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MISSIONARY REVIVALIST SELECTIONS

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

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Digital Edition 08/10/2000
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LET'S GO TO CAMP MEETING
By J. E. Cook

Scripture lesson: Leviticus 23:33-44 ; Neh. 8:13-18.

Text: "The fifteenth day of is seventh month shall be the feast of tabernacles for seven days unto the Lord. On the first day shall be a holy convocation:" (Leviticus 23:34-35)

The feast of tabernacles was unique among Israel's calendar of spiritual events. It lasted for seven days and was to commemorate Israel's deliverance from Egyptian bondage and servitude. Naturally, it was a time of great victory and rejoicing, and therefore came to be known also as a "holy convocation" from which no doubt, comes the modern day camp meeting.

Life during these few days was to be very simple in keeping with the lives of Christians who are really pilgrims in this world below. The Israelites were commanded to build booths of branches stripped from the trees. Thus their dwellings and manner of life for these few days was unadorned by the luxuries of every day life. And as long as the spiritual was pre-eminent over the material Israel kept this feast yearly.

But when Joshua, their spiritual leader, died the holy convocation died with Him. It was not until Nehemiah returned from captivity that this feast was restored. What a touching scene when Ezra brought out the book of the Law and there they discovered they had not had camp meeting since the days of Joshua. What a time of rejoicing they had together as this old-fashioned way of worship was once more inaugurated.

The Bible Missionary Church seeks to perpetuate this ancient feast that has proven untold blessing to the holiness era and which has been sadly neglected in this Laodicean day when we

have increased in goods and have need of nothing. Every district of the Bible Missionary Church sponsors a yearly camp meeting. I have been privileged to be a worker in a number of these camps. My own soul has been blessed as I've heard the saints travail in prayer, the great crowds sing, and have seen the glory of the Lord upon the people. Best of all I have seen hundreds of souls seeking God for pardon, reclamation and purity. God still gives revivals when the price is paid for them.

The General Camp, slated for August 16-21 at the Marantha Camp grounds near North Platte, Nebraska, is designed to close the 1960 camp season. Coming after most camp dates and being only one week in length it enables everyone to attend their own camp and yet leave a week of a two week vacation. It was announced far enough in advance to give ample time in most instances to make vacation plans to include the General camp. Friends as well as our own folk are making plans to attend. I recently visited the ground and found about seventy acres of beautiful level wooded land, ample cabins, dining hall, enclosed tabernacle and other buildings. There is also plenty of space to pitch tents, etc.

Above all, let us pray for a mighty out-pouring of the Holy Ghost upon us. All plans and programs are empty and vain without His wonderful presence. We must have Him at any cost. We must invite Him to come. Let us fast and pray that God will make it a time of real victory because of the manifest presence of the Holy One. Don't miss it. God bless you!

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EDITORIAL

By Spencer Johnson

HOLINESS COMMANDED

"But as he which hath 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 Peter 1:15-16)

No command of the Bible is stated more clearly and few more often repeated than the command to be holy. The command to be holy is not an isolated command. It is written in diversified patterns in every portion of the Bible. It holds a prominent place in every dispensation. Some of the clearest examples of obedience to its requirements are found among the early patriarchs. Enoch walked with God in such an acceptable manner that he was taken up bodily to the home of the blessed without tasting death. Job proved to men and devils that it is possible for a man to keep holiness, though he loses everything else. Daniel demonstrated to the world that a man can live a holy life in the courts of kings, surrounded by every temptation that pleasure and ambition can offer. He stood every storm, passed every test and was so spiritual that lions could not eat him because of the excellent Spirit within him.

No matter how bright a beginning one may have in the Christian life, if he does not obey the command of God to be holy, his religious career will be a short one. The command to be holy is an important one. Considered from any angle it is the most weighty of all the requirements which God

has made of man. Obedience to it is rewarded with the greatest blessings God can bestow while disobedience to it brings the transgressor unmitigated wretchedness for time and for eternity.

To view this command to be holy as simply a privilege which can be neglected without moral and spiritual harm is a tragic mistake. One cannot neglect the call to holiness without rejecting the God who gave the call. "For God hath not called us to uncleanness, but unto holiness. He therefore that despiseth, despiseth not man but God, who hath also given unto us his Holy Spirit." (I Thess. 4:7-8) To neglect this command is to neglect at no less risk than the loss of Heaven. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the lambs book of life." (Rev. 21:27) "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14) These statements are unmistakable. The whole Bible is in complete agreement with them. There are no contradictions in the Bible.

