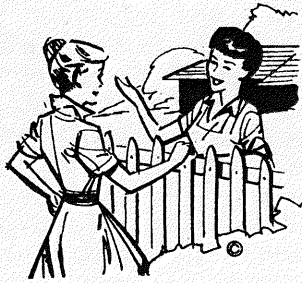
Becoming an architect, Mike knew, could mean becoming well-known and probably wealthy like his aging father. He thought, too, of his love for the church. He really loved the FYC, the people, and what the church stands for. He also felt that he had genuine love for God. Which would he choose?

He tried to think rational thoughts. "What if Christ did not return for a thousand years and I build a great building? When it returned to dust, I still would have accomplished nothing. So I must live for *this* life's best purpose. Which should I choose—an easy-going famed life as an architect or a possibly less-famed life as one of God's ambassadors?" A small voice cited to him a verse he had heard his pastor say, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." As he thought of the verse, a tear joined another drop of sweat that had fallen from the boy's perspiring head. What should he do—please his parents or his conscience?

* * *

It was a cool day in September, and a tall, lanky boy walked with a suitcase in each hand. His parents watched from the station as Mike boarded the bus. He quickly set one of his weighted cases down and waved good-bye. The driver spoke—and Mike climbed the narrow steps and sat in the nearest empty seat. He smiled again, and the bus turned the corner. I couldn't see very clearly on that windy September morn, but the lights on the front of the bus seemed to spell "Missouri."

To Whom



Should

I

Go?

by Mae Jackson

Someone in our group suggested that we write to a certain minister who is quite well known. This minister very often preaches that the commandments should be kept. That is, he says they should all be kept except the fourth one.

Much discussion was carried on as to how much effect one of us would have in trying to show him it is just as important to keep the fourth commandment as it is to keep the other nine.

One commented on how wealthy the minister was becoming by his preaching. He has a high position and even kings recognize him to be a great preacher. He wouldn't give all this up just for one little commandment. We could try to tell him, but it wouldn't do any good.

Another commented, "Who are we that such an important, powerful person would listen to what we would say?"

"This man has so many people working for him, he would never see the letter."

I'll have to admit that when this letter writing idea was first suggested, I didn't find myself too interested. Others have written to him, why should I?

Then I began to think. What if all it took to show this person he must keep the Sabbath, was just one sentence I could write to him? Not that I am a great writer. But perhaps I could say something someone else had not said which would start him studying and

searching for the truth. If I didn't tell him when I had the urge or the calling to do so, would his blood be upon my hands? After I had done my part, God would take care of the rest. At least I wouldn't be guilty for NOT telling him about the Sabbath.

The comments from different ones in the group were not all against writing the letters. By far the majority were in favor of the idea and all will write the letter, I am sure.

While listening to the comments, I was reminded of something which I am not too happy about. But since it illustrates that we are never qualified to decide who will and who will not accept God's Word, I'll tell you about it.

Several years ago, not long after I had joined the church, I became acquainted with a family, my next-door neighbors, in fact.

After getting to know them, I realized they were not members of any church. I don't think they even professed any Christianity.

I am afraid I wasn't very friendly to them, especially after a certain incident in which a member of our family was wronged. In fact, if anything, I went out of my way to be unfriendly.

Never once did I try to tell them about Christ. If I thought about it, I'd just say to myself, "Well, those people certainly would not be interested. They

wouldn't be interested in knowing why I keep the Sabbath either. They aren't Christians."

(Looking back, I don't think "someone else" was a Christian either, do you?)

It was with amazement that I later learned this family had joined another Sabbath-keeping church. Often I have wondered what would have happened if I had been the Christian I claimed to be—and had witnessed to this family. I certainly had plenty of chances—I just didn't do it.

I don't believe it is for us to try and decide to whom we should tell the wonderful Gospel. It is for everyone. We should always be ready and willing to tell anyone who will listen about Christ, the Commandments and any other things in the Bible they should want and need to know. It might take just what we say to start someone thinking and searching for the truth found in the Bible.

This doesn't mean that everyone we talk with will be converted. Most won't accept God's gift of salvation. But it isn't our job to judge who will or who will not be converted. Our job may be just to plant the seed. Someone else will come and water the seed. Or maybe our job is to water the seed that someone else has planted. Either way, it is God Who gives the increase.

Jesus said, "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will

send forth labourers into his harvest" (Matthew 9:37, 38). I don't believe the job of winning souls to the Kingdom is just for the ministers. It is for every Christian, regardless of his or her age. Those of you who are in high school and college can witness to your classmates. Do they know you are a Christian? Do the people where you work know you are a Christian? If they don't you had better ask yourself, "Why not," and then

do something about it!

"To whom should I go with the gospel?" I should go to whomever will listen. I should tell my family, friends, neighbors and classmates that Christ died for them. I should be ready to show them from God's Word why many of my beliefs differ from those generally accepted in the religious world. If I fail to do this, their blood will be required at my hands (Ezekiel 3: 18-21).

On With the Message

On with the Message! On with the Light!
On to the regions still shrouded in night,
On to the nations which never have heard;
On with the life-giving, soul-saving Word.

On with the Message! Message of Pow'r.
Message to meet ev'ry need of the hour.
On with the Message o'er land and o'er sea;
On with the Truth that can set sinners free.

On with the Message! Carry it on.
Millions in darkness still pray for the dawn.
Millions for whom Christ's own blood did atone
Die in their darkness, unreached and alone.

On with the Message! Haste thee away;
Soon cometh night, haste thee on while 'tis day
On with the Message, by love's passion stirred
On, till each creature of Jesus has heard.

On with the Message! Strive more and more.
Soon will the days for proclaiming be o'er.
On to all length, to where none have yet gone—
On with the Message! On, on, and on!

Wesley Duewel

Tell Me, Please

QUESTION:

In our doctrinal beliefs it is stated (Article 19) that one's body is God's temple and as such he should not defile it. Should we therefore refrain from drinking coffee, tea, and cocoa which have caffeine in them?

ANSWER:

If it could be proven that the amount of caffeine taken in when drinking the three beverages mentioned in your question are defiling, no doubt the article of belief you cite could be applied. The problem would be to offer authoritative evidence that these drinks are defiling.

To make sure that I would not take your question lightly, I checked with what I consider authoritative sources concerning the effect of caffeine on the body when taken in the amounts found in coffee, tea and cocoa. Contrary to their being considered defiling, these sources seemed to imply that, taken in temperate amounts, the stimulant offered by caffeine to both heart and kidneys was probably therapeutic. I am in no position to put up any such defense for these beverages, but it does indicate a considerable weakness in the contention that they are unhealthful.

