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MISSIONARY REVIVALIST SELECTIONS

**From the June, 1960 Issue of The Missionary Revivalist
Official Organ Of The Bible Missionary Church, Inc.**

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Digital Edition 08/10/2000
By Holiness Data Ministry

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"OCCUPATION FAITHFULNESS"

[The author of this article is not shown. However, since the two General Moderators seem to have frequently alternated, writing front-page articles in turn month by month, I suspect that this article was written by Gen. Moderator, J. E. Cook, the front page article for the May issue having been written by Elbert Dodd. -- DVM]

"Occupy till I come." Luke 19:13

Webster says to occupy is: to conquer; possess; to take; employ; busy; keep engaged. Thus we get some concept of the assignment the Saviour (Nobleman) gave to his followers (servants). There are several most interesting things about this parable. First, it was not the: church, or group, or organization that gave out the pounds, but the Lord Himself. Then, there can be no seeking for favors, place or position. Neither should there be any resentment, a feeling of being overlooked or unappreciated. It was the Lord's kingdom, He gave out the pounds and it was He to whom they would have to report. Secondly, they were all on an equal basis at the outset. Each one received a pound. It seems clear that the blessed Holy Spirit is here referred to as the Divine Enabling. He is the promise of the Father and "the promise is unto you." "For this is the will of God even your sanctification." "That everyone of you should know how to possess your vessel in sanctification and honor." Third, the only requirement given is faithfulness, to occupy until His return. It is not talents, (as in the parable of talents) abilities, nor even success that is here required, but faithfulness.

Again, it is interesting to note the different attitudes toward the nobleman (Christ) and His return and reigning over them. First open hostility. Some hated Him No doubt He was referring to His own (the Jews) who received Him not. Also the vast majority of professing Christians who refuse to be subject to Him and hate the thought of His coming. They have, in reality, joined the

citizens of this world. And they hate, yes hate, those who will dare to be faithful to Him and His cause. They may build monuments to the fathers of holiness, but will crucify their children who endeavor to be true to what their fathers taught them. Secondly, indifference. He had the same experience, the same opportunities and the same obligation. But he thought the way was too hard and the price was too great. He thought he could keep what he had by just sitting tight. He saw the others step out by faith, but he became fearful and decided he would just build a fence around what he had and hold it for himself. He would just go independent. But he found in trying to save it for himself, he lost it.

Third, faithfulness and loving expectancy. One gained one thousand percent. Another gained five hundred percent. It is not indicated that talent and ability made the difference, but faithfulness. One seems to have been more faithful than the other. Or at least one seemed more diligent in occupying. How sad that the third man proved unfaithful. By the same ration he would have gained two hundred and fifty percent. What a gain that would have been. But what a loss was sustained. Suppose the gain was according to abilities or opportunities, the latter class being the largest would still have the greatest increase when they were all added up. How I thank God for the faithfulness of the smaller groups in the Bible Missionary Church. The total combined increase of the smaller groups doubtless outweighs that of the larger ones. I am now holding revival services in one of the smaller churches whose pastor works part time so his church can pay their percentages and give offerings for missions etc. rather than get his salary but not be able to stand back of the work of the church in general. There are many such churches who do likewise.

I remember as a lad on the farm my reactions to Dad's return from town. It all depended upon whether I had accomplished the task he had left me to do. If I had been diligent in my work, then I was at the head of the lane waiting in anticipation of what he would bring from the city. But if I allowed "Old Bob," my dog, to lure me away from my work to help him get a rabbit out from under the stump, and sundown came before I could finish, then I was not waiting for Dad to come home with candy or some other reward. I was ashamed at his coming. I had been unfaithful.

Our Lord has gone away. He has left it all in the hands of His children. He promised never to leave us or forsake us. He has given the Holy Ghost as our sanctifier and enabler. He is depending upon us. He has no other plan. He is coming soon. We must not fail. Let us be faithful to occupy till He comes.

