

Christian Youth Herald
and
Gospel Call

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Unto The Least of These

*If I had known how heavy was his heart,
And that a word from me could lift his load,
I would have spoken comfort to that soul
Who stumbled down life's rugged road.*

*But instead, I passed him, deep in my own thoughts,
Nor noted that his head was bent with care,
And saw not that the coldness in his eyes
Lay helpless, and in grim despair.*

—Sunshine Magazine.

Christian Youth Herald and Gospel Call

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EDITORIAL

One time a woman in India stood by a heathen temple that was in the process of construction. A missionary came along and asked her how much the building was going to cost. She looked at him very much surprised and answered, "Why, we don't know. It is for our god. We don't count the cost."

How many of us are like this woman? We all realize that there are two ways of "counting the cost." One way is not to stop and take into consideration the outcome of the future so far as our spiritual lives are concerned, and the other way is not to be concerned about how much it will take when it comes to helping in the cause of God.

We are all aware of the fact that we should stop and count the cost when it might mean the loss of our souls for all eternity.

We should be very careful that we weigh the cost in this respect, because sometime we may come to the realization that the cost has been very high. When we consider our spiritual welfare we should put forth every effort to make sure that we are on God's side. If we must do without things which we have formerly taken pleasure in, but which do not build us up spiritually, we should shed ourselves from those things if it means we will lose our chance for eternal life. The price which most people pay for indulging in sin is too great a cost to take a risk. Sin is high priced and, yet, the wares are cheap.

On the other hand, when we are really building something for God, we should not consider the cost if it means the advancement of the Kingdom. We shall never lose by giving to God, no matter how much we give. If you had a dear one who was dangerously ill and needed immediate medical attention at a hospital, would you stop to think of how much the hospital bill was going to be before you would consider entering that one? Our love for our dear ones should be great, but the love we have for God, who giveth us richly all things to enjoy, should be even greater.

God's work should come first. If we are careful to attend to the things of the Lord, He will see to it that we are not in want or need.

Surely we should have more love for our heavenly Father than the poor, spiritually blind, heathen woman had for her god. We can't let the heathen outdo us when it comes to love and de-

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Detours

By Bertie B. Freeman

GOD led them not through the land of the Philistines, although that was near; but God led the people about, through the way of the wilderness of the Red Sea" (Ex. 13: 17, 18).

If you have done any traveling at all in recent years, on state or national highways, you have become familiar with the word "detour." Usually when it is seen, voices register disgust or dismay. The highway commissions are discussed, berated, and condemned. But, if we are taking a journey of any length we can be sure that we will find the detours, the long muddy ones, the narrow bumpy ones, or the short rough ones. Seldom are detours pleasant. They were not designed to be pleasant, they are simply a means of getting you around an otherwise impassible road.

In the story of the exodus of the Children of Israel from Egypt, we have a dramatic and long detour by the way of the wilderness of the Red Sea. The children of Israel were on their way to a land promised to their forefathers. It was not a long journey if they merely counted the miles, but God had purposed not to lead them by the way of the Philistines, although that was the nearest way.

God may have had several reasons for the long detour by the way of the wilderness, but there are two reasons that are especially noteworthy. First, the Israelites had just left Egypt where

they had been in bondage for over four hundred years. They had no experience in governing themselves, and did not take readily to the idea, as can be seen by their constant murmurings and complainings.

Second, God said, "Lest peradventure the people repent when they see war, and they return to Egypt" (Ex. 13:17). Since the shortest and most direct route from Egypt to Palestine was the caravan route that led by Gaza and was possessed by the Philistines, God knew that they would dispute the right of the Israelites to use it for a passageway and cause hostilities. The Israelites who were traveling by faith needed their faith to be strengthened instead of weakened by war.

The Israelites must have presented an imposing spectacle as they marched toward the promised land. The progress of this great people so recently out of slavery could have been effected only by God. Men, women, children, and stock, all being led by a cloud by day, and a pillar of fire by night. For all their murmurings and complainings, God watched over them, supplying their needs, sending them manna to eat, and seeing that their raiment sufficed. It was not a coincident that even the soles of their shoes were not worn out; it was the providence of a powerful and loving God.

No doubt, the detour was a disappointment for Moses, the leader of this vast horde of people. He had been called back to Egypt

from the land of Midian, where he had fled for his life after killing an Egyptian for abusing one of his people. By the power of God he had convinced Pharaoh to let his people leave Egypt. Now with the promised land not far away, he had to make a detour that would take forty years.