A holy nature is required in this command. It demands nothing less than the complete cleansing of One's moral nature. For this God has mercifully made the most abundant provision. The stated purpose of Christ's coming was that, "We, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." (Luke 1:74-75)

Man's sins are his greatest and most oppressing enemies. The angel, in announcing the coming of Christ, said, "Thou shalt call his name Jesus: for he shall save his people from their sins." (Matt. 1:21) All will admit that He is omnipotent and can save from the big and degrading sins such as murder, theft, drunkenness and profanity. Yet many think they must continue to sin daily in word, thought and deed. If He is omnipotent (all powerful) then why could He not save from all sin and enable one to live daily without sin by His grace? What reason is there that He cannot? What scripture is there that goes to prove that Christ cannot save from every sin to which mankind is subject? To know Christ in regenerating grace is to be saved from the dominion of sin. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." (I John 3:8-10)

If Christ can save from all committed sins then He also can cleanse one's heart from inbred sin. Envy, pride, jealousy, unrest and all other attributes of carnality are destroyed in the mighty baptism of fire. He is the Lion of the tribe of Judah. He can break every fetter and undo all that the devil has done to man. He can cleanse and make holy! When God makes a requirement, He gives grace to meet it. He is not a hard Master. He does not demand brick without straw neither does He expect us to meet His demands without grace. Where sin did abound grace doth much more abound!

All that is written about the blight of sin and the dark depravity of man is true. But God makes new creatures by His transforming, regenerating grace and then sanctifies all who will obey Him, giving them a clean heart and power to live victoriously amid all the vicissitudes of life. The fact that God has commanded us to be holy is conclusive evidence that He has made a way for us

to be holy. For no less reason than His own holy nature does He demand that we be holy but the fact that He is holy guarantees the impartation of His divine nature to us when we meet His conditions. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (II Pet. 1:4)

The command to be holy enjoins one to be holy in his entire manner of living. Holiness must be practical as well as experimental. It must reveal itself in all the common affairs of life. The word "conversation" may be translated "manner of living" as well as conversation. In both senses, the words that we speak and the way that we live, God commands us to be holy.

On all occasions one's language must be chaste and pure. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." (Eph. 4:29) One is deceived who thinks His heart is holy while his conversation is corrupt. The condition of the heart determines the character of the language. Unclean language comes from an unclean heart.

If one is holy he will be careful not to say anything to the injury of anyone, unless the law of love demands it to keep him from injuring others. He that shall dwell in God's holy hill "backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbour." (Psalm 15:3) A holiness that does not save from evil speaking is a farce. As a rule if one cannot say something good of the absent, then it is better to say nothing at all. When tempted to cast some reflection upon those who are not present to explain what is intended to lower them in the opinion of others, then resist the temptation and find something good to say about them and you will find a blessing for your soul.

The command to be holy will work itself out into one's business life. It requires the strictest honesty. An experience devoid of honesty is worthless. One must exercise a good conscience in every business transaction. This holiness which God requires of us must be confessed by word of mouth and must show itself in our love for the brethren, our reverence for the Bible, our communion with God and our compassion for the lost. It must manifest a most thoroughly practical character before the world. Its influence must be felt in the bargains we make, in the faithfulness with which we discharge every trust committed to us, in the way we dress, in the manner in which we walk and talk in our families and in the multitudinous relations of life. It will bear a genuine element of sincerity into the smallest as well as the largest transactions of daily living. We are but vehicles through which the Holy Ghost wants to live and move and work here upon earth.

Thank God we can be holy. If there were no promises in the Bible of sanctifying grace the very fact that God commands it is in itself the fullest assurance that He will bestow the fullness of His grace upon all who obediently seek it! Glory!

A single well producing hundreds of barrels of oil each day will do more to raise the price of land in any given section of the country than all the geological arguments in the world. We can do more by one holy life to convince a gain-saying world than all the arguments by all the scholars of all ages. Then do not continue to sin and repent. Consecrate your life to Him. Give Him your all.

If your sins are all forgiven, then He will come and cleanse your heart and make you holy enabling you to "be holy in all manner of living." Charles Wesley wrote:

"But is it possible that I
Should live and sin no more?
Lord, if on thee I dare rely,
The faith shall bring the power.

"On me that faith divine bestow,
Which doth the Mountain move;
And all my spotless life shall show
The Omnipotence of love."

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DR. GAMALIEL PHILOSOPHY
Rev. Wilbur S. Brown

Dr. Gamaliel statement in Acts 5:38,39 has seemed like a sane and sound position to take toward the Gospel. But a closer look at the conditions will reveal him to be the father of the fence straddlers. The church world still has a good portion of fence straddlers yet.