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EDITORIAL

By Spencer Johnson

THE COMMONNESS OF HOLINESS

"Honour all men." (I Peter 2: 17) "Beloved, when I gave all diligence to, write unto you of the common salvation." (Jude 3)

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with

white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." (Rev. 7:9-10)

Holiness may well be called the common denominator of the saints. It is the one thing that all must possess to enter the holy city of God, the New Jerusalem. Holiness for man was the normal condition of living in the beginning, for God created man a holy being. But man sinned and the abnormal condition of depravity passed upon the race until every man is born into the world with a natural tendency toward evil. It is to the praise and honor of God that He has made provision, through the redeeming blood of His Son, so that holiness of heart is attainable by all who will walk in the 'light of His divine revelation. The rich, the poor, the learned, the unlearned, the high and the low, all may possess the glorious experience of a heart made free from sin.

That holiness is attainable by all is evident from the fact that 'God commands it. "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God." (Lev. 20:7) "But as he which has called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy." (I Pet. 1:15-16) God never commands that which is impossible. To claim that He does is blasphemous. To believe that God requires a holy life and that He does not make such a life possible would make God to appear as a tyrant.

To sanctify the soul and make it holy is the work of God. This being true, it follows that holiness is possible. With God, things are easy that are impossible for men. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ezek. 36:25-27) In this passage, God declares that He will do the work and do it thoroughly. He declares that He will cleanse--not from some, but from all idols, and from all filthiness. He gives a new heart and a new spirit. He will cause one to walk in his statutes and judgments: He imparts the spirit of obedience and with it the power to obey I Glory! "Sanctify them through thy truth: thy word is truth." (John 17:17) "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." (I Thess. 5:23-24)

The fact that some have attained to holiness is proof that all may obtain this experience. Enoch walked with God three hundred and sixty-five years. (Gen. 5:21-22) Noah was a just man and perfect in his generations, and Noah walked with God. (Gen. 6:9) Job was perfect and upright, and one that feared God and eschewed evil." (Job 1:1)

In the New Testament, the disciples of Jesus were called Christians only three times but they were called saints or holy ones over sixty times. The blessing of heart purity is for the plow-boy just spelling out the meaning of his New Testament, it is for the unlearned person who cannot even read at all. It is for the converted Hindu peasant toiling for seven cents a day; and for the Congo African crushed by centuries of darkest paganism as well as for the student and scholar. If one man in all the world ever attained to holiness then every man may for God is no respecter of persons. Thank God! It is for us all today!

Holiness is common in that God requires the same price for all men to receive it. God has no favorites. What He requires of one He will require of another. If men are not holy it is because they do not meet God's conditions. God requires one's all. It matters not whether one has little or much he cannot receive the blessing of holiness until he gives himself completely to God. All one's time, talents, possessions, reputation, influence, aspirations and affections, even life itself must be handed over to God to be His forever. A constant perpetual, living sacrifice. (Rom. 12:1) (Matt. 16:25)

God requires a confession of all sin both actual and inbred. One who is actually transgressing the law of God is in no condition to be sanctified, he must first become clear in his experience of regeneration. Friend, if in the light of the Spirit, you discover, as is often the case, that you are in a backslidden condition, then have the courage and honesty to confess your state. You will come short of reality in seeking holiness unless you are clearly justified.

When you are sure about your justification then you are ready to begin to meet God's requirements for sanctification. Let the Spirit of God search you. Confess your inbred sin and He will cleanse you. Obey the Spirit. Give yourself up without the least reservation to obey God in everything. Look to Jesus. Plead His promises and have faith to believe Him as your sanctifier. Rely on His grace and you shall soon feel the sanctifying power of the Spirit go through you. The witness of the Spirit will be given you to assure you that the work is done. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." (I Cor. 2:12)

Holiness brings a common bond of fellowship among those who are sanctified. Jesus prayed, "Sanctify them that they may be one." There are no big 'T's and little 'Yous' among real holiness folk. There are some professed holiness circles in which certain letters behind a person's name, that they call degrees, makes all the difference in the world in the fellowship that they have or don't have. We would place no premium upon ignorance, but any thinking person knows that the possession of a degree does not make one wise nor does the lack of it make one ignorant. Especially is this true in regard to the so-called "honorary" "D.D.'s," "LLD.'s" etc. "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only." (John 5:44) "Whosoever will be chief among you, let him be your servant." (Matt. 20:27) "Men at the top of their transfigured natures stand on a level in the democracy of saintship." The holy man walks in such humility of spirit that he does not look down on any man. He "honours all men and loves the brotherhood." Such an experience brings great freedom and liberty in spirit for its possessor is in bondage to no man. "If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7)

Holiness simplifies one's desires until he is not difficult to please. "The childlike character, refined of what is merely childish, is the divine ideal of human perfection. We must not outgrow the simple artlessness, humility, docility of childhood. The ideal child is inseparable in our minds from faith, love, truth, and trust: and these are the cardinal virtues of Christian character." The holy man never puts on airs of any sort, but hates all hollow pretense and empty professions. His is the highest art of concealing all art; in his most careful work he does not lose

naturalness, and in his most studied performances there is no affectation. He is a genuine, honest, sincere man, who conceals nothing and has nothing to conceal.