Moses was not a young man. He had spent forty years in Egypt, and forty years at the backside of the desert where God was preparing him to become a leader of His people. Yet, Moses did not question God's motives for this long detour, but led the people without complaint.

The detour must have had a disillusioning effect on the Israelites. Imagine their joy when they first heard of the land flowing with milk and honey, and the glorious liberty of freedom. No longer would they be slaves to the cruel Egyptians, but masters of their own destinies. They would have a king from among their own people; one who understood their needs and desires—a ruler who would give them peace and security instead of straw and bricks. Alas, as soon as they heard of the detour, they began to complain and to long for the fleshpots of Egypt.

This detour by the Red Sea was the beginning of the preparation for a great nation, although the hard pressed Israelites could not see it at this time. It was the beginning of their education in the laws and statutes of God. It was the beginning of discipline in governing themselves. When you have gained freedom you are no longer a slave, but a citizen. You cannot become a citizen by merely desiring it to be so. Freedom carries responsibili-

ties, and it is through discipline and service that we come to respect this glorious and precious liberty.

In our own lives we have to detour sometimes by the way of the Red Sea of disappointment and failure. Disappointments come in various forms to various people. It may have to do with our desire to obtain education and find ourselves unable to carry out our plans. It may have to do with family problems, or church affiliations. Disappointments cause many wrecks on the road of life. They may either make a better person of you, or cause you to fall completely. If you are a believer in Jesus, and know the value of prayer, then you will be a stronger person for your trial, richer in faith and character.

The detour of disillusionment is one of the roughest detours we must travel. It may be long and steep, or narrow and rough, depending on the degree of disillusionment. Facing reality is for some people bitter disillusionment. They build a dream world of fancies, and when they are faced with the hard cold facts of everyday existence they are unable to bear the shock. Sometimes ministers face disillusionment when they first enter the ministry. They find it hard to interest souls in the gospel message. They find that the congregation murmurs and complains about each other. They find bitterness and misery they never knew existed outside of books. They must have an unwavering faith in God, and a compassion for those unfortunate souls who complain, and a love for souls that surpasses human understand-

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Love Portrayed

By Hope Caswell, Midwest Student

IN studying episodes in the life of David centered around King Saul and his son, Jonathan, it is hard to fathom the full extent of the love that existed between Jonathan and David. However, when we really give this deep thought, we can see that it must truly have been a strong bond of love which existed between these two men—perhaps one of the greatest examples of love found in the Bible.

It was during the reign of King Saul that the King came in contact with this young shepherd boy, David. He first saw the power of God manifested in the lad when he went out against Goliath, the giant of the Philistines, with only a slingshot and five stones, and came out the victor. It was revealed to Saul at an early stage in his reign that David would be the next king.

As time went on, however, we find that Saul became very jealous of David, because, through God's power, he was able to accomplish more than Saul at times. As this jealousy grew, Saul sought to slay David. Here is where Jonathan's great portrayal of love begins. Learning of his father's desire to get rid of David, he warned his dearly beloved friend, and, with much weeping, they parted so that David might go into a neighboring land to escape the wrath of King Saul.

Do you realize what great love this deed must have taken? Here

was the man who was to take away Jonathan's heritage to the throne. Yet, his love for David was so great that he helped him (undoubtedly at the risk of his own life) to escape from death at the hands of Jonathan's own father. David recognized this great love as he said in 2 Samuel 1:26, "Thy love to me was wonderful, passing the love of women."

How many of us, if we were in Jonathan's position, having a father of great prestige, would love our brother enough to be glad to see him take our place and gain that prestige for himself? I fear that we would be far too selfish for that.

In order for us to merely realize the depth and meaning of such love, we would need to be in the position of Jonathan. We say we love our brethren and perhaps on the surface it may seem that we do, but when it comes to a test, is there a real depth to our love?

A true love for those around us is to understand them to such an extent that we can analyze even their mistakes and realize that there is some line of thinking behind each deed or word that our fellow-associates speak or do. If we could really love each other to this extent, it would be so much more peaceful a world to live in, for it says in Romans 13:10, "Love worketh no ill to his neighbor . . ." If we really practiced the love which should exist among us, we could

not possibly do the harmful little acts and speak those harmful little words that so often hurt our neighbor more than we realize.