Youth Questions

answered by
Ray L. Straub



QUESTION:

Every now and then I get into a situation where someone offers me some ham or pork or bacon to eat. I don't believe in eating unclean meats, but I find it hard to refuse offers of food from friends I respect and who do not know about my belief. I hate to be discourteous. Doesn't the Bible say something about, "eat what is set before you"? Does this mean that I can eat this meat in order not to cause offence? I'm sure there are other young people who have the same problem.

ANSWER:

Those who *really* do not believe in eating unclean meats will not eat them even when offered under the circumstances you describe. To respectfully refuse such food is not being discourteous, especially when it is done on the basis of religious beliefs.

Please keep in mind that I am speaking of meats which are obviously identifiable. This answer does not apply in cases where someone has written to companies inquiring about ingredients. That is another matter which is barely related to your question and would demand more extensive comment.

The verse you refer to is 1 Corinthians 10:27. It has no reference to unclean meats. It has to do with meats that had been offered to idols, as is stated in the following verse. Eating meats which were offered to idols was offensive to some but not to others. Whether it was right or wrong was a matter of conscience. This circumstance differs much from that where a clear-cut prohibition is involved.

It is usually difficult only the first time to politely refuse to eat unclean meats. After that it will be much easier, and you will feel much stronger and more peaceful inside.

QUESTION:

I suppose you have been to summer camps. Why is it that there are always so many rules? It gives the impression that the campers can't be trusted? Wouldn't it be better if the counsellors just trusted us?

ANSWER:

You are right, I have been to summer camps. At some of them there were practically no rules. I can tell you why rules came about.

Camp rules never apply to those who can be trusted. They are im-

posed because there are those who insist on indulging themselves in behavior that is unacceptable to the group as a whole. Rules *protect* those who can be trusted.

The people who do not like rules are usually the very ones who bring them into being. They cause constant attention to be focused on them and force their rigid observance.

For example, if there were four children in a family and none ever took cookies without asking, there would probably never come a rule restricting access to the cookie jar. As soon as one member assumes special privileges by snitching extra cookies, causing the supply to dwindle too fast, causing unfairness to the others, etc., a rule arises that one cannot have cookies without asking. Who caused this regulation to come into effect? Was it the three cooperating children, or the sneak?

Camp rules come about to protect the cooperative majority from having the undisciplined few threaten to ruin the camping experience. The better the discipline, the less there is said about rules. In some camps one would hardly know rules existed because excellent behavior on the part of all campers removed the need.

HOW TO FEEL BETTER!

When you have nothing else to do, sit down and write a letter—a cheerful note that probably will help someone feel better. Not in reply to mail received, nor any word you owe, but just a friendly greeting as your pen begins to flow.

Remember someone, with whom you wish you were together, and tell him how you are, and what you think about the weather. Put in a little word of praise (a pat upon the back), and soon you will discover you have lightened your own pack.

You do a gracious deed each time you mail that kind of letter, and by the “act of charity” you, too, will feel much better.

The

"Elder Son" Generation

By Mary Holbert

Are you a member of the “Elder Son” Generation? If you are, what special consolation is yours?

The Parable of the Prodigal Son is a familiar one. (Read Luke 15:11-32.) The emphasis is upon the “Younger Son,” and his father, but there is an “elder” son too. In recalling the details you will remember vividly the younger son’s accepting his share of his inheritance, wasting it in riotous living, until circumstances reduced his status to being envious of the food he fed to the swine—feeding swine being the job he found when he was in want. In this low state he finally came to himself and realized how he had failed the test of being a worthy son.

All of the parables of Jesus evoke strong mental images. This parable does this too, for you can see the younger son, returning home expecting to ask forgiveness and to become a servant in his father’s house, only to be greeted by a compassionate father who accepted his younger son as one who was dead, but now alive; lost, but now found. The father rejoiced and felt the best none-too-good for this son.

Then came the reaction from the elder son. He frankly was angry and would have nothing to do with this—what to him seemed—an uncalled-for celebration.

To digress from the parable for a moment, let us think

of its meaning. In this and other parables, Jesus is teaching and explaining that when a sinner is saved that there is rejoicing by God and joy in the presence of the angels of God. God is compassionate and forgiving if a person repents of sin. The extent and depth of sin doesn't matter when the lost is saved. God forgives the repentant sinner.

Jesus told the ones who came to hear Him, "I say unto you, that likewise joy shall be in heaven over *one sinner that repenteth*, more than over *ninety and nine just persons*, which need no repentance. Likewise, I say unto you, there is joy in the presence of angels of God over one sinner that repenteth" (Luke 15:7, 10).

Now getting back to the parable, the thoughts in these verses just quoted evidently were what were bothering the elder son in the parable. He seemingly felt his loyalty and day-by-day service was unappreciated and that this welcome for his brother simply wasn't justice. He, more or less, told his father this when the father, missing his elder son, sought him out and in-treated him not to act that way.

Are you in the "Elder Brother" category—having since childhood known the truth and tried to live righteously and godly in the sight of our Heavenly Father? If the answer is yes; then, you face the issue: you are an "elder brother" and among the "ninety and nine." There will always be more rejoicing over the repentant sinner than over you. Will you resent this? Is it justice?

In the parable one remembers the attitude of the elder brother and realizes this is not a proper one; but how many remember the father's answer to his elder son's tirade about this "fatted calf" celebration for his young brother?

The father's simple, straight-forward answer should have been ample consolation to the elder son. It should be ample satisfaction to all, who live godly all of their lives, to know God feels that way about His "ninety and nine."

The father said to his elder son, "... SON, THOU ART EVER WITH ME, AND ALL THAT I HAVE IS THINE" (Luke 15:31).

Isn't this a marvelous answer—a direct answer that should
(Continued on page 34)

Teen Guidelines

Why I Must Be a Conscientious Objector

PART III

By Melvin D. Sweet

This final section of our guidelines on "Conscientious Objectors" will explain a step-by-step method of registration through completion of civilian work in lieu of military induction.

OBTAINING CLASSIFICATION

When a young man reaches age 18, it is a legal requirement that he register with the Selective Service System. The decision as to what classification he will seek should have been made by this time. Class 1-A-O is available to young men who wish to enter military service in a noncombatant status. Class 1-O is available to those who wish to engage in civilian work in lieu of military induction.

SSS Form 100, the General Classification Questionnaire, will be sent to the registrant soon after his registration. He should use care in giving all applicable details. In particular, he must sign Series VIII by which he

states that he is a conscientious objector and requests SSS Form 150, The Special Form for Conscientious Objectors.

In completing SSS Form 150, the registrant must again take very special care to give comprehensive and complete answers to each question. This form must be completed and returned within 30 days. It is the responsibility of the registrant to supply to his local board information that will support his claim to being a conscientious objector. He should keep copies of all information and supporting documents, letters of reference, and forms sent to the local board.

