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## **MISSIONARY REVIVALIST SELECTIONS**

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### **THE RESPONSIBILITY OF THE PARENTS AND THE CHURCH TO CHILDHOOD** By Elbert Dodd

"Train up a child in the way he should go: and when he is old, he will not depart from it."  
(Proverbs 22:6) "He that spareth his rod hateth his son: but he that loveth him chasteneth him  
betimes." (Proverbs 13:24) "But Jesus called them unto him, and said, Suffer little children to  
come unto me, and forbid them not: for of such is the kingdom of God." (Luke 18:16)

We live in awful days of confusion and lawlessness. We as parents and a Holiness Church  
have a great responsibility. Some feel since it is so late and the days are so dark that it is a sin to  
bring children into the world. But God's word teaches it is a sin for a couple not to have children if  
they are physically able to have children, because God has commanded "multiply and replenish the  
earth," and Jesus has said, "suffer little children and forbid them not." These commandments have  
never been revoked. Married couples who plan their lives and deliberately plan no children are, in  
my opinion, living in legalized adultery. Life is very sacred, and we'd better ask God to plan our  
lives for us and our families.

Those who are fortunate enough to be blest with children have a grave responsibility. They  
must train up the child by example, by word, and by correction when necessary. The modernistic  
idea taught today of never telling a child what to do or what not to do, but let him make his own  
choice, is a doctrine of hell: The Communists have pawned this off on our poor people and they  
have swallowed it, while the Communists will not practice it themselves. They do this knowing it  
will weaken our moral fiber and we will fall prey to their damnable doctrine and system. An  
infidel or atheist professor says he desires to present both sides while he only presents one side.  
He fills the young mind with infidelity, atheism, Communism, and evolution, and never mentions  
God's word or the Ten Commandments or the true story of Genesis. Why not teach the right side if  
he is going to present either side. No, he will not do this. God's word is ruled out of many of our

public schools today. That is the reason that our Church is trying to have Christian Day Schools every place possible. It means much sacrifice, and we have felt we were not able sometimes to do it, but we are determined to save our children. Modern society has made broad-mindedness a wonderful theory. This theory is from hell. We frequently hear parents say they don't want their children indoctrinated, that they want them to make their own choice; and yet these same parents are neglecting their family life, their family devotion, and the reading of the Bible to their children, while throughout the world the Communists, the Socialists, the Catholics, and the thousand other isms and cisms and political systems are being indoctrinated into the children. Meanwhile, we who have the true gospel and the true way are so absorbed with so many things in life that we allow our children to be exposed to an almost unbelievable number of philosophies and heresies especially designed to destroy their moral fiber and tear down their faith.

The Communists know the power of influence in indoctrination. They screen as carefully as possible every bit of information that comes behind the iron curtain, and the Catholic Church forbids its people to attend other religious services than their own. We Christians are not so careful I'm afraid. We give our children a slight smattering of spiritual training in the home and a few minutes in the Sunday School; then we leave it up to cheap magazines, evolution teaching professors, and the worldly, popular crowd at school to do their worst, without ever a word raised in protest. May God help us! Our responsibility to our children is first of all, to try to get them to God, then to try to teach them the right way. Wake, up parents! Take your stand for your children in the school. If the school system tries to force your children to wear shorts to take their physical education, take your stand with your children and don't let them do it. Personally I'd rather teach them at home or take the correspondence courses that are available today than to expose my children to philosophies and ideas and pagan systems that will damn their souls.

The parents not only have a responsibility, but the Church has a responsibility. Pastors and evangelists and preachers, we have a responsibility to do our best to warn our people, to do our best to stand by them and to teach them the right way. The Church has a grave responsibility, and we must carry out this responsibility today to our own children and our own people. We have responsibilities to foreign missions and to home missions, but we also have responsibilities to our own local congregations and to our own children. May God wake us up! May God help us! Let's be careful what we let our children read in the way of literature, and be careful where we let them go, and with whom we let them run. Their little minds are tender and can be impressed in their early youth with things they'll never get over. God bless us all, and may we wake up and go to our knees, oh children of God. After we have done our best the devil may beat some of them, but if we have done our best, then we can meet them all at the judgment knowing we have done our best. May God help us all.