Holiness is common in that all who possess it have the same objectives. All their ransomed powers are bent on bringing honor and glory to God. Their one purpose in living is to spread the good news of holiness of heart to all the world. They anticipate the return of their Lord, so sacrifice of material possessions and of time and life itself in the furtherance of His command to "Occupy" until He comes is cheerfully made that they might be found doing His blessed will when He comes. Few people appreciate the deformity and enormity of the sin of simply being absorbed in their own things. "One may be a monster of repulsiveness in God's eyes through qualities that exhibit little outward hatefulness and ugliness to the common eye. Greed, lust, ambition, pride, envy, jealousy, malice and uncharity, may not be forbidden in man's decalogue, but they eat away the core of character like the worm in the, apple's heart."

There was an ancient myth of the magic skin which enabled the wearer to get his wish, but with every new gratification of selfish desire shrank and held him in closer embrace until it squeezed the breath of life out of him. The myth is a perfect illustration of the daily life of the unsanctified. Every time one seeks something for himself only, without regard to God's glory or man's good, his very success is defeat: One may get what he wants, but he shrinks in capacity for the highest joy and the most noble life.

Holiness is common in that it instills the same desires in the hearts of the sanctified. They have the same hopes and the same longing for the personal premillennial coming of Jesus. They share the same reproach. The world has ever called the holiness people "eccentric." Holiness people do not fear to be called "eccentric" Eccentric means "out of center," and all who are sanctified are out of center with the world because they are in center with Christ. They are God's peculiar people, zealous of good works. As long as one is content to live on the low level of the average professor of religion he shall exhibit no peculiarity, for there is no peculiarity about a dead level. But if, like a mountain rising from a plain, one dares to aspire to higher and better things, to get nearer to the heart of God, to live in a loftier altitude and atmosphere, he shall, like the mountain, be singular and exceptional, he cannot escape observation, and may not escape hostile criticism. "Blessed is the man who, like Caleb and Joshua, ventures to stand comparatively alone in testimony to God, for it is such as these who go over into the inheritance of peculiar privileges and rewards." The world holds no lure for the truly sanctified. They are not interested in laying up treasure here. Their treasures are all above. They have sweet communion with the Holy Ghost.

They were a motley crowd when first they knocked at the door of redeeming grace. Some were as sinful as Mary Magdalene. Some were as crude and wicked as Peter; some were as hot headed as the persecuting Saul of Tarsus; some were as materialistic as Zacchaeus. Others were as jealous as Miriam and Aaron and as egotistical as James and John. But they found a common meeting place at the feet of Jesus. They heard him say, "Follow Me." They followed him to a place of repentance where every sin was forgiven. They placed themselves in the crucible and received the purging, refining, experience in the melting pot of the Holy Ghost. They still had different personalities but they received a distinct and radical cleansing from the carnal mind that left them a holy, happy, united band. They have washed their robes and made them white in the blood of the

Lamb and they shall dwell together in His holy Presence in Heaven forever! Glory to God! I'm so glad that I can say I'm one of them!

"I have entered the valley of blessing so sweet,
And Jesus abides with me there;
And His Spirit and blood make my cleansing complete,
And His perfect love casteth out fear.

O come to this valley of blessing so sweet,
Where Jesus doth fullness bestow;
And believe, and receive, and confess Him,
That all His salvation may know."