Peter and the Apostles had just been released from prison by an angel of the Lord in the night and now faced a more stern sentence of being put to death when Gamaliel steps forth and introduces the philosophy of compromise.

There was no excuse for Gamaliel not being a disciple of Jesus Himself. He was a teacher in Israel and knew the scriptures concerning the Messiah. He watched the life of Jesus, heard His teaching, saw His miracles, the crucifixion, the resurrection and the glory which accompanied the Apostles after Pentecost and yet refused to be a follower of the Galileans, and in his refusal became an enemy of God and a persecutor of the church.

Gamaliel tried to compare Jesus and the spirit-filled Apostles with men and movements that had failed in the past. He mentioned Theudas and Judas who had popular movements that had come to naught. But Jesus could not be compared with other men. He Was establishing a kingdom that would be eternal. This kingdom was not popular then and isn't now but it has always had and will continue to have a remnant of followers that will not compromise. Paul declared that Christ and His salvation was the only answer to man's need. But Gamaliel knew the way of Christ was a way of humiliation and death and he like multitudes today was not willing to pay that price.

Gamaliel wished also to measure Christ and the new movement by the success of it. Time will tell was his philosophy. But visible success has never been the test for Christ and His followers. According to the viewpoint of His time Christ was a failure. He died in disgrace, the death of a criminal, and His disciples were scattered. And now nineteen centuries later the heathen religions far outnumber the true followers of our Lord. And that is not success in the eyes of the world. The world measures success by big numbers, beautiful churches, popular preachers,

banquet tables, recreation programs, etc. But God's program simply cannot be measured by the world's yardstick. None of the Bible faithfuls were ever popular, but they carried tremendous burdens and for the most part were rejected by those who professed the most. But Jesus Himself said, "When the son of man cometh would he find faith on the earth"? and also that His way was a straight and narrow way and only a few would find it.

Those who refuse to stand by God and Bible holiness until they see if it succeeds or not will live and die with Gamaliel, for Bible standards will never be popular in this rebellious world. Time will not tell as Gamaliel supposed, but eternity will tell and we await the verdict of eternity.

Finally Gamaliel tried to take a neutral stand. He befriended the Apostles by keeping them from being put to death, but he would not stand for God Himself. Like Pilate, he tried to wash his hands of the situation. But men will have to stand for God, light and Bible holiness, or they will take the route of compromise as Gamaliel did. May God help you and me to be true to this perverted and rebellious generation that we may face them having our hands clean of all men's blood.

Men through the leadership of the Holy Spirit can rise higher than their teachers and schools although not many do. Paul sat at the feet of Gamaliel, but no trace of Gamaliel compromise or liberal thinking was ever seen in Paul. Before Paul was saved he was out and out for the devil and Jewish religion but after the Damascus Road experience he was all in all for Jesus, no fence straddling with Paul. His opposition finally killed him but he left such a print on this world that he still lives on. May we follow Paul as he followed the Lord.

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NO SACRIFICE, NO LIFE

By W. E. Carlton

"He saved others, himself he cannot save." Matt. 27:42

The sun had arisen in all its glory, but never before had it shone upon such a scene; and ere it long had shone, veiled its face in deep mourning. The smoke from the great altar, where the morning sacrifice was being offered, hung like a mighty pall over the city of Jerusalem, and lost itself in the mid-day darkness, as nature drew a veil over the ignominious sufferings of the Son of God, as He made the supreme sacrifice, that others might live.

The words of our text were spoken in derision, as the seething multitude milled about the foot of the cross, and looked upon the seeming helplessness of the Savior. They knew He had lived His life for others. They had seen Him raise the dead, heal the leper, feed the hungry multitudes, and save the lost. But now death has Him in its grip, and He seems unable to save himself. They cried in taunting words: He saved others, Himself he cannot save. No truer words were ever spoken. Though he was born of a Virgin, lived a sinless life, healed all manner of diseases, though He is the greatest of all teachers, though He did more good works than any one had ever done before Him or since, if he had stopped short of the cross all the world would have been lost. For

nothing less than the death of the incarnate God, could satisfy divine justice, bridge the chasm between God and man, and make reconciliation for my sins. For had he not said "For this purpose came I into the world?" For without the shedding of blood there is no remission. He died my life for me that I might live His life for Him. Again we hear Him say "Except a corn of wheat fall into the ground and die, it abideth alone." We might say the same about the acorn, the grain of corn, the flowers that bloom, fade and die. The old life must be given up, the beauty of the flower must fade, that the little oak might have life, the corn yield its fruit, the new flower reveal its beauty and laden the air with its sweet aroma.