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LET NO MAN DECEIVE YOU

By J. B. Chapman

Let no man deceive you into supposing that there is any present or future escape from the bitter consequences of sin, except by repenting of sin and being saved from its guilt and power through faith in Jesus Christ the crucified Saviour of men.

Let no man deceive you into believing that there is no life beyond the grave, no judgment for the ungodly, and no eternal hell for impenitent sinners.

Let no man deceive you into magnifying the power of sin and the Devil beyond the power and willingness of Christ to save, and by this means cause you to settle down into defeat and final disaster.

Let no man deceive you into ignoring the plain statement of the Bible to the effect that we cannot see God and be happy in His presence unless we ourselves are morally and spiritually clean and holy.

Let no man deceive you into substituting conviction for conversion, church going for a change of heart, water baptism for regeneration, the practice of ordinances for righteous living, bodily healing for heart holiness, doctrinal glory for vital godliness, spineless sensationalism for the "faith of our fathers," of communication with spirits for communication with the Holy Ghost.

Let no man deceive you into presuming that you can live the Christian life without the grace of Christ within you, or claiming that you have His grace within you when your outside life gives the lie to such a testimony.

Let no man deceive you with a counterfeit holiness which does not deliver you from the presence of the world within and from the love of the world without, and which does not save you from evil tempers, unholy passions, inordinate desires and debilitating habits of thought and enable you to live a victorious life.

Let no man deceive you into investing your Christian life in activities which can bring no eternal reward, or of using your time and talents for the promotion of a lame, apostate ecclesiasticism, while the cause of aggressive, Pentecostal evangelism languishes before your eyes.

Let no man deceive you into the cherishing of a false hope of immortal glory by insisting that something shorter or lower than the best experience you can obtain and the holiest life that you can live will qualify you for walking with Jesus in white when your earthly labors are ended.

Let no man deceive you into presuming that the Lord has delayed His coming, and that it is therefore safe for you to carelessly eat and drink and beat your fellow servants, with no fear that you will suddenly and unexpectedly be aroused by the crash of worlds and "the midnight cry" of the archangel.

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SING A SONG OF TV

"Sing a song of TV  
For the Little Ones,

Four and twenty jailbirds  
Packing Tommy-guns.  
When the scene is finished  
The blood is ankle-deep.  
Wasn't that a pretty dish  
To send the kids to sleep?"

--James V. Bennett,  
Federal Director of Prisons.

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## HOLINESS SUBSTITUTES

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." (II Thess. 2:7)

The day in which we live is fraught with dangers because of a multitude of substitutions in the moral and spiritual realm. There are many who would substitute works for faith. The admonition is often heard, "join the church and do your part." There are contests, drives, and all kind of allurements offered to get people to work. While it is true that "Faith without works is dead" and we are to show our faith by our works it must ever be remembered that good works are the products of faith rather than faith being the product of good works. We are saved by faith alone. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. 2:8 -9) People will naturally do better after they are saved but they must be better before they can consistently and continually do better. Being always precedes doing. Only faith in the shed blood of Christ makes bad men good. If there had been any other way Jesus would never have gone to the cross.

"Could my tears forever flow,  
Could my zeal no languor know,  
These for sin could not atone,  
Thou must save and thou alone."

Others would substitute good resolutions for repentance. The popular hand shaking, card signing decision for Christ that is so prevalent today is nothing more than resolutions. Such shallow evangelism has brought no change in the lives of the people. The same old sins still grip their lives. They continue to drink, smoke, dance, curse and swear. They attend the movies and have television. They commit adultery as well as the homosexual sins. They dress and adorn themselves in the same old proud worldly fashion while they attend every kind of worldly amusement and keep fellowship with the lodge in the same manner as the people who never made any "Decision for Christ."

Frequently the same substitution is seen around an altar of prayer. There are some who seem so anxious to get seekers through that they will not give them time to pray, confess, and

repent but will profess them through in their sins. Such a practice is dangerous for both the seeker and the church. Real repentance takes people out of the sin business.

A third substitution that is equally dangerous is substituting consecration for sanctification. Webster's Collegiate Dictionary defines the word sanctify: "(1) To set apart to sacred office or to religious use or observance; to hallow. (2) To make free from sin or purify, as the affections of men." (3) To impart or impute sacredness or inviolability to; to give sanction to: as, the intention sanctifies the deed. (4) To render productive of holiness or piety." A person is not truly sanctified until there is a Divine response and God does something in and for his soul!