When the local board reviews

the information returned to them with SSS Form 150, they may then assign to the registrant the classification that he seeks, or they may reject his claim—or they may request further information. If they reject his claim, he may request an appearance before the local board.

If the local board rejects his claim after an appearance before them, the registrant has the right to appeal to the State Appeal Board; and if he is not satisfied, he may appeal to the National Appeal Board. If the registrant is sincere and supplies the proper information, his claim will usually be granted without the final step.

CIVILIAN WORK PROGRAM

When the proper classification has been received, the registrant is placed on the draft list with the men with the same birth date who are eligible for military service. He will be assigned to civilian work at approximately the same time that the other men are drafted for military service.

Civilian work that qualifies under this program is that which contributes to the national health, safety, or interest. The local board can supply the registrant with a list of qualified employers. The most common type of employment is in State Mental Hospitals. However, there are general hospitals, TB hospitals, college medical schools, and college experiment farms and dairies that qualify in some states.

The Class 1-O registrant may volunteer for work with a qualified employer. He must apply in the normal manner and, if accepted, he can apply to the local draft board for approval of his employment to qualify for the 24 consecutive months of employment required to satisfy this part of the program. If he has special training or skills, he can usually get work in a field of his choice.

When the Class 1-O registrant has been assigned to civilian work, his classification is changed to 1-W. After completion of the required period of employment, the local board sends notice of release and his classification then becomes 1-W Released.

Working conditions differ widely in different states and types of work. The 1-W employee is supposed to receive the same pay and benefits as does any other employee in the same job. Some employers, however, feel it their duty to discriminate to some degree against 1-W's in salary and other benefits.

God is to be praised for causing our government to make these arrangements so that Christian young men may comply with the laws of our country and at the same time, not violate God's Word.

ADDITIONAL INFORMATION

A booklet that gives valuable information in completing the forms can be obtained by sending 35¢ for "Questions and Answers on the Classification and

Assignment of Conscientious Objectors" to:

National Interreligious Service
Board for Conscientious
Objectors
550 Washington Building
15th & New York Avenues
Washington, D. C. 20005

They will also send an order form which lists other helpful information including approved places of employment for C-O's. My appreciation to NISBCO, for

information quoted and used in preparing this article.

If there are specific questions you may have, or other information you would like, please write to the Young People's Department.

Dare to be true. Nothing can need a lie;

A fault which needs it most, grows two thereby.

—Lord Edward Herbert.

On a recent visit to Denver, Colorado, we enjoyed an object lesson given to the children by a young man who had recently returned from giving service in Vietnam. Much of his work there was with children. During his little talk to the children, he recited the following poem. It is one which he wrote himself when the words came to him quite spontaneously one day.

AS I WAS WANDERING

By George R. Gordon

As I was wandering from town to town
And talking to people everywhere
Families stood with their heads turned down,
As though they were in prayer.

'Twasn't prayer they had in mind,
But the shame that they once knew,
The wickedness that they could find,
The evil they could do.

High above a man was on a cross,
His head wore a crown of thorns,
The people set free a crimeland boss,
And this man was the subject of their scorns.

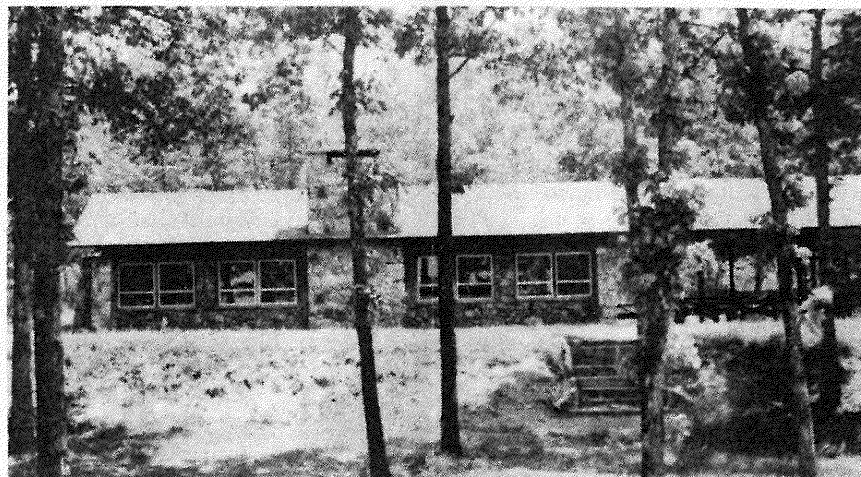
The clouds rolled over this man,
The wind roared and blew;
His last words were like a chant,
"Father, forgive them, they know not what they do"

Alabama Mini Retreat

Sabbath afternoon, May 9, after worship services at the Hammondville church, a group of young people headed to Camp Comer Boy Scout Reservation for the second Youth Retreat in Alabama. The retreat lasted from Sabbath afternoon until Sunday at noon. Thirteen campers stayed overnight. Five others joined us for some of the services. Elder and Sister Sweet sponsored the retreat.

After lunch on Sabbath, the young people gathered in the lodge and sang choruses. Then Elder Sweet led the group in a discussion on choosing the right occupation. Later, we dismissed for supper. After sundown, the boys played a game of football, with Elder Sweet leading the team. The girls served as cheerleaders, with Sister Sweet as the head cheerleader. There were only about two mishaps during the game—one being when someone stepped on Elder Sweet's ink pen; and then when Hal Phillips, the ball carrier, discovered he couldn't run quite as fast as his pursuer, and bit the dust as a consequence.

After the boys recovered, we all gathered once again at the lodge for evening services. This



Young People at the Alabama Mini Retreat enjoyed discussions and Bible Study in the above lodge at Camp Comer Boy Scout Reservation.

time the group discussed the twenty-fourth chapter of Matthew in detail, under the direction of Elder Sweet. All the young people learned much from the discussion; there was good group participation.

After the discussion, we had a little party for our birthday boy, Kenneth Pell. Would you believe he had three cakes? The

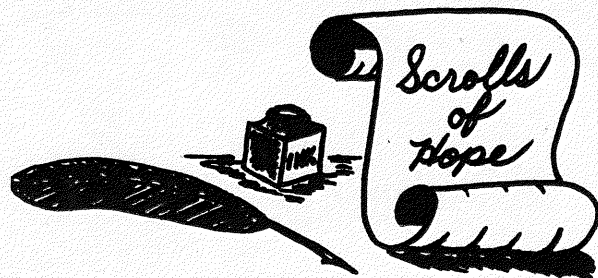
group separated about 11:30 p.m. and reported to the cabins. After much talking and general confusion, we finally got to sleep.

