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MISSIONARY REVIVALIST SELECTIONS

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JESUS, THE EXTREMIST
By Elbert Dodd

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched." (Mark 9:43-48)

"And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9. 23)

In this day in which we live, we hear a lot of talk and criticism about extremists. If one is a true, old-fashioned, loyal American with true love for freedom and the things our ancestors died for, they are called "extremists". If one goes all out for Christ, is a true Bible-believing Christian, he is branded an "extremist". All loyal true followers of Jesus are extremists. One must be in order to be a true Christian. Jesus was an extremist. Paul was an extremist. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23) And in Luke 6:22, Jesus said "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake."

Today we are told that if one is not popular and loved by almost all men, he is out of line. But Jesus taught otherwise. He taught we must be hated by the world. He said, "The world will hate you because it hated me." And then Jesus said if your hand or your foot or your eye offend

you, cut off your hand or foot or pluck out your eye -- better to enter into life with one foot or one hand or one eye than into hell fire where their worm dieth not and the fire is not quenched. This does not sound like the modern "good Lord, good devil, God too good to punish sinners." But the teaching of Jesus is, "The soul that sinneth it shall die; the wages of sin is death; and if we follow the devil he will pay us in hell."

Also Paul seemed to be extreme in his views. "This know also, that in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." (II Timothy 3: 1-5) This doesn't sound like the modernistic, liberalistic, backslidden preachers, wolves in sheep's clothing that are leading the poor, blind people to eternity without God. Paul was an extremist. The world is not getting better, it is getting worse. The only hope of the world is not the church, is not the Democrats or the Republicans, the only hope of this world is the second coming of Jesus Christ, the Son of God, back to this world. First, He will catch His bride away and then when the bride has met Him in the air, the great tribulation will break. This is plainly taught in the Scriptures.

Again, Jesus and Paul agree in their extreme views about complete self denial and separation from the world. Jesus said "Ye cannot serve God and mammon"; "If any man will come after me, let him deny himself." And Paul said: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (II Corinthians 6:14-17)

These are extreme views as the world looks at it, but they are the views of the Bible and they are the truth. We must be separate from the world if we are going to be true Christians.

Also Paul was very extreme about those he let teach in the church. No woman who didn't have long hair was permitted to teach. See I Corinthians chapters eleven and fourteen. Yet some professed holiness churches allow their women preachers to preach with their hair cut and also with jewelry and make up and immodestly dressed. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls or costly array; But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (I Timothy 2:9-12)

Paul plainly teaches that if they are not modestly dressed, he does not suffer women to teach in the church. And Jesus said in Revelation 2:20, "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." Surely Jesus and Paul were radical and extreme. So are all true Christians. There is no time to let

up or let down or compromise with the world along any line. We must draw the line and make it clear. A complete separation from the world is the only thing that will bring complete victory and complete blessings from our Lord. Yes, Christians are extremists.

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A VOICE FROM THE PAST

"And now let me say, my little experience and observation for many years goes to establish the following fact: Whenever and wherever the ministry and membership of the church live faithful, and keep alive to God and enjoy the life and power of religion, they can bid an eternal defiance to all opposition, schism, divisions, ceremonial diversities, and all the false prophets that may arise can never stop, to any great extent, the heavenly march and triumphs of true religion; but when we have a formal, negligent ministry, that wishes to substitute education for the power of faith, and our members begin to ape the world, or envy other proud and fashionable churches, you may depend upon it that, like Samson with his eyes put out, we shall make sport for the Philistines. For however education may be desirable, and however much the progress of this age may demand an improved ministry, especially, an improved pulpit eloquence, I would rather have the gift of devil-dislodging power than all the college lore or Biblical institute knowledge that can be obtained from mortal men. When God wants great and learned men in the ministry, how easy it is for Him to overtake a learned sinner, as Saul of Tarsus, shake him a while over hell, then knock the scales from his eyes, and without any previous theological training, send him out straightway to preach Jesus and the resurrection! When God calls any man to preach the gospel if he will not reason with flesh and blood, but do his duty and live faithful, my experience for it, God will qualify him for the work if he never saw a college." (Peter Cartwright, Autobiography, p. 404)

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EDITORIAL

By Spencer Johnson

THE FIXEDNESS OF HOLINESS

"To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." I Thess. 3:12. According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love." (Eph. 1:4)

Every age has its own peculiar problems, but the basic problem of sin, and its solution remains ever the same. Carnal men may appease, conform and adjust to the world but true holiness does not change. Like the Word of God, it is forever fixed in Heaven.