Far too many have gone only as far as human consecration and have gone away without tarrying for the mighty Baptism with the Holy Ghost and fire that destroys the sin principle. Consequently, they have lacked that something within that would keep them sweet and calm in the midst of the stress and strain of life.

Because of this vital lack many have gone a step further and have substituted form for the Spirit. They go through the motions of worship, They sing, pray and try to force a spirit of freedom in the service but God is not there; they are not free indeed and it is all a hollow mockery that does not even fool a poor depraved world.

Such a condition leads on to the more deadly practice of substituting appearance for reality. The old proverb expressed it: "All things that glitter are not gold." This is very true in the realm of religion. Just because a fellow wears a clergyman's garb and has a string of degrees behind his name does not necessarily imply that he is a man of deep piety. A man may know how to push the "program of the church," manage finance and make a fair showing in membership gains and still not be a true shepherd of the flock.

A nice comfortable church building and a large Sunday School does not guarantee a spiritual church neither does being small guarantee purity. I once attempted to conduct revival services in a church where the Sunday School attendance was more than thirteen hundred yet the average nightly attendance at the meeting was only seventy-five. If numbers were a sure sign of God's favor then the world has always had more of His favor than the Church.

There are some men who would like to appear to the crowd as old-fashioned, radical, second blessing, holiness preachers. This is especially true when they are around a good old-fashioned congregation that are so tired of a worldly compromising program that they are about ready to pull out and cease to support it with their finance. To hear some of the big doctor "Broads" preach under such circumstances one would surely think that they wanted an old-fashioned holiness program, if he didn't know that they have television in their homes and that they will drive hundreds of miles to attend a big league ball game, and that their wives bob their hair, wear wedding rings, and dress like a fashion plate. Then too, one remembers that the dear doctor's daughter wears .pedal pushers, slacks and blue jeans and will go mixed bathing, so he sits there with his head all in a whirl while doctor. "Broad" is preaching so radical,

Perhaps one of the biggest substitutes for holiness that the Devil has palmed off on a lot of good sincere people is the substituting of tongues or some physical demonstration for heart purity.

It is always easier to yield to some physical demonstration than it is to die the spiritual death to carnality. Many precious people have been led to believe they had the Holy Ghost because under certain conditions they lost control of themselves and spoke in some unknown jargon but they still must fight to keep the old man of sin down. Actually they were never delivered from carnality and know nothing of the sweet freedom of heart purity. Paul declares that "The end of the commandment is charity out of a pure heart." There is no substitute for a pure heart filled with divine love. There are all kinds of fakes in the religious world. Recently we heard a man on the radio declaring that he had more miracles happening in his tent than were recorded in the Bible. Another offered healing cloths for an offering of as much as a dollar. These cloths were supposed to heal any kind of disease. He said that if a woman had a husband who would not go to church with her that one of these cloths placed in his shoe would compel the man to attend church. Another religious fake on the radio offered feather bomb shelters for an offering of as much as five dollars. These "religious" thugs prey upon ignorant and unlearned people and many a poor man or woman sends them sacrifice money to help them pad their bank accounts and operate their headquarters buildings that cost into the millions of dollars. One must beware lest the Devil fool him into substituting appearances for realities. If people are really going through with God they will clean house, confess and make restitution to the people they have wronged. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21)

Then there are those who would substitute the appeal of the physical and material for the spiritual. They would turn the church into a playhouse, put on socials, church suppers and ball games in a vain effort to hold their youth. Some now, even have dances in the youth centers adjacent to the church. Such things may appeal to the flesh but they have no spiritual lifting power and are clearly admissions of spiritual failure. They are the modern methods of the ancient Epicureans in new and subtle form. The Bible specifically declares that the kingdom of God is not physical and material. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14:17)

Then there is the subtle danger of substituting institutional loyalty for loyalty to God. It is dangerous to become so blindly loyal to church that one cannot see its faults and failures. History reveals that a denomination may be pure in doctrine and corrupt in practice. When one becomes so unseeingly zealous for an institution that he will condone its sinful practices then he becomes a partaker of other men's sins and endangers his relationship with God. When certain "holiness" schools will permit professors who are worldly in their appearance and who will make light of old time holiness standards to occupy positions on their faculty then they forfeit the right to expect loyalty from God honoring people.