About 8:00 a.m. Sunday morning, after an early breakfast, the group went to the lake for morning devotions. We all settled down on the pier to enjoy the beauty of God's handiwork

in nature. Later in the morning we played a lively game of softball with Sister Sweet and Pat Jones as team captains. Pat's team won by a push-over score eleventy-eleven to 5. After the game, the group separated to enjoy Mother's Day with their families, and to share with them the many blessings and the inspiration they had received at the retreat.



One of the girls' cabins (l. to r.): Karen Sweet, Elaine Blalock, Marybell Sweet, Donna Blalock, and Tammy Sweet.



Many things seem to confuse one during his childhood. One of those confusing matters could possibly be the fact that the program at the *end* of school is called commencement. —And commencement is supposed to mean the *beginning*. Like many other things, the logic becomes clear as one becomes older.

Very soon, it seems, the “child” finds himself at the tremendous milestone in life—graduation from high school, and the accompanying commencement exercises. Perhaps only then does the full impact of this *commencement* come to him. Up until now the general pattern of his or her life has been predetermined—school nine months of the year, summer vacation for three. Now is just the *beginning* of new decisions, of making a place for oneself in the world, and of putting into practical application many of the things which have been learned during the formative years.

Each graduate considers the questions in his own way. Each sorts out for himself just which things mean the most to him—How important a place will material things have in his life? —And how highly will he value honesty and character? —Will his principal goal be to make a very substantial salary? —Or will he rate equally, or even greater in importance, the matter of doing something really worthwhile for society? —And then, will a worthwhile place in society—in the world—be enough? —Or will the matter of being in a place that is recognized and approved by God be of utmost consideration?

I remember the talk I had with my Dad. It seemed to me that the second coming of Jesus was so near that it hardly seemed appropriate to spend the precious little time left going to college. Dad confessed that he had entertained similar thoughts when he was preparing for college. However, he was wise enough to convince me that, even though the coming of Jesus appears very near—more so with each passing decade—we should not interrupt our plans for, and preparing for, giving and getting the best out of life. Rather, as we continue in the best way we know, it is important that we remember all along the way “. . . whatsoever ye do, do it heartily, as to the Lord, and not unto men” (Colossians 3:23).

Likely this is part of God’s reason for not telling us the exact hour of Christ’s return. It is His will that we continue about His business in what-

(Continued on page 27)

Left Behind



by Morton Green

Sally Nelson’s hands released their grip on the arms of her chair and her eyes shot up as the door to Mrs. Marriner’s classroom opened. Bets stood in the doorway for a moment, and then rushed over and hugged Sally.

“I passed!” she squealed joyfully. “I just skidded through with a seventy, but I made it.”

Sally managed a faint smile although her heart was pounding like a sledge hammer. Bets held Sally back from her. “I almost forgot,” Bets said. “You’re next. Good luck.”

Mrs. Marriner had told Sally and Bets and some of the others in her math class, whose grades were on the borderline, that if they came to her classroom after school, she would give them the results of the final exam early.

Sally entered the room. Mrs. Marriner was seated at her desk, studying some papers. A silent prayer was on Sally’s lips. She had to pass. She just *had* to. Otherwise . . . but there could be no otherwise.

“Sit down, Sally,” Mrs. Marriner said.

Numbly Sally took the stiff-backed chair opposite her teacher. She waited while Mrs. Marriner passed a piece of paper across the desk to her.

Her test paper, Sally recognized at once. There was a sixty-four written in red pencil across the top. Six points below passing. Suddenly the paper was wrinkled by blobby spots and Sally realized she was crying.

“This means I will fail the course, doesn’t it?” Sally mumbled.

Mrs. Marriner folded her hands on her desk. “I’m sorry, Sally.”

With a sudden violence Sally exclaimed, “But I can’t fail. I need

the credits to graduate next week. You've got to reconsider."

Her teacher was the same soft-faced, brown-haired person Sally had known and admired for the past year. But the seemingly cruel words that came from Mrs. Marriner's lips made Sally wonder how she could have ever wished to be like this woman.

"It isn't up to me to reconsider. That is the mark you earned on the test. For me to change it would be dishonest. Unfortunately the test happens to be the deciding factor in your final grade."

How could Mrs. Marriner be so impersonal about this? She had been so friendly this past year Sally had known her since the teacher first came to town, mysteriously without a Mr. Marriner. Mrs. Marriner had taken over the senior high class in her church school and she had become Sally's idol.

Now Sally's fists clenched and opened in her lap. "Six points," she said. "The difference between graduation with my class and being left behind."

Mrs. Marriner took the test paper back. "You can make up the credits easily in summer school."

But Sally wasn't listening anymore. She was thinking of graduation night, with that one empty chair on the stage. Everyone in town would know that she, Sally Nelson, had failed to graduate. She wondered how she was going to tell her parents.

Mrs. Marriner's explanations and advice droned on, with Sally hardly hearing them. By the end of the interview it was clear Mrs. Marriner wasn't going to change her mind.

Sally almost collided with Bets, who was waiting for her in the hall.

"Well?" Bets questioned eagerly.

Well, what? She had failed the exam. She wasn't going to graduate. Rather, Mrs. Marriner wasn't going to let her graduate.

Sally shook her head dully and Bets gasped. "Golly, Sally! How are you going to tell your folks?" Bets' voice faded away as Sally walked out of the building.

They had been good friends, Sally and Mrs. Marriner. That was what hurt, and made the bitterness stir in Sally's heart. How could Mrs. Marriner, her friend, let six points on a test keep her from graduating? Wouldn't any teacher have enough kindness to make so slight a concession, especially one who was a friend?

There was only one thing to do, Sally decided. She would go see Dr. Washburn. Even Mrs. Marriner could not defy the school principal. And he would help her, Sally knew, after all the things she had done for the school—secretary of the senior class, chairman of a half dozen committees. Maybe if she hadn't given so much of her time to school activities she would have had more time to study mathematics.

During lunch period the next day Sally went to Dr. Washburn's office. She told him her story. Mrs. Marriner was pictured as a hard, cruel woman, the way Sally thought of her now.

"You have got to help me, Dr. Washburn," Sally pleaded.

Dr. Washburn looked unhappy. "I know you have done a lot for our school, Sally," he said. "There has never been a finer girl than you attending this high school."

Sally waited and Dr. Washburn went on. "I simply can't give my teachers orders in these matters nor would my conscience allow me to."

After a pause Dr. Washburn said, "I'm sorry about this, Sally. I suppose it will affect your plans, but I am afraid summer school is the only answer."

Sally could hardly blink back the tears until she made her exit from Dr. Washburn's office.