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GETTING THE SPIRITUAL TASTE

By E. E. Michael

In the book of the Psalms the voice of the sweet singer of Israel breaks forth in exultant song, with an inviting appeal, "O taste and see that the Lord is good: blessed is the man that trusteth in him" (Ps. 34:8). The old-fashioned Methodists upon meeting one another would inquire, "Do you enjoy religion?" The interrogation is freighted with meaning. It means more than being a Christian in the ordinary sense of the term. It means that the wellsprings of the soul are fed by the reservoirs of heaven; that one has entered into a state in which salvation has become the seraphic passion of the heart; that the streams of God's grace have risen to flood stage, filling the channels of the soul and flowing on in tides of spiritual luxury,

Someone has triflingly said, "Oh this thing called religion is a mere matter of taste." But there is more truth than poetry here. In fact, this thing called taste is at the base of every moral being in the universe. As taste in the palate of the mouth decides what food we will eat, so taste in the inner heart life of the individual decides what moral food the soul feeds on.

Sometimes the organs of the body become diseased, impairing the tastes. Thus the disease of the soul must be washed away before the taste for heavenly things can be made strong.

Many people live in a realm of conflicting natures--grace and depravity warring against each other, striving for the mastery. In such a state the soul has some desires or taste for worldly things honor, fame, popularity, vainglory, etc. On the other hand there is a taste for religion, a desire for its present pursuits (in a general way), and for its future glories--like Balaam, who desired to die the death of the righteous but was unwilling to live the life of a saint. His taste was sufficiently strong to enable him to yield himself completely and enthusiastically to the pursuits of holiness.

Many preachers and professed Christians live along this line of moral mixtures. They would draw back in horror at the thought of going as far as sinners in worldly indulgence, but on the other hand they would feel actually disgraced to go as far as the entirely sanctified in their zeal

for heavenly purity. They love preaching on "the general generality of things in general," but cannot endure the full-orbed blaze of Holy-Ghost-anointed, heart-searching truth. They can enjoy a quite, dignified little prayer meeting but cannot endure one that takes on Pentecostal proportions, where the heavenly fire and glory is falling. They enjoy a little religious conversation, but get nauseated at a scriptural testimony to definite, second-blessing holiness.

What one in this condition needs is a healthy religious taste, made possible by the sanctifying fullness of the Holy Spirit. Then he will have a relish for the deep things of God. Holiness puts an end to the disagreeable divisions of soul tastes. The secret lingering taste for jewelry and gaudy attire, worldly associates, and amusements, and all the traits of carnality are washed away, so that they become odious and repugnant to the pure soul. All ambitions, affections, and desires, tastes of the intellect, perceptions of reason, choices of the will, and appetites of the heart flow like a crystal stream toward the heavenly and the divine.

The old religious duties that once were monotonous and boresome now take on a new thrill. Bible reading and prayer become a joy. Close preaching is now heard with rapturous delight. Prayer meetings with the old-fashioned testimonies and shouts of victory are relished with a heavenly enthusiasm. Furthermore, the tastes of the soul thus sanctified and filled with all the fullness of God become enormously more intense and stronger toward God and heavenly things than they ever were toward earthly things. This must of necessity be so, because God is mightier than the devil. 'Holiness is stronger than carnality, and the heavenward pull is by far greater than was the hellward pull of sin. Holiness is the only panacea for all the vitiated tastes that corrupt and blind the souls of men. God wants to spoil us for this world, that He may fit us for heaven.

Yes, it is only a matter of taste, but heaven and hell revolve on that pivot of taste. Remember, demons and angels, saints and sinners are divided only by their tastes. What does the appetite of your soul call for? "O taste and see that the Lord is good: blessed is the man that trusteth in him."

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CHILDREN'S PAGE

By Mrs. Paul King,
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"IT ALL BELONGS TO GOD"

Joe had just gathered his round egg basket full of eggs from his chickens and was just sitting down to count how many he had gotten that day when Sammy called out, "Hey, Joe. What are you doing?"

Joe quickly replied, "I'm down here by my chicken house counting eggs. Come on down."

In a little while the two boys were seated together on one of the steps and as Joe counted his eggs carefully, Sammy suddenly asked:

"Why on earth are you counting your eggs? That's too much work."

"I'll tell you why I count the eggs," Joe replied. "You see, out of every ten eggs I give one in tithe to our pastor and his family. Then too, whatever I make from the eggs I sell, I always pay a dime on each dollar I make or a penny out of every dime. I believe in tithing, don't you, Sammy?"