In John 15:13, we find these words of Jesus, "Greater love hath no man than this, that a man lay down his life for his friends." There are certain people in every individual's life for whom he would gladly lay down his life, but do we love our casual friends, or even go so far as loving our enemies, enough to lay down our lives for them? This truly calls for a great love, we must first learn to put aside our own selfish and petty little desires and recognize those around us as beautiful creatures of God, who have a soul, and a heart just as tender as our own, and one which can be broken as easily. We need to change our very methods of thinking from that of looking at those around us with a critical eye ready to criticize them, to looking at those around us with a loving eye, ready to try our hardest to understand the other, and willing to forgive any offense that might be made against us.

It is all well and good for us to realize the change we need to make in order to acquire this great love, but we must not forget that the most essential thing in acquiring such love for our brethren is that of surrendering ourselves completely to God, and having His Spirit in our lives that His love might be manifested through us.

In Proverbs 10:12, it says that "love covereth all sins." Truly this is a broad statement. The thought behind this is not that love will hide our other sins, but love within itself can keep us

from committing sin. From this, we can readily see what an essential attribute a real love for our brethren is, for "love is the fulfilling of the law" (Rom. 13:10).

May each of us gain a deeper and more fervent love for those around us. First of all may we learn more fully the real meaning of love, and then may we feel it within ourselves and practice it in our daily living. Let us take a lesson from Jonathan and acquire a love for one another that will stand every test, even when it may mean sacrificing one's own prestige, possessions, or even one's very life.

DETOURS

(Continued from page 4)

ing in order to overcome disillusionment.

Teachers face disillusionment sometimes when they get their first school. Office workers, merchants, business men of all degrees face disillusionment at one time or another, but it does not mean the end of everything. It means that in reality things are not always as we had them pictured in our minds.

When you come to these detours in life, remember that God is an all wise God, and knows just how much you can bear. Sometimes He is separating the gold from the dross, and is waiting for your first call for help. God is on His throne, and not one sparrow falls to the ground without His taking note of it. When you come to the sign marked "detour" travel it with confidence, knowing that God still rules the world.

Don's Choice

Donald Lewis paused in front of the lighted church bulletin board undecided about going out with the gang tonight. He had been anxious for the evening to come before his talk with Marjory Andrews this afternoon. Since then he was not too sure that he wanted to go with them.

It had all started when the teacher at school asked Marjory if she had misunderstood the question of the "Life" test.

"The question reads, 'Name your favorite moving picture and your favorite movie star.' You have on your paper, 'I haven't any, because I have never attended a movie.' Surely that is not correct, is it, Marjory?" Miss Martin asked in unbelief.

"That is correct, Miss Martin," answered Marjory. "I have never attended a show."

Every pupil in the room was listening very carefully, Donald especially.

"Why!" broke in the teacher, "I've never heard of such a thing in all my life. Have you lived here all this time without finding your way to the theater?" questioned Miss Martin.

"Yes," was all that Marjory had to say.

"Why that almost seems impossible. Are your parents old . . ." but Miss Martin stopped before she said what she had in her mind. She had thought "old fogies."

"My parents are very fine Christians," defended Marjory. "Dad says he would rather not have anything to do with something

that has influenced boys and girls to go wrong."

"And what is wrong with the movies?" laughed Miss Martin.

"Miss Martin," began Marjory, "recently a census was taken in a prison. There were 110 inmates there. Out of these 110 inmates 49 per cent said that they had received the 'urge' to carry a gun and commit a crime through the pictures they had seen."

For a moment, Miss Martin tried to say something. But words seemed to fail. The class sat quietly listening to Marjory's report.

"Fifty-five per cent," continued Marjory, "said that pictures were responsible for their wanting to make money the easy way, and making lots of it, fast. Besides," continued Marjory, "we are Christians and very happy in the work of the Lord. We do not have time for these things."

"Very well," Miss Martin said, "that will do," and Marjory sat down.

Donald was strangely stirred by the happy tone in Marjory's voice. Donald admired the girl for the stand she had taken and wondered if being a Christian was what made her different from the other girls.

After school he caught up with her just as she was wheeling her bicycle out.

"Say," he began, "I sure was surprised at what you said in class today." He hoped this would not hurt her feelings, but he did want to get things straight.

"Why, Don?" asked Marjory.