And as we enter the physical realm we find the law of sacrifice the same--no sacrifice, no life. Life for life. We see the blush of the bride, in a few short years, begin to be transferred to the rosy cheeks of her fair-haired daughter. First the travail, as a new life is made possible, then the cares, the sleepless nights, as she fights against the enemy of disease, that seeks to rob her of her treasure. Years pass, her form is no longer erect, her step quick. Her face loses its color of the rose, while her beautiful locks of brown become penciled with silver. But no murmur escapes her lips of the sacrifice she may have to make, for her happiness is complete. She knows her work will soon be over, her race run, and she will sleep beneath the sod. But, is her life lost? No, just transferred.

Our national life is built upon the sacrifice of our fathers. Our freedom to worship God upon the sacrifice of a band of exiles who moored their bark on a wild New England shore. We hail Old Glory as it passes by, and cry "hats off." But was not our national liberty born of the sacrifice and sufferings of Valley Forge, where our fathers left their bloody foot prints upon the snow?

Someone has said, "The man who tries to serve without sacrifice doesn't serve." He who seeks to promote the kingdom of Christ must be willing to walk in the steps of Him who had no place to lay his head. The blood of martyrs has proven to be the seed of the church. No cross, no crown. No soul travail, no children born into the kingdom. Jesus said he who loses his life shall save it. The life that is given in sacrificial service, the unselfish life, lost in service for the Savior, will be lived again in the lives of saved men and women, and in the making of happy homes, and will be found by the angels when Jesus sends them forth to gather up His jewels, when the perishable things of earth have ceased to be of any value.

But what do we mean by sacrifice? Is paying the Lord the tithe, sacrifice? No, we are only paying an honest obligation when we pay the tithe. If we do not tithe we are using money that does not belong to us, and according to Malachi 3:8 are robbing God. We haven't given anything until we give more than the tithe. Is it to give out of abundance, and then live in luxury, while the church becomes a beggar and recipient of charity seeking to meet her obligations by rag sales, oyster stews, etc.? Millions of souls for whom Christ died are tramping their way toward the great judgment, who haven't the privilege of the sweet story of salvation, all because many who profess to love Him, love themselves so much, that they refuse to make any sacrifice to support the cause for which He gave His all.

Shall we not heed the voice of Him, who said, "Sell all thou hast and give to the poor, come take up thy cross and follow me." And again, in Mark 8:34, 37, "Whosoever will come after

me, let him deny himself, and take up his cross and follow me, for whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall save it.

The alcoholic addict will sacrifice manhood, his character, his body and soul. Will take bread out of his little children's mouths, shoes off their feet, and the clothes off their backs; and offer them in sacrifice to the God of Rum. Devotees of the underworld, will sacrifice their bodies and their eternal welfare on the altar of Lust. People of Nations will sell their jewelry, do without meat and bread, while millions of its youth go forth to commit murder and sacrifice themselves at the altar of the God of War. Shall we not as followers of the Lamb of God, who have been entrusted with the cure for all the ails of mankind, and with a solution to their eternal happiness, rise up and present ourselves, our all, into the hands of Jesus, that the millions of earth who are lost might hear the word of life and live?

Near the cross, Oh Lamb of God,
Bring its scenes before me.
Help me live from day to day,
With its shadows o'er me.

In the cross; In the cross,
Be my glory ever.
Till this raptured soul shall find
Rest, beyond the river.

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NEW PRESIDENT FOR BIBLE MISSIONARY INSTITUTE

[See Graphics\iprkrmax.jpg for a picture of I. Parker Maxey.]

On July 6, at a meeting of the Board of Directors of The Bible Missionary Institute, held at Duncan, Oklahoma, Rev. I. Parker Maxey was elected president of The Bible Missionary Institute, Rock Island, Illinois, to fill the vacancy caused by the resignation of Rev. R. C. Boynton. Brother Maxey is well qualified for the position of president of the school from the standpoint of scholastics, experience and spirituality. Brother Maxey, a native of the Northwestern part of the United States, as the son of a holiness preacher grew up in parsonages across the country. Brother Maxey holds the A.B., Th.B. and M. A. degrees. He has had more than twenty years experience in the pastorate and for the past two years has served as head of the Department of Theology at the Bible Missionary Institute.