And the other boy jerked his head backwards and laughed out loud. "Tithing? Are you kidding? I work hard for all I earn, and why should the Lord need my ten cents out of every dollar? I earn it, don't I?" and his voice sounded ugly and cross. Joe looked at him in shocked silence for a minute, then said:

"Sammy, you don't work any harder for your money than the rest of us do who are on the farm and it's only been the dear Lord who's been making your chickens lay good and helping your two little pigs to grow. I believe in giving my tithes regularly. I don't only give my tithe--you see, that already belongs to God, and I'm a robber and a thief if I keep back the Lord's part as that doesn't belong to me--but I give an offering on top of my tithe."

"You're some boy, all right," laughed Sammy shakily, "but I say you're a foolish boy," and he almost hissed the words at his neighbor pal as he continued, "my Dad doesn't tithe. Never has and he's made it all right all these years. Why just last year we were able to completely remodel the barn, and modernize it, also fix the house up real pretty and Dad even got Suzanne a new convertible. He said when I get old enough he's going to get me a brand new car all my own. That's going some now, Joe. You know it is, and Dad has never tithed. Oh, once in a while he gives an offering of ten dollars toward the church, but that's all. This tithing's all senseless."

Joe stopped counting for a while as he stared into space, then sweetly he said:

"Sammy, the tithe is the Lord's whether you or your Dad believe it or not! God's Word says it, so that settles it with me. In the last book of the Old Testament-it's called Malachi -- it says, 'Wherein have ye robbed me? saith the Lord' and the answer says 'In tithes and in offerings,' so you're a robber unless you tithe. Maybe we don't have the nicest of new things," he continued, "but Mom and Dad love each other, and Joanne, and Mary, and Tommy and I are happy. We're Christians and strict tithers."

"Oh, well," Sammy said with much unconcern, "You believe your silly little way and I'll believe like Dad. After all, I want to be rich some day; I want to make a lot of money, not just the little I get from eggs and raising a few pigs and a steer each year."

"I'm sorry to hear that," Joe said sadly, "for I feel the Lord has been so good to me! Why, last week I earned exactly twelve dollars and thirty-five cents by selling my eggs. I think this is wonderful money. Dad was telling us one night in family prayer how he only earned seven dollars a week when he was young. He told us to, be thankful for every dime we earn, and all the good home-made bread Mom feeds us, and for our good, clear water. I'm so happy I have this much." And a smile played across his young face.

"I suppose you gave one dollar and twenty-five cents to the Lord!" Sammy said reproachfully.

"Why, of course I paid my tithe," Joe said seriously. "Then besides my tithe, I gave seven dollars offering to our Orphanage, and finished paying a missionary pledge I made a few weeks ago. You see, Sammy," Joe said thoughtfully, "it all belongs to God. He gives and He takes, and all that we have has come from Him. People who don't tithe pay for it later on. I know a man in our church whose best milk cow died before he obeyed God on tithing. You pay for it sometime or somewhere," then he added happily, "but honestly, Sammy, I tithe because I love to. I'm a Christian and when you're saved, it makes you happy all over to obey the: Lord."

"Let's change the subject," Sammy finally said. "I've heard enough on a penny out of every dime, a nickel out of fifty cents and a dime out of every dollar, and he mocked Joe in a sing-song way.

After a long time of silence in which Joe continued to count out his eggs and put one out of every ten into a neat white basket on which he had printed "My Tithe Eggs," Sammy finally said, "You know why I came over today, Joe? Dad says I may drive the tractor today while they make hay. I was wondering if you'd like to come with me? We could both take turns at steering. How about it?"

Joe continued with his counting as he said, "That's wonderful, Sammy! I'd sure like to say 'Yes' but Dad told me this morning the south clover patch here is ready to be mowed and Tommy and I will be helping Dad. Thanks a lot. Maybe sometime when we're all not so busy we can do that," and he looked wistfully toward the Pennyworth farm where he could hear the hum, hum of the big tractor already at work in the field.

Sammy heard it too and with leap was off the step and starting out across the fields as he called back, "Go'bye, Joe. See you later. Don't let that senseless tithe bother you too much." And Joe heard him laugh a silly, mocking laugh.

When the last egg was counted and he had one left over, he placed it in the pastor's basket, for what was that that Mother and Dad kept saying about "Good measure, pressed down, shaken together and running over!" He couldn't press eggs down, he knew, but he could put some extra ones in.