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TEEN

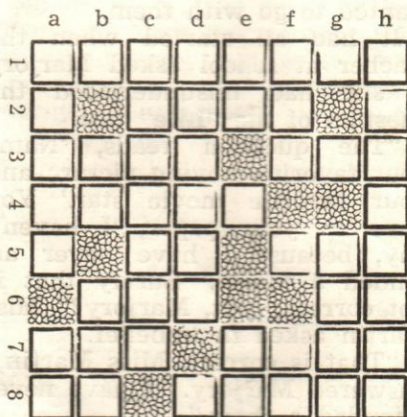


HOW FAR IN DOES THE BRANCH GO?

On the edge of a damp, still, fir wood in a Swiss valley, a friend and I found something about branches that made us literally shout for joy. An old fir stump was our lesson book. It had decayed away until only the skeleton was left, and that skeleton showed its secret. We had thought that the branches were rooted into the substance of the tree just deep enough to hold them fast, and that from the woody fiber around the sap flowed into them. But here they were, with nothing vague about them; each had within the bark a great shoulder that would resist all attempts at wrenching out; then it went tapering inward till it came to the center, and there it was knit into a slender upright rod at the very heart, that joined all together, separate in their individuality, yet absolutely one. This is the law of branching for all dicotyledons, that is the higher forms of plant life, the vine included; so that this hidden, lovely linking, heart to heart, out of sight, must have been in the mind of Christ when He said to His disciples: "I am the vine, ye are the branches."

—*The Expositor.*

CROSSWORD PUZZLE



ACROSS

- a-1. "... that he might be a merciful and — high priest in things pertaining to God..."
- c-2. What a man must feel before entering the ministry.
- a-3. "And Peter, fastening his eyes upon him with John, said, — on us."
- f-3. "But let your communication be —, —;"
- a-4. The court where Esther stood to meet the king.
- c-5. "Here — the patience of the saints."
- f-5. A vase usually with a pedestal.
- b-6. "For God hath not given us



TALK

the spirit of fear; — of power, . . .”

- g-6. The abbreviation for *that is*.
- a-7. One of the sons of Noah.
- e-7. What Jesus' blood was shed for.
- a-8. The king of Bashan.
- d-8. "Where is God my maker, who giveth — in the night?" asked Job.

DOWN

- a-1. The man who trembled at Paul's preaching.
- b-3. "And some fell — stony ground."
- c-1. One of the cities where Paul was persecuted.
- d-1. "For I feared thee, because thou art an austere man: thou — up that thou layest not down . . ."
- f-1. "They shall — as the eagle that hasteth to eat."
- h-1. "But I said, My —, my — woe unto me!" Isa. 24.
- b-6. What Judas carried.
- a-7. "— everyone that thirsteth"
- e-7. "And — Pilate, willing to content the people . . ."
- f-7. "Thou wast altogether born — sins, and dost thou teach us?"
- g-5. What king Ahasuerus gave to Haman.

LADDERS UP

"In days of old when knights were bold" — so begins many a story of the days when the fortress was both a home and a place from which to fight the enemy. In times of peace ladders were set against the walls. Tradesmen, visitors, servants, anyone and everyone too lazy to go around to the main gate could gain a quick and easy entrance into the fortress by way of these ladders. But let war come and the ladders were quickly drawn up into the fortress. Enemy as well as friend could use a ladder left carelessly against a wall.

So it is in our Christian lives, far too often we leave ladders down where the enemy can gain an easy entrance. Once inside the walls we must fight much harder to subdue the enemy. "All unrighteousness is sin" (1 John 5: 17). Then let us put on the breastplate of righteousness and in our Christian fortress keep all the ladders up!—*Christian Life*.

EDITORIAL

(Continued from page 2)

votion. Let us show that we really love God by giving more for the advancement of the gospel in this world, by giving to Him regularly a portion of the blessings He has given to us.

DON'S CHOICE

(Continued from page 7)

"Well, ah, why, I just never thought you were the kind of girl that had all that religion." And then Don felt his face turn red.

"But I haven't got religion," was Marjory's answer.

"What? That is . . . but I thought you told Miss Martin today that . . ."

"That I am a Christian, Don," Marjory said "I didn't say that I had religion. There's a big difference, you know."

"There is?" asked Don.

"Religion is just a form of worship," Marjory said. "Even the heathen have that, you know." But a Christian is one who has accepted the Lord Jesus Christ as his own personal Savior. Do you go to church anywhere?" she asked Don.

"Well, no," Don said. "To be truthful, 'I've never gone once in all my life.'"