Many modern holiness churches have lost much that they once had. They once believed that to enter Heaven one must be sanctified subsequent to regeneration. They believed that this was a work of grace wrought instantly by the Holy Ghost applying the cleansing blood of Christ, after the believer had consecrated his all to God. They testified by their holy living that the carnal nature

with all its aspects was gone. They lived gloriously free from pride, envy, jealousy, anger, resentment revenge, and the desire for worldly pleasure, through the grace that gave the power to live righteously and godly in this present world. Their desires and affections were so set on things above as to make them a peculiar people to the age in which they lived. They were in such direct contrast to their environment that they often suffered persecution from the world and formal professors of religion. They sincerely believed that the only program the church needed to appeal to the lost was the spiritual challenge of the uplifted Christ and the preaching of His glorious gospel.

But now the modern "professed" holiness church can hardly be distinguished from other organizations of the world. It no longer holds the strict requirements and rugged standards of dress, conduct, and ethics that it once proclaimed to the world. The glory in the midst was once its only attraction but now it advocates movies, banquets, bowling, ball clubs, a "good strong wholesome recreational" program to win folk to the church and thus eventually lead them to Christ. The modern preachers have sought to "eliminate the negative and accentuate the positive." When they do attempt to preach the doctrine of holiness they feel it is best to avoid such offensive terms as "eradication," "sanctification," and "death to the old man," and use such psychological phrases as "the cleansing of the subconscious mind," and thus lead folk into the experience of a holy heart before they are aware of just what has happened. As a sad result of such shallow holiness many are now so confused as to be swept off their feet by the fleshly tongues theory, and the Sunday night attendance is only a fraction of what it used to be, while the few that remain are as cold and formal as their seminary-trained, pastor.

True holiness has not changed! It has a fixed attitude against sin and worldliness of every kind. The holy Church knows that it cannot compete with the world in entertainment and it seeks to make its approach along spiritual lines. It has pleased God to save them that believe through the "foolishness of preaching". God's method cannot be improved upon. People are no more liable to be driven away by the preaching of the plain rugged gospel today than they were in the days of old. In fact, it appeals more to them for they have had too much of the light things of the world that do not satisfy. It is true the Devil is still stirred when people oppose the world but he was in the early days too. If one wants to get a real war on in the modern professed "holiness" church today, all he has to do is cry out against television, wedding rings, bobbed hair, beauty shops, short, tight skirts and other immodesty. Eloquent defense will quickly arise for these from the generals on down. The modern holiness crowd has drifted into the grip of carnality. While holding the language of Canaan the spirit of Canaan has been forced out by things, things, things! Big self holds sway. Self is catered to and worshipped and men by their actions are spelling God with a little "g." The folk who will do and die for the "death route" are few and far between.

Great hordes of modernism swarm about us anxious to sweep into our church to scorn the blood, pull down the standard of holiness, and wreck the faith-of our youth. We must ever stand like a barbed-wire fence denying them the right to trample down our Zion! Holiness has not changed. We who have the experience know that it is an establishing grace. There are some things we cannot forget! We have seen some things we cannot unsee! We have felt some things that we will not, yea, cannot deny! The things we once shunned we still must shun! The things we once fought for we still must fight for! And the things we once fought are still our battle. We must be forever and eternally against the very appearance of anything and everything that would hinder our

experience with God, or weaken our influence upon the lost. We must ever preach salvation from all sin for all men, and second blessing holiness, obtainable now, in our hearts, and effective in our lives, exemplifying the high standard of ethics set forth in the Bible. Only those who are ignorant of the danger, or traitors to the cause, would wish to ignore or disband the rules. The good man is not afraid of the law; it is the guilty who shrink from its enforcement. To neglect either the negative or the positive aspect is not to preach the gospel at all! God still moves to meet the need of people who serve Him without compromise!

"Holiness unto the Lord is our watch word and song,
Holiness unto the Lord as we are marching along.
Sing it; Shout it! Loud and long,
Holiness unto the Lord now and forever!"

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TEN THINGS INVOLVED IN A SUCCESSFUL MINISTRY

Written by E. O. Chalfant in the Preachers Magazine 1943

1. A preacher must be genuinely Christian. There is no camouflage in this matter. There is no substitute. If a preacher is not through and through a Christian his ministry is doomed. He will be defeated within his own life. He is whipped and cowed and utterly helpless.