Institutional loyalty sometimes reaches such extremes as to foster a Phariseeism that can see no good in any outside its particular group. Such a narrow and bigoted attitude would seek to limit the work of the kingdom of God. Any church is sadly mistaken when they think they have a corner on God.' On one occasion the disciple John came to Jesus and said, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us." (Luke 9:49)

People who are more interested in building a great institution than they are in the salvation of the lost and in honoring God, have a misplaced loyalty. When any church comes to the place where it majors on institutionalism, then its effectiveness as a medium of evangelism is over. God is a jealous God and He must be first. He must be Lord of all. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33)

May God save us from the easy road of substitution that leads downward to hell and eternal despair. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12)

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## THE POSSIBILITY OF TOTAL APOSTASY

By Rev. A. M. Hills

### Part One

I have been requested to prepare an article on this subject. It is one of the theological battle grounds of the centuries. Calvinists and Arminians are in perfect agreement on many Christian doctrines: but on the famous "Five Points," they are in hopeless disagreement. There is not the slightest prospect of their ever uniting.

I. Among many other truths, they are united in these: (1) That salvation originates with God. (2) Keeping grace comes from Him. We "are kept by the power of God through faith unto salvation" (1 Peter 1:5). "Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God, our Saviour, through Jesus our Lord, be glory, majesty, dominion and power, before all time, and now, and forevermore. Amen" (Jude 24, 25, Am. Rev. Ver.).

2. No outside influence shall ever be able to "pluck them out of my hand . . . or out of my Father's hand" (John 10:27-29) also (Rom. 8:35-39).

3. God has promised keeping grace to all true Christians, He will present us "holy and unblamable and unreprouvable in his sight, if so be that ye continue in the faith grounded and settled and not moved away from the hope of the gospel which ye heard" (Col. 1:22, 23, R. V.).

4. That true believers may fall into gross and scandalous sins which render them unfit for heaven until they are renewed by repentance and faith. Thus far they are agreed.

But the Calvinists add that the truly regenerate can never totally and finally fall away from a state of grace; but they will infallibly be eternally saved.

II. Let us briefly consider some of the ground and texts on which they base their great doctrine.

1. The arguments drawn from God's attributes. They argue that a God of infinite power, wisdom, goodness and love, can hardly be expected to let any of His children fall into perdition. It would be unworthy of a common earthly father.

In reply we answer: God's attributes are the same that they were infinite ages ago. The infinite One changeth not. But even our opponents admit that the same infinite God created all the angels, and our first parents holy. And if He did not use His infinite attributes to keep them holy, but suffered a third part of the angels to sin in a holy heaven and fall, and suffered our first parents to sin and fall from their state of innocence, how can we argue the impossibility of total apostasy from the perfections of God. If angels fell fatally cannot Christians?

2. The Calvinists argue the impossibility of fatal apostasy from certain doctrines peculiar to their system of thought. (a) That some men and angels are unconditionally elected to be saved. (b) That God's promises to His people are unconditional. (c) That all for whom Christ died will infallibly be saved. (d) That Christ's intercession secures the salvation of all for whom it is made. (e) That the Holy Spirit never forsakes any man whom He regenerates. But these are only theories, assumptions, of Calvinism, that never have been and never can be proved.

3. Calvinists try to prove it by direct Scripture statement (Job 17:9). "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger," but this is far from saying that no righteous man shall ever become unrighteous. If so, then we may interpret. "Evil men and seducers shall wax worse and worse," to mean, "No evil man can ever be saved." (Psalm 89:30-35) "If his children forsake my law and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, not alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me."

This is a strange passage to quote in proof of the doctrine in question, to which it does not refer at all. It evidently refers to the descendants of David and to the spiritual kingdom of Christ who was of the seed of David on the human side.