So it was settled. And there was nothing to do, Sally thought dully, except to tell her parents. But with a sudden agony she knew she couldn't.

Then there was Ken Delmore. She would have to tell Ken she couldn't go with him to the after-graduation party as she had promised. Again Sally realized she wouldn't be graduating.

It was difficult breaking her date with Ken. It was even more difficult when he pressed her for a reason, as they stood there in the hall.

"You can't change your mind at the last minute," Ken fumed. "Did you get a better offer?"

Sally shook her head negatively. She had never wanted a better offer than Ken's. "Then what is it?" Ken demanded exasperated.

Sally raised her face and flipped back her hair. "I'm not graduating," she said. "Mrs. Marriner is failing me in math."

Ken's mouth hung open in surprise. The bell rang and Sally hurried away from him on her way to math class. It had been awful, telling Ken. How would it be to tell her parents the very same thing?

In Mrs. Marriner's class they were finishing up the term's work. The notebooks were completed and handed in at the end of the period. Finally the bell rang.

Sally intentionally avoided Mrs. Marriner's blue eyes as she headed

for the door. Then she heard Mrs. Marriner saying, "I want to talk to you, Sally. It's important."

Sally gripped her hands on her notebook. "I—I can't talk. I'll be late for next class."

"Then meet me in the church at four o'clock," Mrs. Marriner said.

Sally had heard her, but she didn't answer. Without turning back she was lost in the stream of students outside. What more could that woman have to say to her? Mrs. Marriner had broken all the illusions Sally had of her.

It wasn't until later that Sally had the thought that maybe—just maybe—Mrs. Marriner had had a change of heart. Was that why her teacher wanted to talk to her? Sally wondered. Her pulse quickened. It had to be.

When Sally first entered the dim church she thought Mrs. Marriner wasn't there. Then she saw her teacher in one of the front rows of the church and slipped in beside her. "Why did you want to talk to me?" Sally could hardly wait to get the question out. "Have you changed your mind?"

"No, Sally, I haven't," Mrs. Marriner replied slowly. "I have been tempted, but I haven't."

A flush of disappointment spread over Sally. "Then why—why this?"

Mrs. Marriner adjusted her hands. "Because I want you to see this trial is not the end of your life. You can still graduate, but it will be necessary to finish your math course in summer school. Isn't that better than my changing your grade for no reason? That would be cheating, stealing from the other students. As a Christian I can't bring myself to do that."

Sally didn't care. She didn't care

what reasons were behind Mrs. Marriner's decision. They wouldn't alter the ugly fact that Sally Nelson wasn't going to graduate with her class.

"I'll die. I will simply die!" Sally cried. "I can't tell my parents—" The choking-up in her throat cut off her last words.

Mrs. Marriner's eyes closed momentarily. When she opened them it was almost as if Sally weren't there.

"You won't die," Mrs. Marriner said. "People don't die so easily. I know. I thought I would die too when my husband and daughter were killed in an automobile accident two years ago. It was a miracle I was dragged from the car in time... although later I almost wished I hadn't been rescued."

Mrs. Marriner stopped speaking, as if to draw on some inner strength. Then she continued, "There seemed nothing left for me, until on one of those long, empty nights I became a real Christian. I know, Sally, that you have accepted Christ into your life. It is in these times of trial we need the Saviour most."

Later, alone in her bedroom, Sally thought about what Mrs. Marriner had said. She was beginning to understand a little better some of the discussions they had in their FYC group. If she couldn't rely on Christ to help her when it was hard to even *want* help, then she couldn't really call herself a Christian.

Yes, there was truth in her teacher's words. Already Sally was feeling some relief from the burden of bitterness and guilt which prevails when one tries to blame another for her own failing. But how could she find that same strength Mrs. Marriner had found in her time of trial? How

could she face her parents?

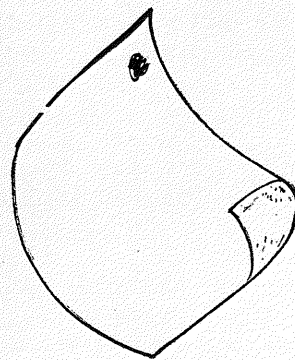
"Oh, God," Sally whispered through dry lips, "help me."

Perhaps it shouldn't have been too great a surprise to Sally, since she had delayed telling her folks, to find that they already knew. Nor should it have been a great surprise that their greatest concern was for Sally's own disappointment—not theirs.

"Mr. Washburn called this afternoon before you arrived home," Sally's Dad said rather slowly. "He, of course, didn't realize that you had not yet talked to us about your disappointment. It occurred to him after you left the office that perhaps neither you nor Mrs. Marriner are aware of the present school policy. If a senior lacks only a few points of completing a subject, he is allowed to graduate with the rest of the class—but only with the stipulation, of course, that he must finish the course in the succeeding summer school session. He will be talking to Mrs. Marriner the first thing in the morning to see whether she would approve such a plan."

"That's great, Dad," was Sally's reaction, "but one thing I've learned from this. I'm ready now to accept whichever way it turns out. I realize now that one of the greatest gifts God gives us when we receive His Son into our hearts, is the ability to accept whatever things we cannot change. Another thing I've learned is that sometimes when we feel the least in the mood to pray, that's when we need it the most."

"Bless you," murmured Mother with tears in her eyes. "Perhaps you didn't put your best into your math test, but you've certainly come through a much more important test with flying colors."



The Black Mark

By Marie Manire Chapman

NOBODY COULD please him. His colleagues at Coyle Advertising Agency dreaded errands that forced them to knock on the door marked "J. Wellington Harless, Vice-President." They acted as though the vice was short for vicious.

The window washer put off doing the V.P.'s window till last—and hoped that he could escape before Harless pushed his horn-rims up by the nosepiece and glared at the glass. He would be sure to see the smallest smudge that huddled in a corner. And never comment on the fresh, clear view now visible through the shining pane.

The copywriter shuddered to have the horn-rims focused on a page of display advertising. When it was unavoidable, he tried to out-smart the negative complex by relating to him the pleased reaction of the client. Despite this effort, Harless downgraded the letter-spacing, the wording, or the whole layout. Not once in five years had he ever condescended to praise anything.

His secretary surreptitiously placed his transcribed letters on his mahogany desk when he was out—to avoid his adverse comment. It was bad enough for him to return a letter for retyping because he considered it too high on a page, or the margin too wide, or something—just anything. Her speed and erasure-free work did nothing for him.

None of the office force envied his wife. He must have kept her in a pumpkin shell—how else? She could have told them what it was like to polish all the floors, and then hear him grumble about the ash trays; or to bake his favorite pie and have it ignored while he griped about the lack of salt in the gravy; or to don a stunning new gown and hear him complain about the style, the length, or the color.