Brother and Sister Maxey have six children. One is in heaven and the other five are at home with them in Rock Island, Ill. It has been the editor's privilege to work with Brother Maxey in meetings and he has found Brother Maxey to be a man of deep piety. Brother Maxey is a mighty man of prayer, an able teacher and administrator and a strong preacher of old time second blessing holiness. We feel that God was surely in the selection of Brother Maxey as president of the Institute. We believe that He, along with his wonderful companion and capable helpmeet, Sister Edith Maxey, will be able to make a wonderful contribution to the spiritual life and training of our

young people. May God bless them. We pledge them our love, our prayers, and support to the best of our ability. -- The Editor.

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A LIVING SACRIFICE

Rev. Ruth Bowman

The thought of a living sacrifice involves a paradox.

The term sacrifice connotes death. The word living contradicts that idea. Paul, the great apostle, joined these two concepts to convey his understanding of the meaning of a life that is truly Christian -- dead to selfish purposes and alive unto God; dedicated to the will of God in service for a lost and dying world. Who will gladly deny himself of all things for the gospel's sake? From your heart can you say, "I am a debtor"?

To whom are we debtors? To a perishing, dying, hopeless generation for which we must give account.

It is said that Bishop Hedding, of New York, once addressed a candidate for the foreign field as follows:

"Have you considered that you will have to go away from home and friends, and be among strangers and enemies?"

"I have," replied the young man.

"Have you considered that you must leave your native land, with all of its institutions and privileges, and be a foreigner in a strange land, where everybody will regard you with suspicion and prejudice?"

"I have considered it all," said the preacher.

"Have you considered that in that land your health may fail, you may be prostrated with malaria and fevers of violence, and die alone in that desert land?"

"Yes," continued the young man, "and if I had a thousand lives, I would give them all to Jesus. Bishop, please don't ask me any more questions; but send me, send me!"

Hear the Lord of harvest calling, "Who will go?"

What will you give? Who will pray? Who is ready to stay and sacrifice while our missionaries are on the frontier, pressing ahead, carrying Christ's banner high, waving it out where the foe holds sway, in His service to live and die.

They count not their lives dear unto themselves. "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:25). The poet fittingly expressed it: "Let me lose my life, and find it, Lord, in thee." Or are we complacent, self-centered, satisfied, dragging our spiritual feet, leaning on the oars of self-contentment, while the cry of teeming millions comes over the restless sea, "Send the Light!"

Of one thing we are certain: If the world is to be evangelized in this last hour of this age, there must be not only a revival of prevailing, travailing prayer amongst the saints of God, but there must be a revival of extraordinary giving for the extraordinary spread of the gospel among men.

It will mean that we who love the gospel will sacrifice everything for it, and will deliberately choose to live unselfish, unworldly lives, so that our gifts will give wings to the spread of the gospel to every tribe and nation. Our passion, then, is to serve Christ, stand by the old-fashioned way, and use as little of the things of the world as we can, in order that God can have more.

Said A. B. Simpson: "The richest quality of love is sacrifice." The noblest credential of any work is the spirit on the part of its members which have laid every selfish interest down at Jesus' feet, counting all things loss for Christ; which holds its money, its friendships, its life, all subservient to the Master's claims; and living a dying life, at last gives life itself, a willing offering to Him who gave His life for us. In our selfish and luxurious age, this is the rarest quality to be found; but the most needed.

If you will obey God and sacrifice "Whatsoever he saith," your tears, your prayers, your sacrifice, will be transformed into jewels at the Coronation Day, Hallelujah! -- From The Mission Evangel

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CHILDREN'S PAGE

By Mrs. Paul King,
Box 598, Grand Rapids, Mich.

"THE MONSTER"

Marilyn came rushing into the sunny kitchen all out of breath. "Mother! Mother!" she said excitedly, "Frank's in Billy Holly's house watching television."

"Are you sure?" Mother asked. "It's dreadfully wicked to accuse some one of something we're not sure of, dear," she added.

"But I am sure!" exclaimed the auburn haired Marilyn. "I saw him sitting in their big soft chair with his eyes glued on television, and I ran home as fast as I could to tell you. Maybe we should go get him," she suggested, "before it defiles his mind as you and Daddy say it does."

"It does all that and more," Mother said sadly. "But honey," she added, "don't say a word to Frank that you saw him. Do you hear?"

"Why, Mother," Marilyn said with crestfallen countenance, "aren't you going to punish him? He's doing wickedly, you know."

"Yes, dear, he is," Mother quickly replied, "but Daddy and I shall take care of him -- good too!" she added, "but for tonight, promise you'll not say a word."