2. A preacher must know that he is divinely called to be a preacher. There are fifteen thousand idle preachers in one state. Hundreds of them never were divinely called. When the pressure came upon them they threw up the sponge and quit. They could not stand the gaff.

3. A preacher must be a student. It is a crime for a preacher not to study. "Information brings inspiration". There is absolutely no reason for any preacher to be an uninformed man. Books are plentiful; poverty is no excuse for not reading and studying in these days. Where there is a will to study there is a dozen ways to do it.

4. A preacher must not trifle with his calling. He must keep himself unspotted from the world. He must not dabble in questionable things. He must live above reproach. Lies will be told on any man who tries to do any thing worth while as a minister, but he must be sure they are lies and not truths.

5. A preacher must fight laziness as he fights the devil. Laziness has killed more preachers than any one sin. A preacher makes his own hours; he has the thing called time on his hands. He either is made or broken by the way he handles his time. He can "fiddle dawdle" or play with his time as he pleases, but there is a "pay day some day".

6. A preacher must be morally clean, spiritually holy and physically strong. A preacher who hangs around the questionable relative to morals is unfit to be a preacher. He must be without reproach. He must major on spiritual things. The people expect it. He must live in such a manner as to keep his body strong. One great leader has said that most preachers preach on the "ebbing" tide; they are physically down.

7. A preacher must be a man to visit people. "He must live in his study in the morning" says a great leader, "and with the people in the afternoons. A preacher is a shepherd. How can a man preach when he does not know the condition of his people. It is my honest conviction that many preachers fail, not so much for a lack of ability, but for a lack of contact with the people. A noted leader in another denomination (and he is sixty-nine years of age) averages ten calls a day. There is a reason why he has the largest congregation in his denomination.

8. A preacher must have an understanding heart. He must listen to the cries and heartaches of human beings. A preacher confessed that he would not hear the sobs of his people. He is now out of the ministry. Jesus listened to them and was moved with compassion. A heartless preacher is doomed to fail.

9. A preacher must be financially straight. Haphazard, loose and careless dealings financially in the life of a preacher bring reproach upon his ministry and kill him within. He has no heart; he preaches without a conviction, his ministry has no teeth, his preaching is doomed.

10. A preacher must pray. A prayerless ministry spells defeat. A preacher who prays well, lives well, studies, works and has divine convictions cannot be whipped, sapped, or defeated in a war-torn, bleeding, broken, doomed world. He is master over conditions and circumstances, and cannot be weak while living nor early forgotten when dead." -- Sent in by Clon C. Brown, High Point, N. C.

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A PROPHET OF THE LORD -- BESIDES?

By Lowell L. Foster

Jehoshaphat, king of Judah, had allowed a matrimonial alliance to be formed between his son and the king of Israel's daughter. (Israel's king was Ahab. His wife being Jezebel, the mother of the make-up craze)

During a state visit to Israel by Jehoshaphat, it was suggested that the two kings go forth to do battle with Syria on Syrian soil. Ahab's hirelings were predicting great success for the venture, but Jehoshaphat felt uneasy and was unconvinced by these lying prophets, and so calls out (I Kings 22:7), "Is there not here a prophet besides, that we might inquire of the Lord?"

(His fears were not groundless, for in the ensuing battle, Jehoshaphat was in grave danger and Ahab lost his life)

Someone has said, "The bible was not written for an age, but for a condition, a condition that existed in the Garden of Eden after the fall of man, a condition that exists to the present moment." This is not only true concerning the layman, but true also in the office of the prophet.

Many, as Ahab, have hated the prophet who has faithfully warned of judgment to come, and have heaped to themselves "teachers, having itching ears," who are willing to teach "a square

world" or "a round world" which ever is popular at the time. There are occasions, however, when the layman has heard the rumble of distant thunder and seen the zigzag lightning flash that bespeaks coming judgment, and has, as Jehoshaphat, cried out -- "Is there not here a prophet -- besides?"

(1.) The "prophet " (with a reversed collar) stood in an appliance store listening to the salesman tell the merits of different refrigerators. He pointed to a small box with a tiny freezing compartment, and we noted the "Irish brogue" of the "prophet" as he said (while tapping the tiny box with yellowish-brown "tobacco fingers"), "Let's face it, he said, "that one's strictly for whiskey." We turned with disgust and muttered Jehoshaphat's words, "Is there not here a prophet besides?"