Just then the devil seemed to whisper, "You are a bit foolish, don't you think? Just look at all the fine things they have at Sammy's house, and they don't ever tither" and that's when Joe said out loud:

"Devil, you've always been nothing but a big liar. God always tells the truth. You got Adam and Eve into trouble in the beautiful garden of Eden and that's what you're trying to do to me. Well, just to let you know I believe in tithing--from my heart--I'm going to give our preacher five extra eggs along with the extra one I put in a few minutes ago; and, if you don't quiet down, I'll give them all my eggs." And he said it with such finality that some of his white Leghorn chickens stopped eating and looked straight at him.

As he and Tommy worked with Dad in the clover and alfalfa field that day, he got to thinking: He had sold nearly twelve and a half dollars worth of eggs last week, and he already had that many or more this week with three more days to go before he'd go to town and market with Dad. He knew now the devil was a liar, for God had more than blessed him for everything he had obeyed in His Word.

When they were sitting around the table at noontime and enjoying one of Mother's delicious farm meals, Mrs. Pennyworth came hurrying down the garden walk to the front kitchen door, crying as though her heart would break. Joe's mother met her at the door and gently put her arms about the shoulders of the sobbing neighbor woman. "Why, Mrs. Pennyworth," she was saying, "what's the matter? What has happened?" And she led the weeping woman to a chair in the kitchen.

Finally, between loud sobs she said, "It's Sammy! The . . . tractor's . . . run over . . . him!" And a fresh stream of tears followed.

Joe's face turned white and a dozen questions flooded his mind but he sat still. Finally Mother was able to make out from the bitterly weeping Mrs. Pennyworth that Sam was in serious condition in the hospital, and when not unconscious, he was saying, "Forgive me, Lord! Forgive me! You will get it out some way, won't you?" Just what was he talking about, she wondered! Finally, Joe spoke up and told her all the events of that morning and with a bitter wail Sammy's mother threw her hands to her face saying, "I've told Bill he'd better tith; that it belonged to God, but he always sneers at me and calls me old-fashioned and such like, but look what's happened! Just look!" and she nearly fainted.

Mother made Mrs. Pennyworth lie down across her bed and gave her a cup of hot chicken broth to drink, and told her not to worry that she felt sure the Lord was going to spare Sammy after Mr. Pennyworth had learned his lesson.

It was about twelve o'clock that same night that Joe was awakened by what sounded to him like the lowing of cattle. He sprang from the bed he shared with Tommy and ran to the window, but saw nothing. Still hearing that sound (almost a moan now) he darted to the last window and then he saw it! The Pennyworth barn was on fire! Waking Tommy and getting dressed at the same time, he said:

"Tom, you go tell Dad. Quick! The Pennyworth barn is on fire. I'm going over now and see what I can do for those poor cows and horses. Can't you hear them? Quick, get Dad and come over as fast as you can," and in an instant he was down the stairs, then racing like a wild deer across the corn field, the meadow, then the wheat and so on, and finally was to the barn. He opened the bottom doors rushed fearlessly into the barn which was getting hotter by the moment. He led first one big horse, then another and another, until all four horses were safely fenced in the lower pasture. Then racing with time he rushed back into the fast burning structure of the barn and got one cow, then another, always praying, "Help me, Lord. Please help me!" It was then Tommy and Dad came panting up beside him.

"Do the Pennyworths know?" asked Dad.

"No," said Joe. "I haven't had time. I got the horses out and a few cows, but there's more inside. Let's work fast!" And away he raced.

"Go knock on Mr. Pennyworth's door and say 'Fire!' " Dad told Tommy who was off in a flash toward the house.

Joe and Dad worked feverishly but quietly as they led now two of the good milk cows away from the madly licking flames to safety, and as Mr. Pennyworth came hurrying out to the barn, the last cow was led to safety. He ran like a made man toward the implement shed and would have gone in had not Daddy stopped him, but catching his arms he said, "It's about to collapse, Mr. Pennyworth. Run!" But the man stood like one petrified, and then Joe ran toward him and grabbing him almost roughly, jerked him back and out of the path of the falling, burning timbers of the barn, and just in time, too.

"My tractor! My new tractor!" sobbed the man. Then after a long pause he fell to his knees weeping bitterly and saying:

"You win! You win! Forgive me! I've been a rebellious and wicked sinner, a father who's been leading his children astray, but I'm coming home tonight, dear Lord! Forgive me! Save me! and I'll pay all my back tithes and offerings up to date." And then a glorious heavenly light settled down upon his soul. Joe, standing in the shadows, thought it must be getting morning, but he noticed the light was all on Mr. Pennyworth's face.