"All right, Mother," said the sweet, innocent looking little girl, "I won't."

"Now promise me one more thing," said Mother.

"Yes, Mother, what is it?" said Marilyn.

"I want you to go into your bedroom and pray for Frank, and as soon as I turn the chicken and put it on a low flame, I'll be in too, and we'll pray together for Frank." And Mother added, "You see, Marilyn, we've already spoken to Frank once before about sneaking into Don Brand's house on two different occasions to watch it, and he still insists upon doing it, so now we must pray and seek God's great assistance."

"Oh, yes, Mother," said Marilyn, "I'll gladly help you and Daddy pray. I love Frank and don't want him to be lost." And she slipped into her bedroom where Mother heard soft weeping and praying, and joined her daughter within a few minutes for her own heart was crushed and broken at her boy's disobedience and pull toward ungodly things.

Supper was a pleasant occasion with the exception that Frank seemed sullen and moody, Every now and then he'd cast a sheepish glance at his Mother's swollen and red eyes and he knew she'd been praying, maybe for him! and the thought smote his heart like a dagger. What if Mother knew? But she couldn't possibly know for he'd sneaked in Billy's back yard and back door, and he knew there wasn't a soul around watching for he made sure of that before he went in! And then another thought struck him. What if God had let Mother see where he was! No matter what he did, it seemed to Frank his Mother generally always he knew even before he'd tell her! It had to be God who told a good Mother all these secrets that a boy didn't want for her to know! It just had to! He knew!

"Frank," spoke Father, "your Mother's asked you something three times. Are you asleep?"

"No," and Frank began to stutter, "I'm sorry, Mother. I was just thinking -- that's all."

"Good thoughts, I hope, Frank," Mother said sweetly, then asked, "I was just wondering how school was today. Was your history test hard? I noticed you were nearly a half hour late coming in from school tonight. No overtime work, I hope!" she said.

"Oh, no," said Frank, "just a little late, that's all. Try to do better tomorrow night!" And again he settled into one of those moods.

"You will do better by tomorrow night, dear!" said Mother with much finality in her voice.

Frank looked up from his plate in time to see big tears running down his Mother's sweet face. Now he knew she knew! For a moment he felt he must confess, then the devil jumped on his shoulder and whispered in his ear, "You little fool! You need some kind of a change from just prayer meetings and church! Don't you do it!" and a hard, set look came into Frank's eyes.

For family worship, Daddy read from the Psalms and Frank was much relieved, until suddenly like a clap of thunder bursting in his ears and his heart, he heard Daddy saying from David's Psalm, "I will set no evil thing before mine eyes." Surely, God had been allowing Father and Mother both to see his wickedness and his shrewd schemings. He prayed little during family prayer but mumbled mainly and said words, then kissing Mother and Daddy goodnight, he went to his bedroom and into bed, only to toss, tumble and roll; roll, tumble, toss and turn! His heart had an awful double nature within that kept his soul and mind in a constant turmoil. "Dear, sweet Mother and kind, generous Father!" he thought. How could he --their own son -- do this to them! He must confess and repent! He just must! Then about the same time the Devil popped up on his shoulder whispering, "You fool, you!"

Finally Frank fell into troubled sleep. He was in Billy's big living room with his eyes fixed upon the television screen when suddenly a huge monster appeared upon the screen. "I'm your idol!" said the hideous looking monster that kept getting bigger and bigger and was rapidly coming toward him -- Frank Boggs! -- trying to get him. "You will soon be my slave," continued this dreadful looking monster, "I shall soon have you drinking, smoking, and telling rotten jokes like my other workers on the screen," and then he placed long, icy claw-like hands around Frank's heart as he continued. "Soon, oh! soon now, you will succumb to my powers and you too will be my slave! Then you can unclothe your body and feel no remorse of conscience or guilt and shame whatsoever," and he laughed a crazy, bloodcurdling laugh.

"Go to Billy," Frank begged. "Only leave me alone! Please," he continued, "take your cold, icy hands away from my heart. Already I feel a numbness in both my heart and mind." "Good! Good! Very Good, continued the monster with blue white eyes. "Soon your heart will be like all my followers -- then there will be no harm in anything -- no harm!" he laughed; then, Go to Billy, you say? He already is my slave! I'm Billy's god," he boasted, then throwing his long neck back, he again laughed a shrill piercing laugh as he added, "Soon now, you shall break your Mother's heart once and forever, and you will feel no sorrow for it! Soon now, you shall lay a grief-stricken Father in a cold grave and no conscience will nag and bother you. Soon now, you will be forever lost to God and the cause of true Holiness! I am the Monster! The television Monster! I rob people of all their time, much of their money, and of all of their prayer hours; I make bad girls out of good, pure girls, and turn kind, loving boys into rough, wayward sons. I am your god! Do you hear? You must worship me! I demand all your spare time and all your thinking

You must think my way! Come now, go back with me to Monster Land--you are my slave! My slave!" he shrieked.