"Oh, that's too bad. Wouldn't you like to come to our Young People's meeting tonight?" asked Marjory.

* * *

Now Donald Lewis stood at the church. But he was not sure that he had enough nerve to go in. But what would the fellows in his clique think?

Just then Don heard approaching steps. Quickly he stepped out of sight behind the church sign. As the steps came nearer, he heard his name mentioned.

"Don's been getting off too easy, lately," said one of the boys, and Don recognized the voice as that of Bud Cain, leader of the gang. "This time he's going to help do the dirty work."

One of the other boys answered, "But Bud, he's only a green country kid, you've gotta be careful."

The next sentence left Don a little mystified. "I tell you, I've got it all planned this time. If anything goes wrong, Don will be the guy . . ." and a passing car cut off the rest of the words.

For a moment Don stood looking into the darkness. What were the fellows planning for him?" The church bell started to ring, making Don jump. If he were going to church, he would have to go right now. Making sure that the boys were out of sight, Don stepped out of his hiding place and hurried up the church steps.

Just then the singing started and Don hurried down the hall. He heard the happy voices of young people singing.

Don hesitated for a moment. An outside door opened, and several young people walked in, inviting him to go along with them. As they entered, the leader of the meeting announced Marjory as the soloist. As Don sat listening, he felt he must be in another world.

"Now I belong to Jesus, Jesus belongs to me

*Not for the years of time alone,
But for eternity."*

Something inside Donald was deeply stirred. He wondered what it meant to accept Jesus.

When Marjory finished singing, several young people stood and testified. They told of the joy they had since accepting the Lord Jesus as Savior. Then a young man got up to speak but Don only heard the first line of his short talk, "He that hath the Son hath life; and he that hath not

the Son of God, hath not life."

Don knew that he did not have the Son of God. Every time he thought of it he felt his heart beating faster and faster. At the close of the message the speaker said, "If there's one here without the Lord Jesus, and you would like to be saved, just raise your hand." Don tried to raise his hand, but it seemed too heavy. Something seemed to hold it down.

Finally the service was over and Marjory was speaking to him, "I'm so glad you came, Don," she said. "I was praying that you'd give your heart to the Lord Jesus tonight. Would that be too hard for you to do?" she asked.

"Yes, I guess so," said Don, "there's too much in the way right now. Too much I don't understand about it, too," he said.

"You should come to church and learn some of these things," she urged. "Why don't you come this next weekend?"

"I can't come this time. I told the boys I'd go fishing with them."

Just then some of the young people asked Don to go with them to the Dairy Bar for a light snack. Don was surprised that Christians could have so much fun.

As they were leaving, Don bumped into Bud Cain. Fred and Jim were there, too.

"Well, where have you been all evening?" they asked. "We've been looking all over for you."

"Oh, I've been around," he said hurriedly, and then left as fast as he could. He hoped Marjory had not noticed that he had been ashamed to say he had been to church.

He must make a decision. Either he had to break with the gang, or never attend church again. He tried to avoid the fellows in the gang, but ran right

into them at school the next morning. Bud stopped him short in his steps. "So you went to church last night, eh?" he asked in mockery. "S'pose you're all set to be a preacher now." All the boys laughed.

The time for his decision had come. He looked at the crowd, and then his thoughts flew to Marjory. Suddenly he knew what he was going to do.

"Sure I went to church last night," he said to the fellows, "and I'm going again. I'm through with the dirty things we've been doing. From now on I'm going to live a different life. If you want to see me on God's holy day, you will have to come to church."

As Dan walked on down the hall he met Marjory, just going to class. "Hey, Marj!" he called. "Save me a place at church. I'll be there."

—Evradeen Hosbach in S. S. Herald.

Washington, D.C.

Y. P. REPORT

Our young people's program with Virginia Munro as leader was held November 27. The meeting opened with the singing of "My Redeemer" and "Come, Ye Thankful People."

The Scripture reading from Psalm 100 was read by Pelton Jones and Jack Floyd led in a prayer for Thanksgiving. The poem "Dedication" was read by Virginia Munro. In it was expressed the desire to reconsecrate one's life to God's service and make the next Thanksgiving a better one.

Bill Craig sang "We Gather Together to Ask the Lord's Blessing." Candy Gall read the poem "Be Polite to Jesus." "When It's

Thanksgiving Day," was the musical reading given by Mary Cory.