Then he knew! He began to sing softly,

"Though the way seemed straight and narrow,
All I claimed was swept away.
My ambitions, plans and wishes,
At my feet in ashes lay.
Yet 'I will praise Him.'"

Somewhere off in the starry heavens Mr. Pennyworth thought he heard angels sing.

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PROFESSED CHRISTIANS' UNWANTED CONVICTION

A common argument in Christendom today for television is the mechanical phrase, "Well, the Lord has not convicted me about it yet." This is merely a confession of willful blind arrogance and unsurpassed stupidity. God cannot convict the soul of a preconceived prejudice. These people who wouldn't frequent the downtown theater, pull their shades and huddle in the semi-darkness to view their so-called educational, prayer-inspiring, holy life inducing programs. (They must be that if they are to be accepted by the Christian.) Howbeit the passerby is left wondering which murder mystery they are watching. To that conscienceless, convictionless, prayerless throng, I humbly dedicate the following.

PARAPHRASE OF FIRST CORINTHIANS CHAPTER 8

Now as touching things pertaining unto television, we know that all can find knowledge there. Television knowledge puffeth up, but Divine Love edifieth. And if any man think that he learneth anything by watching television, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of Him. As concerning therefore the taking into the mind and heart those things that are offered over television, we know that there are no programs fit for a wholly sanctified soul to watch, and that there is no God but One. For though the television is among the many gods, which are worshipped by man, whether in heaven or in earth, (as there be gods many, and lords many,) to the true Christian there can be but one God and we in Him; and one Lord Jesus Christ by whom are all things and we by Him. Howbeit, sad to say, there is not in every man that conviction that television is wrong, for some own it and watch it, and their conscience being weak is defiled. For television commendeth us not to God: for neither because of the SILENT instrument itself are we better, nor because of the SILENT instrument itself are we the worse. But take heed lest the fact that you profess to have no convictions regarding the matter become a stumblingblock to them that are weak. For if any man see thee, who profess to be so spiritual, watching television, shall not the conscience of him which is weak be emboldened to also partake of sin by watching television; And through your inconsistent spirituality shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, by watching television, ye wound their weak conscience, and ye sin also against Christ.. Wherefore, if watching television make my brother to offend, (and it does) I will not watch television while the world standeth, lest I make my brother to offend. -- Daniel E. Finch

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I SAW A LAYMAN MAKE A GREAT SACRIFICE By Elbert Dodd

The other day I passed through Mr. Pleasant, Iowa. I was with our good pastor Bro. Melvin Shirey. A sales bill was in his car and I picked it up and began to read--

Since I have been called of the Lord to do a special work for Him, I am having a sale of my entire farm equipment and livestock.

I found that Bro. Herbert Miller, a successful farmer and a member of the Bible Missionary Church had felt led of God to sell out, leave a good farm in Iowa, and move to the Orphanage and farm for the Children's Home. Surely God answers prayer. They all prayed and Bro. Miller announced the sale. Farmers came in for many miles and when they started to open the sale Bro. Shirey was called forward to lead in prayer. God blessed Bro. Shirey as he poured out his heart to God. What a sale they had. Bro. Miller got more for his fine milk cows than even he expected and everything came out in a wonderful way.

Bro. Miller is moving to Beulah Heights, Ky. to have charge of the farming for our Children's Home. Bro. Gomllla came down to help him get things rounded up, so the Millers can

move the first of May. Praise God for answering prayer for the Home. Bro. and Sis. Miller are making real sacrifices.

I saw a church get stirred for the Children's Home also. Our Mt. Pleasant Church with Bro. Melvin Shirey, our pastor, got a burden to see that the Children's Home had some good farm machinery. They all got together and bought and repaired the tractor, plows, cultivator, and other machinery. An outside man furnished a good truck and took the machinery from Mt. Pleasant to the Children's Home in Beulah Heights, Ky. When the man returned, Bro. Shirey asked him what they owed him for the truck and trip. The man said, "God paid half, and I will pay half," therefore, the church did not owe him one penny. Everyone concerned really and truly appreciate this man, for doing this for the church and Children's Home. -- Elbert Dodd

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THE END