"No! No!" screamed Frank, "I won't go! You can't have me. I want God! I want Mother! I

want Daddy! Oh, God! Dear God, please help me!" he screamed as Mother entered the room.

"It's all right, dear," said Mother, laying a gentle hand upon the forehead of her boy who was dripping with perspiration.

"Mother!" began Frank, "forgive me! I was over to Billy's house watching television tonight. I must be saved now or I'll die and go to Hell. The Lord just let me see where I was heading for," and Frank was on his knees weeping bitterly and praying loudly for deliverance.

"I knew He'd show you, dear," said Mother whose eyes were more swollen and red than ever. Then Frank spoke again:

"Oh, Mother, I'm truly sorry this time. You've been praying all night for me, haven't you?"

"Yes, dear, and now Jesus wants to hear you really confess and give Him all your heart," Mother said, leading the way in prayer.

Soft footsteps came padding down the hallway to Frank's room and just as Father and Marilyn reached the door, it seemed as though God threw millions of bright scintillating stars into the room! It lighted up with light from Heaven as Jesus came into Frank's heart and saved his soul from every sin.

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JESUS, THE EXAMPLE OF LOVE

By Pat Courtney

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." (1 Cor. 13:13)

Love is the highest, noblest, most powerful, farthest reaching power or force within the universe or eternity. It is highest in the fact or truth that, "God is love." It is noblest in that He is "The king of kings." It is the most powerful in that He controls eternity. It is the most far reaching in that He reached to hell to redeem the fallen race of humanity.

Jesus is our example of LOVE clothed in human flesh, and the writer of 1 Corinthians expressed this truth in the 13th chapter of this book.

Jesus is our example when considering the language of the universe. "Though I speak with the tongues of men and of angels," meaning that there is the possibility of speaking not only with the tongues of men, and understanding what is said, but to converse and understand the spiritual language of the eternal angels. To speak not only of earthly things, but of heavenly things. Yet, with all the possibilities and even attainment of such knowledge, there is a consequence of 'having these powers without having THE POWER: "And have not charity, I am become as sounding brass, or a tinkling cymbal."

Jesus knew the tongues of the spiritual world by their words of blessing or cries of remorse. But before sinful man prayed for a way of deliverance from the consequences of sin, God planned a way of deliverance, because of His LOVE for man. Jesus carried out that plan with His sacrificial death on the cross. God not only spoke of a way of deliverance from the consequence of sin, but He LOVED so much that He provided a plan. Jesus not only spoke of being willing to be the instrument of that plan, but He LOVED humanity so much that He gave His life for that plan. Within the life of men today there must not only be the oratory of repentance or profession of experience, but the life of LOVE displayed to the extent of exceeding the words of repentance or profession.

Jesus is our example when considering the future of the universe. "Though I have the gift of prophecy"; knowing that there is the possibility of understanding what will happen to peoples and nations before it happens. But there is a consequence of having this power with THE POWER; "And have not charity, I am nothing." A good example of this is recorded in Matthew 7:22-23: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works? And then will I profess unto them, I never knew you."

Jesus knew the future of the universe; He prophesied of the "Great falling away," and the "Love of many waxing cold," and He knew the future as to His own life; but "He stedfastly set his face to go to Jerusalem." He LOVED so much as to give His life so that men might be saved. He not only knew that men would harden their hearts to the truths of the Gospel, and set their minds to work evil continually, but He LOVED men so much while here on earth that He gave of His time in prayer and patient work to teach them the way of salvation; that men today might know the experience of a holy life before God.

Jesus is our example when considering the wisdom of the universe. "Though I--understand all mysteries, and all knowledge," letting us know that there is the possibility of knowledge without LOVE. Men today seem to have obtained more wisdom than any generation before him. But they are "Ever learning and never able to come to the knowledge of the truth." Then, there is a consequence of knowledge without LOVE, "And have not charity, I am nothing."