But what a line of villains and lechers and idolaters and murderers sprang from David, Ammon, Absalom, Adonijah, Solomon! etc. The promises evidently were not unconditional, however strong the language in which they were written; for verse 38 says, "Thou hast cast off and abhorred . . . Thou hast made void the covenant of thy servant." (Jer. 31:3) "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Calvinists assume that this teaches that those whom God loves at one time He always did and always will love. That says, I have loved, thee- the Jewish church; but it does not touch the question whether or not any one righteous man can turn from his righteousness and perish forever. He does not speak about the future. But how was it when that same people rejected and murdered the Son of God, and He sent Titus to wipe out the temple and the city, and 1,137,000 of the people were put to the most awful forms of death! Didn't they forfeit "everlasting love," and perish everlastingly? "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life"



(John 5:24).

Here let me remark that, (1) All God's promises have a condition attached to them either expressed or implied. (2) The present condition of true believers is called in Scripture, "eternal life" or "life eternal" first because it is the same in nature with the life of heaven; and secondly, because it leads to a life of heavenly glory. (3) That by truly believing, a person passes from a state of spiritual death to this state of spiritual life. (4) The present tense in Greek is a tense of progressive, continuous action. Now hear that noble Greek scholar, Dr. Daniel Steele of Boston University, read this verse with its correct meaning. "He that is continually hearing my word, and constantly believing on him that sent [aorist] me, hath continually, eternal life, and is not, while thus believing, coming into condemnation; but has passed [perfect tense] from death unto life." -- Alford. So in 1 John 5:12, 13, "Where the faith is, the having of eternal life is. The two are commensurate. Where faith ceases, the life is forfeited." In other words, a single act of faith does not procure an eternal state of salvation. John 10:27, 28, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Much is made of this by the Calvinist, who treat it as an unconditional promise. But the condition is clearly expressed in the verbs as John Wesley clearly pointed out. His sheep are those who are continually "hearing His voice and constantly following Him." So long as they are doing that, He is constantly giving to them eternal life. And while they are hearing and following, they will never perish. And no outside power, no third person shall "pluck them out of my hand, or my Father's hand."

But notice, by a single voluntary sin, any sheep can put himself out of Christ's and the Father's hands in a moment of time. John 17:11, "Holy Father, keep through thine own name those whom thou hast given me." Calvinists make much of this passage as teaching the doctrine that all whom the Father has given to Christ in the covenant of grace must infallibly persevere unto the end. Yet, in the very next verse, Jesus said "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition." So one of this number was finally lost. Rom. 8:38, 39, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of ,God, which is in Jesus Christ our Lord." In this marvelously eloquent passage, St. Paul challenges all personalities, powers, time, space, experiences, events, to separate us from the love of God. Whedon justly observes, he names all moral beings, but two, viz., God and the man himself. God will not do it; but the man himself may do it by his own voluntary sin. There is the dread alternative, and the peril. Even the great apostle Paul, who wrote this sublime passage, confessed the danger and said: "I buffet my body, and bring it into bondage, lest by any means, after that I have preached to others, I myself, should be rejected" (1 Cor. 9:27, Rev. Version).

We have now seen that these passages cited by Calvinists, to establish their peculiar doctrine of final perseverance, utterly fail when fairly interpreted. Nor is there a single passage in the Bible which in its true import, proves the doctrine in question. -- From The Herald of Holiness

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WHAT THE BAPTISTS DID

"Shortly after 7 p.m. on a recent Sunday, 100 members of the Haynes Memorial Baptist Church of Chattanooga, Tenn., stood piously around a gasoline-soaked pyre on the church's neat gravel driveway. "Amen," said the Rev. Ed Taylor, as the flames leaped skyward. "Praise the Lord," chanted the congregation, as a TV set, roulette wheel, packs of cards, several pairs of dice, and more than 100 pairs of shorts and skintight slacks went up in smoke.

"The Southern Baptist congregation had been building up to the fire ever since spring, when Mr. Taylor took 27 of their number over to Camp Zion in Myrtle, Miss. Here about 2,000 Baptists were gathered for a week of 'preaching, singing, and fellowshiping.'

" 'The preaching of the word began to convict them,' says Mr. Taylor. 'Our people began coming to me right there to confess. One felt his radio was a hindrance in thinking about God. A young person confessed, that her rock 'n' roll records stimulated her to be unscriptural. Others renounced cards and dice.'