Nevell Padgett gave us a few thoughts on overcoming obstacles in this life and looking to God with thanksgiving. We joined together in singing several choruses. Dick Norris played a trumpet solo, after which Edna Jones read the poem "Gratitude."

The D.C. quartet consisting of Bill Craig, Alice and Dick Norris and Mary Cory sang "He Lives." Lee Norris read a poem and then Alice Norris and Mary Cory sang a duet.

Our closing song was "'Tis So Sweet to Trust in Jesus" and Brother Floyd dismissed with prayer.

We, here, in D.C. have much to be thankful for. We are especially thankful for the fellowship we have of those in our faith. For the past two months we have been meeting with two other Sabbathkeeping groups in our Friday night young people's meetings. We have found we have much in common, especially the love of God in our hearts. Please remember us here in your prayers.

—Submitted by Mary Cory.

North Dakota

Y. P. REPORT

The young people's meeting was held on November 27. We opened with singing "Come and Dine." Following the prayer, Harry Schlenker read the Scripture reading which was found in James 2:14-26.

Allen Presler gave a poem and then a mixed quartet consisting of Elsie and Joe Schlenker, Leah and Johnnie Moldenhauer sang a number. A reading entitled FAITH

was given by Burnette Schlenker.

Readings were given by Gordon, Darlene, and Don Schlenker. Poems were given by Norma, Roland and June Schlenker. Eileen and Allen Presler sang a song, and Patricia Schlenker played a piano solo. The junior class sang a song and then Taphiel Schlenker gave some questions.

We took up our regular monthly young people's offering. The closing song was "Look to the Lamb of God," and Joe Schlenker dismissed the meeting with prayer.

Pray for us here at Alfred, that we may all live a life that some day we may be able to meet our Savior face to face.

—Leah Moldenhauer, Ass't Sec.

NOTICE!

You may still enter the subscription contest (See page 16). Let us get busy *now* and boost our subscription list. Maybe you know someone who has taken the *Herald and Call* in the past, but has neglected to renew his subscription. Tell him you are in the contest and get his subscription at the special price. Hurry, send in your subscriptions and win the five dollar prize.

NOTICE!

There will be no *Herald and Call* for December 27, 1954, since our volume calls for fifty issues a year. The next paper which you receive will be dated January 3, 1955. Thank you.

MIDWEST SIDELIGHTS

Greetings to each of you in the Master's name! I would like to spend the next few moments telling you something that means a lot to me, and I hope it will be interesting and a blessing to you.

I would like to tell you what I used to think about higher education. I once had the idea that higher education educated only that part of the person that is above the ears, while the rest, especially the soul, suffered. But I have changed my mind to a great extent. In some cases this might be true; but I dare to say that *Midwest* will not turn out very many such graduates!

I will say this about *Midwest*: It will not only educate the mind and make one think and meditate, but it will inspire one to meditate or apply Christianity to one's life, helping to cure the soul of whatever its injury may be. This is true of the souls who are willing to surrender all to the Lord, and this is what He wants of us.

Here at *Midwest* we have set aside every Wednesday noon for prayer and fasting for those who feel the need of drawing closer to God—for those who want to better their lives so they will be more like the Master, and live their lives like the Master wants them to live. It is a time of heart-searching and deep-digging into God's marvelous truths. We have found this period of time well spent. God's presence is felt; His cleansing applied. Confessions have been made that have greatly aided some to draw closer to

that ideal that is before them.

Suppose that time and time again you had heard about some treasure that reportedly was hidden in a field not too far away. One day curiosity gets the best of you, so you decide to go and see if the treasure can be found. When you arrive at the exact place, you find it is necessary to do some digging to recover the treasure. Do you suppose you would succeed without a spade? Why, no! Things don't work out that way.

Don't we find that very same thing true in the spiritual realm? We have the ground where the treasure is hidden—the Word of God. But haven't we oftentimes forgotten the instrument we need in order to find that treasure? Prayer is the "spade" that it takes to unfold the mysteries of God. It is needed if we are to find that buried treasure that Christ mentioned in the parable.

We, at *Midwest*, are digging. We haven't become perfect, but we're striving to be more Christ-like. We have found that one can start digging, but he may not reach the treasure unless he digs deep enough. We want the blessings God has promised to those who will faithfully follow Him.

Let us all diligently seek that treasure—everlasting life. It will be worth more than all our efforts. A song says, "It will be worth it all when we see Jesus." I believe that song.