Jesus knew the mysteries and knowledge of the universe and eternity. He realized the inventive powers of men's minds, He knew the excuses that men would make for failures and not living a holy life, He knew the thoughts and intents of men's hearts; yet, He LOVED men enough to "Seek and save that which was lost"; to "Go out in the highways and hedges and compel them to seek the Lord while he may be found." He sought for men to "come and reason together though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool". God seeks for men with understanding and knowledge to realize the powers and wisdom of carnal minded advertisings and inventions used to lower the moral and spiritual life of men and women, and yet have so much more LOVE that they will warn, rebuke, and preach against that wisdom which is, "Earthly, sensual, devilish."

Jesus is our example when considering the faith of the universe. "Though I have all faith, so that I could remove mountains," meaning that there is a faith that is possible to remove all obstructions and hindrances of the spiritual life, and meet every situation of the physical life; until it is accomplished to the purpose and desires of Our heart. But there is the danger of having faith to

accomplish all things in the physical and spiritual world and still not have perfect LOVE as the motive and intent of the heart; "And have not charity, I am nothing."

Jesus had this power of faith to raise the dead, quiet the storms of the troubled sea, and cast out devils. He did not do it for a selfish, personal reason; but because of His LOVE for Martha and Mary, His LOVE for the disciples at sea, and His LOVE for the Canaanite woman. He had faith, but His faith was motivated by His LOVE.

Jesus is our example of ethical living. "Though I bestow all my goods to feed the poor, and though I give my "body to be burned," making us realize that there is a consideration of the needy. To provide for the physical needs of our fellowman, and to give of one's physical strength until his health is impaired, and not considering himself or his own physical needs is a blessing in any generation. But to live this kind of a life without that indwelling LOVE, "It profiteth me nothing."

Jesus fed the multitudes, healed the sick, and finally was slain on the cross that He might show the world of His LOVE for us. He didn't feed the multitudes to gather the crowds about Him, but He was moved with compassion because they were hungry. He didn't heal the sick to build up a name of being a great healer or miracle worker: but He was moved with compassion because they were suffering physical pain. He didn't submit to a death on the cross to prove that He had power to raise Himself up from the dead, but He LOVED, YES LOVED sin-sick humanity, realizing that the only way of redeeming man back to God was by the shedding of innocent blood.

Oh to be men today that LOVED so much as to forget the material cost, or the physical strain to supply the needs of this sin-sick world.

Jesus suffereth long, and is kind. Jesus envieth no one, vaunteth not Himself, and is not proud. Jesus is reasonable, even seeking the lost, slow to anger, and thinking only for our good. Jesus rejoices not in iniquity, but rejoices in the truth. He is our burden bearer, and He had faith that we would want to repent of sin. His hope is that all shall come to repentance; but He will endure the blasphemy of men, "Not willing that any should perish."

Jesus shall never fail; prophecies shall fail, tongues shall fail; knowledge shall vanish away; but perfect, pure, peaceful, powerful, gentle LOVE shall abide throughout an endless eternity.

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THE REWARD OF TEMPTATION

C. W. Ruth

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (Jas. 1:12; 2 Cor. 4:17). Not only do temptations, when overcome, develop the soul fiber and enrich us in patience, faith and grace, and a general increase of capital with which we may the better carry on for God--and thus serve our day and generation more effectually--but by reason of the same, we

shall receive greater blessedness in the world to come. They "work for us"; that means we shall receive greater honors and a larger pension when the war is over.

The soldier who never endured hardness, and suffered no loss, cannot hope to receive the same considerations at the close of the war as does the battle-scarred soldier who returns from conflict with an armless sleeve or some ghastly wound. And, of course, there is no pension from the foe. The laurels of the victor are determined by the fierceness of the battle and the faithfulness of the soldier. Yes, even now, great trials and temptations make way for great grace u for, "as ye are partakers of the sufferings, so shall ye be also of the consolation" (2 Cor. 1:7) -- and then, after we have thus suffered with Him, we shall be "joint-heirs with Christ," and "shall also reign with Him" (Rom. 8:17; 2 Tim. 2:12).

The promised rewards to the "overcomer" are simply beyond human computation, or finite comprehension. Read the promises given to the "overcomers" in the seven churches of Asia:

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7).

"Be thou faithful unto death, and I will give thee a crown of life. He that overcometh shall not be hurt of the second death" (Rev. 2:10, 11).

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. 2:17).

"He that overcometh, and keepeth my words unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; . . . and I will give him the morning star" (Rev. 2:26-28).

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3:5).

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name" (Rev. 3:12).

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

No wonder the Apostle Paul said, "I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

In heaven we shall doubtless thank God for every temptation and trial He permitted us to suffer down here.

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THE END