"Back in Chattanooga, the word spread and the confessions continued about radio, TV, movies, gambling, and suggestive clothing. 'They are real hindrances keeping us from being close to the Lord,' he preached. 'TV is one of the world's greatest hindrances. The demand from the entertainment world is keeping people home from church. The wearing of shorts or tight-fitting slacks by women creates lust in man. And it isn't dignified for men to wear shorts.'

"He quoted frequently from Acts 19: 'And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men .... '

" 'The more I thought about what was going on,' recalls Mr. Taylor, 'the more I thought 'Let's follow Acts. So we did.'

"In the week following the fire, about 50 phone calls came in to the church. The only critical one was from someone who suspected it was all a publicity stunt. Last week, approving letters were beginning to come in 'from all over the country,' according to Mr. Taylor. 'A few people around here think we're going crazy,' he admits. 'But I tell our people that if they call you a fool, remind them what it says in First Cor. 4: 'We are fools for Christ's sake.' "

"Asked about the burning of the women's shorts, the pastor said, 'Our ladies decided it would be better for them to wear dresses.'

"Surely this article ought to put some holiness professors to shame, or those who are supporting worldly crowds who practice such sinful practices. We need to wake up and become Bible Christians."

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NEAR THE BARN

By Mrs. C. S. Killingsworth

(Bible Reference: Matthew 13)

Today I was reading Matthew Henry's comments on the Parable of the Wheat and Tares. First, I wish to quote excerpts from pages 189-190 in Volume IV of Mr. Henry's well known commentary.

"This world will have an end, though it may continue long, it will not continue always; time will be swallowed in Eternity. At the end of the world, there will be a great harvest day, a day of judgment, At harvest, all is ripe and ready to be cut down,; both good and bad are ripe at the great day . . . all must be judged. God has set a harvest and it shall not fail. Though good and bad are together in the world undistinguished, at the great day, they shall be parted. Sinners of the same sort will be bundled together in that great day. Hell will be kept burning by bundles of tares cast into it and they shall never be consumed.

"In that day, -- there will be a general assembly of all the true saints of God and they shall be lodged together in God's barn, the place called Heaven. After the general in-gathering, all will be secure and no longer exposed to wind and weather, sin and sorrow; no longer, at a great distance in the field (world); but Near The Barn."

Never could I have thought of Heaven as a barn until today. In the midst of my afflictions and unrest of body, I cradled myself on my bed, my stirring thoughts on this great exposition.

My mind is turned back to many days, weeks, months and years. Yes, many years ago, when I used to go along with Daddy under the old grape arbor to let the cow into the barn . . . to food, warmth, and safety.

Here is where my heart took a plunge and I almost lost my grip on this old world. Gravity almost turned me loose and I caught myself in time, not to fly away beyond the next few weeks, months and possibly years (we never know).

Time is still here. He has not said, "It is enough. I find myself still out in the field.

Then I recalled the smell of the hay, the fodder, and the corn and could see through eyes dimmed with tears the yellow meal flying in dust and powder as the old cow breathed the air from her nostrils into the evening meal.

The warm milk, the foam, the final deep breath of old Bossie as she lay her weary bones on to the floor of the barn to sleep away the night., all of this so real... so far away and yet so very near. Immediately, I felt as though daddy's hand closed over mine, shut the door, and picked up the milk pail to start down the path through the bee-covered grape arbor, toward Home to Mother, to food and rest and loved ones in the family.

O blessed be God. Just to be "Near the Barn," not for a day, but for Eternity May I, as I near the portals of Glory, keep this practical illustration in my mind and heart and soul, and live so that I may on that day, The Great Harvest Day, be gathered in my place appointed to me after the Judgment . Somewhere Near The Barn.

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## I MADE A MISSIONARY PLEDGE

I went to the little Bible Missionary Church with an open heart. It was Missionary Sunday. The year was up and it was time now to make another "pledge" for Missions, to be paid monthly.

The pastor took his text from John 10:16, "And other sheep I have which are not of this fold: them also I must bring."