Prayer for us students.

—Delores Forkel.

Poetic Gems

ONE LIFE TO GIVE

Just one life to live, dear Lord,
And only one day at a time,
But may each second, each minute,
each hour,

Be Thine and only Thine.

May Thy Holy Spirit so fill my soul
That even a stranger may see
The message my heart so longs to
give:

Salvation in Jesus is free.

Yes, only one life, Lord,
And may it be given
As Thine on the Cross of shame,
To go where You send me,
To say what You tell me,
And all praise be given Thy Name.

—Mrs. Rhoda Howell in Gospel Herald.

THE INNER CALM

Calm me, my God, and keep me calm,
While these hot breezes blow;
Be like the night-dew's cooling balm
Upon earth's fevered brow.

Calm me, My God, and keep me calm,
Soft resting on Thy breast;
Soothe me with holy hymn and psalm
And bid my spirit rest.
Yes, keep me calm, though loud and
rude

The sounds my ear that greet;
Calm in the closet's solitude,
Calm in the bustling street.
Calm in the hour of buoyant health,
Calm in my hour of pain,
Calm in my poverty or wealth
Calm in my loss or gain.

Calm when the great world's news
with power

My listening spirit stir;
Let not the tidings of the hour
E'er find too fond an ear.

Calm as the ray of sun or star
Which storms assail in vain;
Moving unruffled through earth's war
The eternal calm to gain.

—Horatius Bonar (Sel.)

* * *

LIGHTED CANDLES

God through love has lit a candle
And through grace has lifted it
And for all its light is shining,
Not a one would God omit.

Those who love Him are His candles,
Lit that some in faith may turn,
Look and see His great compassion
Show to them through our concern.

Only God can light these candles
Bought with Jesus' precious Blood,
They will always keep on shining,
Never quenched by storm nor flood.

Many sigh and weep in sorrow
And in need of comfort sit,
God will reach them through the
darkness

Through some candle He has lit.

—Hazel Banks in Gospel Herald.

I expect to pass through life
but once. If therefore, there be
any kindness I can show, or any
good thing I can do to any fel-
low being, let me do it now, and
not defer or neglect it, as I shall
not pass this way again.—Penn.

It's Time To Hit The Trail

[Notice to Faithful Youth Challengers]

A special plan for our first Youth Camp, worked out by your F.Y.C. General Committee and approved by the Executive Board of the General Conference, is now ready for release.



We now have permission to start a project to purchase a camp site for the F. Y. C., to be used the week before general camp meeting and conferences. *Faithful Youth Challengers* (Church of God young people, ages 13-25) may attend this camp for a week of concentrated activity—devotion, training, hiking, business meetings, and preparation of programs to be presented at the camp meeting or the conference the week following.

For the first camp, which will be in the summer of 1955, a camp will be rented, and the success of that camp will determine what further plans will be followed. If the attendance is good, and *Faithful Youth Challengers* really get behind this first camp, then they themselves have permission to buy and develop a camp.

Included in the long-range plan for a youth camp is the idea of developing (later on), more than one camp. First, however, a central camp should be built up, and then as finances will permit, camps should be built elsewhere to meet the desires of the young people wanting such camps. This long-range plan, of course, depends upon *your* enthusiasm and support of the very first camp next summer.

However, the *Faithful Youth Challengers* are left on their own to finance this camp—both the rented one and the one to be developed later, providing the first camp goes over good. This means that *Faithful Youth Challengers* everywhere will have to use their abilities for making money to back this project. Special money-making projects will have to be followed out. All of us will have to join hands and WORK!

The time for the first camp, the place for it, and other important information concerning the camp, as well as plans relative to the long-range plans, will be sent out to you periodically. You *Faithful Youth Challengers* be looking for further notices about this project and broadcast afar to other members that we can have a camp of our own!

This is *your* project and it is *your* chance to get what many other young folk have each summer. Don't pass up this opportunity!

F.Y.C. General Committee.

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Now here is something for you to get to work on. Get your local Women's Association group to sponsor a number of gift subscriptions. Speak to members of your church who are not now receiving the papers, and get their subscriptions. And don't forget your friends and neighbors. After

This offer is good only during the months of November and December. After January 1, the rates will go back to the regular prices. So hurry, hurry, hurry. Don't wait. Get those subscriptions in early so that you won't have to sweat, by helping us you are helping yourself, for you are a part of us.

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