And the kids—ten-year-old Jean and thirteen-year-old Ted—never knew which way to jump. It was sure to be wrong. They could not outguess him.

The neighbors, too, avoided him.

Frank Sellers, on the right, hardly knew what to say if he met "the bear" at the daily paper box—never by design. J. Wellington had a "Yes, but—" for everything. And Larry Anderson, on the other side, always hurried up to his front door without a glance toward Harless, if they both arrived home from work at the same time.

Obviously, somebody should tell the guy where to catch the next boat for Outer Mongolia, or at least where to ship that negative quirk of his. At the office, no one cared to sacrifice a regular paycheck for the cause. The neighbors just avoided the issue, fervently hoping that, if ignored, he *would* go away.

Only J. Wellington's sweet-faced, gentle wife was attacking the problem. It overwhelmed her, so she sought higher help. Could not God do everything? If He could make a blind man see, He could help a man with eyes to take a good look at himself. Really—at *Himself*.

J. W. sometimes went to church—to the monthly men's fellowship dinner. It was respectable, and a busy man was not expected to endure the pastor's speech after dinner. The V.P. joked about the convenience of having a good meal without enduring the "commercial" afterward.

The gentle woman practiced the soft-answer technique, maintaining surface peace in the household. The kids found schoolwork and hobbies in their own rooms absorbing. Mealtime clashes were inevitable, but, eventually, Jean and Ted discovered that a simple "Yes, sir" was the shortest route to blissful silence. It was through Jean that the Great

Physician issued the effective prescription.

The man of the house exuded his usual good humor one evening, starting off dinner-table conversation with a tirade against an ink salesman who had made himself obnoxious. When he paused for breath, Mother Harless interposed a quiet question to Jean, to steer Daddy from his vindictive discourse.

"Dear, can you show Daddy the riddle your teacher asked in class today?"

"*Show*—a riddle?" asked Harless, quick to pounce on an error.

"Mmmm . . . yes, you'll see," his wife said quietly.

Jean stepped over to the coffee table where she had piled her schoolbooks. She came back to the table with a sheet of typing paper in her hand. She held it up.

"What do you see Daddy?" she asked.

He looked at the paper, eager to display his negative talent. He pushed up the nose-piece of the horn-rims. Ah, yes—but of course!

"I see a black mark in the upper right-hand corner."

Jean laughed triumphantly. "That's just what our class said today. But we were all wrong—and you're wrong too, Daddy. Look again—what else do you see?"

Him wrong? Preposterous. But the question forced J. W. to take a long, hard, concentrated look at the—

That was it! "I see a sheet of white paper," he said, proud of his discovery.

"Why, sure," said Jean. "It's so funny how most people look at that tiny black mark and mention it—and never see the whole big white paper it's on!"

J. W. cleared his throat. "Why—yes, I guess so. Now that you mention it, it *is* strange."

He saw his wife's head bent over her plate. She made no comment.

"I'll just try that one on my secretary in the morning and see how sharp she is," said Harless.

"See if she can guess what it stands for," said Jean.

"Stands for?"

"Yes, Daddy, Teacher said it shows that most people can see a very little thing that's wrong, but never seem to see the larger things that are right."

"Oh." He was silent. Then—"Yes, I guess that's so."

When he posed the riddle to his secretary the next morning, J. W. was pleased when her immediate reaction was the same as his. He was gratified to apply the moral. But he was unprepared for her answer—in the form of a question:

"Don't you think we would have a better office force if we *all* tried to look for the white paper around the black marks here, for a change?" He couldn't miss the *all*. This second dose in the cure was even more potent than the first.

It was after she returned to her desk in the outer office that J. Wellington Harless began to walk to the window—the nice clear, clean window—and look across the city toward his home. Then he would return to his desk and stare at the white paper. The third time around, he opened his middle desk drawer and took out a thumb tack. He took the white paper and tacked it to the bulletin board.

The V.P. sat at his desk. He pushed up the horn-rims and looked again

at the white paper, his fingertips together in contemplation.

He spoke into the intercom: "Ask the copywriter to see me in my office at ten o'clock," he said.

That was when J. Wellington Harless designed the business card with his credentials in the lower lefthand corner. And nothing but a round black dot in the upper righthand corner.

He still gets a kick out of holding his thumb over the credentials when he presents a card to a client. "What do you see there?" he asks.

And his business card is being tacked on the bulletin boards of printing plants, in silent testimony to the new J. Wellington Harless—positive thinker. ●

—Lighted Pathway

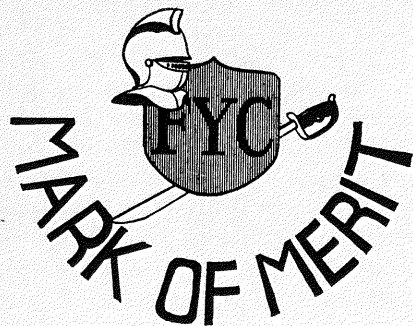
SCROLLS OF HOPE

(Continued from page 20)

ever phase of life we are. The commission is to "occupy til I come."

Plan your life well, graduate, as you "commence" a new phase of living. But don't put off living and witnessing for God until a certain particular time in your life. Live for Christ each day—right now; and be careful that He has a part in a large consideration in each decision you make from this commencement on.

Choosing a place of employment or a college near an active church where you can enjoy good Christian fellowship is good planning. Don't let anyone convince you that it is petty to allow these circumstances to be deciding factors in your location. Choose well. Plan with Christ as your partner. And congratulations! With a partner like Him, you have a rich, full life ahead.



by Nathan Lawson

Summer is here. It is a time of beauty. It is a time of work, play and real enjoyment of life. But, the Bible tells us of a time when SUMMER WILL BE ENDED, and many yet unsaved.

Here is the reason that we must be concerned and busy as young people in God's Work. We (the FYC of the Church of God) have a GREAT WORK to do. Let us each become very involved and busy in this work.

RECORD-BREAKING YEAR

1970 is a record-breaking year in the Mark of Merit Program. Presently with the group reports that are listed here, we have 32 FYC groups working through the Mark of Merit Program. We would like to have every group continue through the whole year. Don't be a "drop out." Keep busy for God.

FIRST-QUARTER REPORT CONTINUED:

Adding the following FYC first-quarter reports to those in last month's AIM brings the total to 32 participating FYC groups. We would also still accept more first-quarter reports from those of you who have not sent them in yet.