One would have thought that he had just returned from Africa or South America as he poured out his heart and admonished us to pray that God would give us the same burden and vision that wrung from the heart of our blessed Redeemer, the words of our text, "Them also I must bring." I can still see him as he leaned forward across the pulpit and warned us that if the Bible Missionary Church is to survive, her first responsibility must be to Missions. If we become careless on this line, he declared, we will soon find ourselves heading right back into the Apostasy. There is something about praying for, and giving to Missions that will keep our hearts tender and pliable and the blessed Holy Ghost can always lead a tender and obedient heart.

He closed his message with a story I trust I shall never forget. "If I remember correctly," he said, "it was Dr. A. B. Simpson who was taking a Missionary offering after having preached a message on missions under the anointing of the Holy Ghost. The ushers had been asked to come to the altar to receive the offering plates. Dr. Simpson prayed the prayer of faith, that God would talk to the hearts of the people and cause them to give thousands of dollars for Missions that day. While this was taking place in the front of the church, the Holy Ghost was dealing with a little crippled girl, about twelve years of age who had come into the service on crutches, with not a dime in her pocket. While Dr. Simpson prayed she kept saying, "O if I had something to give." The Holy Ghost spoke to her heart. "I'll do" she said. When the ushers got aisle she bent forward, picked up her crutches and laid them across the offering plate. this is all I've got, sir, but I want to give it to Jesus." No sooner had she placed the crutches on the plates when sobs and tears broke the silence of that part of the service. Suddenly a little old lady stood up. "Just a minute, usher," she said, "I'll give two hundred dollars in place of the crutches." A business man stood up. "I'll make it a thousand." And then another, "I'll make it two thousand," and on and on it went, amidst the tears and shouts of that great crowd until, if I remember correctly, over twenty thousand dollars were raised to pay for the crutches?

When our pastor finished the story, he asked us to bow our heads for a minute of prayer, asking God to talk to our hearts. In a few minutes he passed out little cards and asked us to put our name and the amount God had laid on our heart on the card. And then "I MADE A PLEDGE." It was a staggering amount in face of all the other obligations, until I remembered that as long as we are walking with Him, He is the God of all our obligations. I divided the amount pledged by twelve and decided each month to put that amount in the Missionary Offering. The first few months I paid the full monthly amount, and then I grew careless, spent the money for other things: a new dress, purse, curtains, vacation, etc. Always giving something, but not the amount I would need to give to pay my pledge in a year. A few weeks ago our pastor made this announcement on Sunday

Morning, "Folks, our missionary year is about up, we will be making another pledge soon. Many pledges are still unpaid. What are you going to do about yours, just wipe it out and start over? You may do that, but God may hold you to it. I cannot, I would not if I could demand that you pay it, but God may demand it."

The Holy Ghost struck my heart, like a bolt of lightning, I bowed my head, I asked myself the question, "Did I do my best to pay my pledge?"

I do not know what happened. You may call it anything you please, a dream, a vision, or what have you, but I stood before the Throne. It seemed as though I could hear Him say, "Other sheep I have..., them also I must bring." I turned from His gaze and before my eyes there passed in review a parade: "Vacation," "Souvenirs," "a new purse," "another dress," "ice cream sodas," etc., Each thing as it passed seemed to add to my condemnation. I asked the Lord to forgive me and told Him that no matter what I had to do, work, sell something, or whatever it took, I would pay my pledge on time.

When we are careless and selfish, God does not always come to our help. It would be another story just to write how I got the money together. The things I had to do, or give up, but suffice it to say that this month when a new pledge is made, my last one will be paid "in full," and I will be ready to make another pledge. I shall go again to the service with an open heart. I shall listen carefully to our pastor's missionary message and when we pray before we pledge, I shall be careful to ask God to keep me faithful this year to my pledge. I shall do everything in my power to be faithful.

I am glad I made a Missionary pledge and I am glad I paid it. -- Ilah F. Downs

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#### CHILDREN'S PAGE

By Mrs. Paul King,  
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#### VOICE OF CONSCIENCE

Allen had just sneaked out Darrell's back door and around the hedge of the yard toward the alley and started homeward when a very audible voice said, "You've sinned, boy! You know you've sinned! And you'd better confess it all out to Mother and ask her to pray for you. You're on dangerous ground!"

"Leave me alone, will ya?" Allen said crossly. "You're always bothering me and I'm tired of it! I'm big enough to know my own mind. Now go!" he commanded.

"You know you don't actually mean that," the soft audible voice continued. "You can't possibly mean it! I'm the best friend you have, and again I say you sinned. You were disobedient and that's sin; you watched the TV in Darrell's house and you've been reading those filthy comics

too. You'd better come clean and tell your Mother and begin praying again before it's too late, Allen."

"Must I shout at you?" Allen said loudly. "Didn't you hear me the first time? Leave me alone, I said. I'm tired of your nagging. Every time I do something wrong you remind me and make me feel miserable and like I'm . . . I'm... a . . . miserable, wretched sinner and I'm tired of it," he shouted as he ran down the dark alley.

"I'm the Voice of Conscience," continued the soft, audible voice, "and, in verity, I'm your best friend. I don't want to leave. Oh, please, I beg of you, don't make me leave! You need me! Without me you will have no restraint upon your doings. I am your friend."

"Friend, did you say?" Allen hissed. "You're not my friend or you'd not torment me so. After all, I'm twelve years old now and, like Darrell says, I should be allowed some privileges."

"Privileges! Do you call sinning privileges?" the small, soft voice asked, then continued, "Remember the Word, 'Sin when it is finished bringeth forth death!' You're going in the wrong direction and I want to head you off. These comic books you're reading are defiling your mind and warping your thinking and the TV programs you've been sneaking around and watching are corrupting your good, clean morals. You're headed for death, Allen, real spiritual death and I want to help you."

"Well, I don't need any of your well-meaning help. You only torment me," said Allen, "and I'm tired of it."

This time there was no response from the soft, soft voice and something deep inside Allen's heart hurt terribly and he felt forsaken.

"Is that you, Allen?" Mother asked when she heard the back door open. "Did you finish your homework over at Darrell's?" she continued

Homework! Why, he had forgotten all about his homework he was supposed to be doing at Darrell's house, so feebly he answered, "Yes, I'm home Mother, and I'm good and tired. I think I'll go to bed."

"Not before we have our family devotions, dear," Mother said sweetly. "Come now and we'll have family prayer."

Allen climbed the steps wearily and in spite of his forsaken feeling he was soon asleep,

Sometime during the still, wee morning hours Allen took a trip. He had boarded a ride on the southbound freight train and was soon discovered, whereupon he began firing his six shooter. He saw something small and tender eyed and began shooting for all he was worth. Twice he thought he had killed the intruder but each time it looked more pleadingly and tender eyed at him and each time he shot again. Finally, he backed the small tender-eyed looking thing into a corner and pulled the trigger. The small thing merely Whispered in the saddest tone, "Good-bye!"

Good-bye forever, Allen! I am your conscience. You hate me and I love you, but I'll not abide any longer with you seeing you have hardened yourself like steel. I leave you to your fate and certain destruction. You have tried to kill me with bullets but that is not what's causing me to die; it's your continual refusal to heed my voice and my warnings. I am dying, Allen, and I bid you farewell forever. If you had listened to my pleadings and entreaties, you would not be a fugitive from justice, but a free man. Good-bye! . . . Good-bye!" it echoed and the rumbling of the heavy freight train seemed to make it echo like thunder in a canyon - "Good-bye! Good-bye!" kept ringing in his ears.

"Don't leave me! Please don't leave me," Allen screamed and suddenly sat upright in bed.

"I want you. Come back! Come back!" he cried.

Mother came hurrying into the room with, "Allen, whatever is the trouble? Don't scream like that."

"Oh, Mother," Allen began, "forgive me. Please forgive me. I've been a wicked sinner and I'm on my way to Hell. I've been sneaking around to Darrell's house reading comics and looking at TV and... and... Mother, I told my conscience to leave me and not . . . bother me anymore and . . . I . . . I . . . just dreamed it left me forever and I don't want it to leave Never, Mother! Never!"

Let's pray about it, Allen. Jesus makes everything right," and Mother was beside her boy weeping and praying.

The big old grandfather clock in the hallway struck three times when Allen said, "It's all right, Mother. I know Jesus saves me. I have such wonderful peace! Just think, three o'clock this morning I found my dear Saviour!"

As Allen pillowed his head on the pillow a soft, kind voice said tenderly, "I am your friend. You did a wise and noble thing, Allen! I am your conscience."

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THE END