	Mark of Merit	Bonus	Foreign	National FYC
	Points	Points	Worker	Support
			Support	15 pct.
Michigan	130	30	\$	\$ 2.36
Ontario, Calif.	205	238	6.00	36.59
Stanberry, Mo.	180	293	6.00	12.02
Marion, Iowa	205	198	6.00	7.46
Marion, Ore.	180	104	6.00	10.48
Saginaw, Mich.	155	125	6.00	
San Antonio, Tex. (Eng.)	140	25		

SECOND-QUARTER REPORT BLANKS

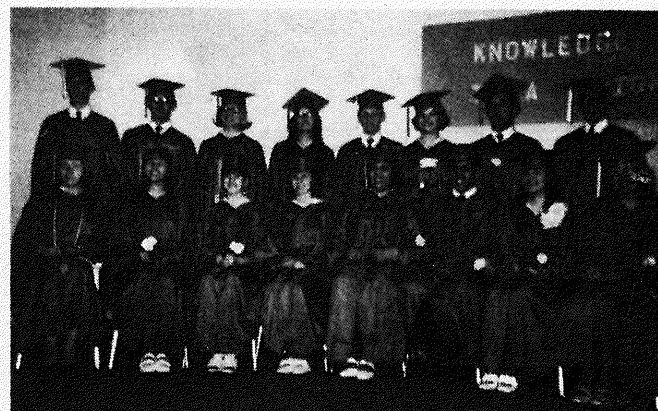
Report blanks for the second quarter (1970) will be sent out at the end of the month of June. We would like for you to fill them out and send them to me promptly so that a report can be prepared for the AIM. I need them in my office by July 10 in order to get this accomplished.

Nathan Lawson, 841 S. Washington, Lodi, California 95240

SUMMER WORK DAY AT CHURCH

Plan a work day at the church for your FYC. Do the little things that help keep a church looking nice. You can do cleaning both inside and out. A picnic lunch could be prepared to be enjoyed by those who participate.

Spring Vale Academy



S.V.A.
GRADUATING CLASS
May 24, 1970

The Spring Vale class of 1970 was the first to have attended classes in the new building and the first to graduate in the new gymnasium. Elder Melvin Sweet was Commencement speaker and Elder Nathan Lawson was Baccalaureate speaker.

Write to SVA (Route 5, Owosso, Michigan 48867) for your free copy of the new 1970-71 bulletin. We are taking applications now for next school year. If you have questions it is possible that Spring Vale may have the answers. Life at Spring Vale provides answers to many of life's problems. Pray that God would direct you as you consider a Christian education for next year.

2T₄G- Take Time for God



By Martha Ling

The prophet Joel tells about a time of pestilence, urging the children of Israel to turn back to God as He will help them. He ends his book with a prophecy of the destruction of Egypt and Edom yet to come!

Amos, originally a herdsman, turns prophet and foresees judgment upon other enemies of Israel. He also exhorts Israel to repent of their misdeeds, promising a return of captivity where they would prosper in their own land.

The book of Obadiah, though short, promises vengeance upon the Edomites. "For the day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head" (Obadiah 15).

Most of us have known the story of Jonah since childhood, and yet its message still rings in our ears. It does not pay to run from God. We should always be willing and ready to do His work.

* * *

Wanda O'Banion completed her first quarter of 2T4G, while Lawanna Willhelm turned in her second report this month. We have a third-time reporter also—Sandy Moldenhauer. Congratulations to all these girls, and may God be with you as you go on in this program. Marilyn Current has completed the first quarter for her third year!

June 15	Hosea 4
June 16	Hosea 5
June 17	Hosea 6
June 18	Hosea 7
June 19	Hosea 8
June 20	Hosea 9
June 21	Hosea 10
June 22	Hosea 11
June 23	Hosea 12
June 24	Hosea 13
June 25	Hosea 14
June 26	Joel 1
June 27	Joel 2
June 28	Joel 3
June 29	Amos 1
June 30	Amos 2
July 1	Amos 3
July 2	Amos 4
July 3	Amos 5
July 4	Amos 6
July 5	Amos 7
July 6	Amos 8
July 7	Amos 9
July 8	Obadiah
July 9	Jonah 1
July 10	Jonah 2
July 11	Jonah 3
July 12	Jonah 4
July 13	Micah 1
July 14	Micah 2

Youth Doctrine Corner

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



THE KINGDOM

Official Church of God Doctrine—Article No. 25.

. . . The Kingdom is divided into three phases: (1) The Spiritual Kingdom of Grace, (2) the Millennial Reign of Christ, and (3) the Eternal Kingdom of God.

The Present age is the Kingdom of Grace during which Christ reigns in the hearts of the believers through the Holy Spirit.

During the millennium, Christ will personally reign on the throne of His glory and the redeemed will reign jointly with Him.

Following the millennium will be the third phase. The Eternal Kingdom of God, in which God will be all in all.

The Three Phases of the Kingdom

. . . Kingdom of Grace

Present age in which we live (Matt. 4:17; 1 Peter 2:5-9; Col. 1:12-14).
First coming of Christ to the second coming of Christ (Heb. 1:1-3; Acts 3:18-21; 2 Tim. 4:1).

The preaching of the gospel around the world (Matt. 24:14; Heb. 3:7, 13; Rev. 2:3; Rev. 22:17).

Christ reigns in the mind of the believers (Gal. 3:27; Phil. 2:5).

. . . Kingdom of Christ

Futuristic (Rev. 20:5-7; Acts 3:21; Acts 1:11).

Starts with the second coming of Christ and extends to the great white throned judgment (Rev. 19:11-15; 1 Cor. 15:22-28; Rev. 20:1-15).

The redeemed will reign on the earth with Him (Rev. 5:10; Rev. 2:26, 27; Rev. 20:6).

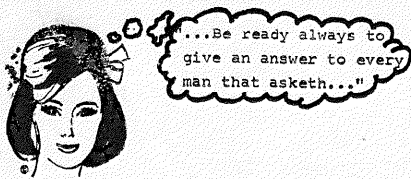
. . . Kingdom of God

Follows the 1,000 year reign of Christ (Rev. 20:11-15; 1 Cor. 15:22-28).

Introduces the Eternal Kingdom of God (Rev. 21:1-5; Rev. 22:1-5).
God will be there and rule over all (1 Cor. 15:22-28; Rev. 22:1-5).

Eternal home of the redeemed will be on the earth made new (Prov. 10:30; Psalm 27:11, 22, 29; Matt. 5:5; Rev. 5:10).

MBC BIBLE DOCTRINES CLASS



MINUTEMAN

by Michael D. Vlad

STEPS TO SALVATION

The Fourth Step: Obedience

1 Samuel 15:22

Romans 6:17, 18

2 Chronicles 7:14

Hebrews 5:8, 9

2 Corinthians 7:1

Colossians 3:1

Matthew 19:17

Job 36:11, 12

After we are baptized and start our new life in Christ, we must be obedient to God's Word and walk in newness of life. Obedience to God and His Word is a necessity to Christian living.

There are examples of those who did not become obedient to God's Word. In 1 Samuel 15 we can read of God's instruction to Saul to destroy the Amalekites and their positions and to take nothing. Saul disobeyed and kept the choicest of materials. God was displeased with Saul's actions and because of his disobedience, God took away his kingship. In verse twenty-two, Samuel expressed God's displeasure in Saul when he said, "Hath the Lord as great

delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

God is pleased when we are obedient to His Word. In order to have salvation we have to be obedient. At conversion, we must determine to obey God's Word and cease from sin. After conversion, we must walk worthy of Jesus Christ. It is true that we are saved by grace through *faith*—not because of our worthiness or merit. It is also true that after we are saved we are still to be obedient to God and His Word, as we can see in Romans 6:17, 18. "But God be thanked, that we were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

When we have faith that God will forgive us of our sins, we repent and become converted. To show our change in life, we become baptized and obey God's Word. All these steps, if followed correctly, and if we continue obeying God's Word, will lead us to eternal life. These are the...

STEPS TO SALVATION.

FYC Newsletters

Did you receive the "Challenge," or "The Grapevine," or "God's Courier," or "The Hotline," or "Texas FYC News"? Of course you didn't unless you happen to live in Lodi or Stockton, California, or in Ontario, California, in Tacoma, Washington, Stanberry, Missouri, or in the state of Texas.

The above-mentioned FYC groups have started sending out newsletters periodically to their local FYCers and have been sending copies to the National FYC office. The National FYC office commends those FYC and encourages other groups to start keeping their FYCers informed by this excellent method.

Select a nice name for your paper and get it started right away. You will find this to be fun and a great blessing to your FYC.

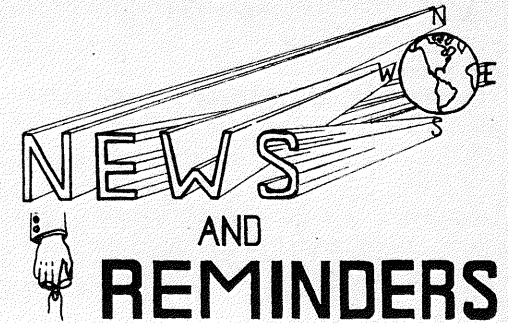
The Young People's Department requests that every FYC group using newsletters send a copy of each issue to the National FYC office so they can be filed for future reference and ideas. We also would appreciate groups announcing FYC news of national interest in their papers.

FYC Bulletin Boards

Another interesting way for FYC groups to keep their youth posted is for them to sponsor bulletin boards in the church entry way, basement, or in the FYC room.

Registration and Financial Support For First Quarter—GREAT!

Thank you for your tremendous response with the registration of your



local FYCers. This year we (through the Merit Program) received many registrations from more FYC groups than ever before.

We also received outstanding financial support from you FYC groups. This support was much appreciated and much needed. Thanks again!

Merit Program Participants Up

Thirty-two FYC groups were participating in the Mark of Merit program at the end of the first quarter of 1970. Praise God for this marvelous increase. Next year we may be able to have 50 FYC groups in the program.

Each of you FYC groups now in Mark of Merit should keep up the good work and help us reach new heights in FYC work.

Youth Emphasis Sabbath

For most of the churches, YOUTH EMPHASIS SABBATH is past. However, if Youth Emphasis Sabbath somehow slipped by without your church taking an offering for support of the Young People's Work, that offering may still be taken.

Or it may be that you missed attending service on Youth Emphasis Sabbath. If that is the case and you

would like to help financially in the youth work, you may do so by sending your offering to National FYC, 316 North Willow, Stanberry, Missouri 64489 and note that it is a Youth Emphasis offering.

We are thankful to God for the progress in the Department but we see many needs and pray for greater things to happen in His name.

FYC Ballpoint Pens To Be Available Soon

FYC ballpoint pens? Yes, they have been ordered and should be available by the middle of June.

The pens come with attractive black, blue and green barrels with silver tops, are fine point, and have printed on the pen barrels:

Faithful Youth Challengers
Church of God (7th Day)

"Let no man despise thy youth . . ."

(1 Tim. 4:12).

2T4G—Evangelette—Minute
Man

The pens sell for 50¢ each and may be ordered from the National FYC Office, Stanberry, Mo. 64489. Refill cartridges are available.

We are looking forward to receiving your order.

Packet of Materials

Thank you for being patient about the long-promised packet of materials. That packet has been sent to the FYC leaders and to the pastors and we trust that great benefits will be received by all FYCers.

Your Youth Camp

Please plan to attend the youth camp scheduled for your area. Youth camp will offer you an outstanding experience of your life. DON'T MISS IT. And before you go, how about ordering your new FYC sweater from the Young People's Department! You will look tremendous in either the apple green or the lemon yellow.

THE "ELDER SON" GENERATION *(Continued from page 14)*

have filled the elder son's heart with joy that he meant so much to his father? We are not told how the son reacted. But thinking in terms of our relationship with God the Father, it seems a wondrous blessing that He regards the faithful in such a way. It should make one glad if he is an "elder son," so-to-speak.

In the parable the father explains, "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found" (Verse 32).

So it is proper for the "Lo, these many years do I serve thee, neither transgressed thy commandment" people to be glad when the sinner repenteth, and to have joy when the lost is found. They should never react as the elder son—not with the words of the Father ringing in their hearts: "Son, thou art ever with me, and all I have is thine."

1970 Camp Meetings

WEST COAST CAMP MEETING

June 29-July 4

IN OREGON—Aldersgate Park, about 10 miles east of Salem

For reservations and/or further information, write to:
Mrs. Marion Strunk, Rt. 2, Box 701C, Elmira, Oregon 97437

SOUTHWESTERN DISTRICT CAMP MEETING

August 9-15, tentative

OKLAHOMA—Dover Campgrounds

For further information, write to:
Elder Archie B. Craig, 2237 N. Toledo Ave., Tulsa, Oklahoma 74115

DISTRICT TWO CAMP MEETING

July 8-11

MINNESOTA—Inspiration Point Bible Camp, Clitheral, Minnesota

For information, contact:
Elder Wesley Walker, P. O. Box 176, Eureka, South Dakota 57437

Schedule includes youth camp activities.

DISTRICT SIX CAMP MEETING

August 16-23

MARYLAND—Camp Wabanna, 32 miles from the nation's capital

For reservations, write to:
Elder W. H. Olson, 3022 Bladensburg Rd., N. E., Washington, D. C. 20018

Check "Messenger" or District Reporters for more detailed information.

Leadership Retreat

August 21 - 24, 1970

at a camp near Boulder, Colorado

Make plans now to send your local FYC leader.