(2.) He stood waiting for a city bus. Earlier in the afternoon, at the city park he had sounded forth the "Social Gospel" with its emphasis on a better life here, (materially that is), but no mention of life here-after. He had made use of the prophets language in his denunciation of corruption, oppression of "minority" groups, etc., but had steered clear of the prophets major theme, namely IDOLATRY. As we watched his shifty eyes scan the street, we thought of Herbert Philbrick's statement, "There are more names of ministers than any other profession on the list of Communist supporters in this Country." (Mr. Philbrick was the author of the book, "I Led Three lives." He was an under-cover agent for the F. B. I. for nine years)

The traffic-light changed and as our car moved ahead an involuntary shudder passed over us and again Jehoshaphat's words came to our mind, -- "Is there not here a prophet -- besides?"

(3.) The "prophet" had a dynamic personality. (Personality opens many doors -- but: it takes character to keep them open!) His message was two-fold, healing of the body and gifts of the Spirit. He maintained, "If you have faith enough, you WILL be healed!" Though we do not reflect on God's ability to heal even the worst case, still, we maintain it is not always God's will to heal. The cemetery on the hillside is proof. And, as the "prophet" waxed eloquent about the "gifts of the Spirit" we thought of the testimony of John Bunyon (Author of Pilgrims Progress), and how God led him almost entirely with scripture. (Very little human help)

He writes; "What," thought I, "shall I be proud because I am a sounding brass? Is it so much to be a fiddle? Besides, I knew it was love should never die, but those must cease and vanish. So I concluded, a little love, a little true fear of God, is better than all the gifts.

Let all men, therefore," he continues, "prize a little with the fear of the Lord. Gifts, indeed, are desirable, but yet great grace and small gifts are better than great gifts and no grace. It doth not say the Lord gives GIFTS and glory, but the Lord gives GRACE and glory; and blessed is such an one to whom the Lord gives grace, true grace, for that is a certain forerunner of Glory." (Page 127128 "Grace Abounding")

As the "prophet" with oily fingers continued his ministry of miracles, those persistent words of Jehoshaphat drifted back, -- "Is there not here a prophet -- besides?"

(4.) Several months before camp meeting time, the group was discussing methods to create interest in the Inter-Denominational Holiness Camp-Meeting. Different speakers were mentioned

that should "bring in the crowds." Finally, someone suggested having Paul Harvey (noted news commentator) "fly in for an afternoon talk." Immediately, a "prophet" was on his feet objecting. "I feel," he said, "we should proceed cautiously, for Paul Harvey is a conservative and we have many liberal brethren who attend our camp." We glanced out of the window at the cold winter sky and groaned, "Is there not here a prophet -- besides?"

(5.) The proud Doctor of Divinity, with a slight Boston accent, had labored hard for nearly an hour to convince the camp-meeting crowd that "certain of St. Paul's writings served their purpose in Paul's day, and mean nothing to the church in the twentieth Century." His main and final thrust was an endeavor to harpoon the eleventh chapter of First Corinthians, (known to many as the "hair chapter" because of its explicit instructions for women not to cut their hair). At the conclusion of the endeavor, a young chap of about sixteen summers, just called to preach, reminding one of "Old Shep" (with malice towards none), jumped up on the platform and began to pump the Doctor's hand with enthusiasm saying, "That sure eliminates the eleventh chapter of first Corinthians from my Bible, but what about the thirteenth chapter, (The Divine Love Chapter) does that one stay in or does it go out too?" The Doctor's composure fled, his face flushed, and he turned and hurried to his cottage leaving "Old Shep" standing on the platform with a bewildered look on his face. "Is there not here a prophet besides?"

(6.) The young soldier was telling his pastor that he was being transferred from Ft. Carson (near the Colorado Rockies) to Germany. The pastor of the large holiness church expressed regret at the loss of the soldier from his membership, but added, "You should plan to visit the Holy Land while you are so close." The young soldier doubted that his limited income would allow such a trip. Then the "Prophet" (son of one of the churches high officials) confided that he had financed his trip from Germany to the Holy Land at the close of World War II, by selling his quota of cigarettes and beer on the black market. With sad heart we thought of Him, who left His home in glory, made Himself poor, (to the point of having to borrow a penny in order to make an illustration), beholding this act of spiritual treachery and black-mail. -- "Is there not here a prophet besides?"

(7.) The accused elder sat in the center of the room surrounded by the "investigating committee." He was accused of preaching contrary to the doctrine of the church. Though he was guilty of a minor breach, it was his fearless preaching against sin that had brought down the wrath of the ecclesiastical hierarchy upon his head. As eyes flashed and accusations mounted, one couldn't help thinking of the sin that many of these "prophets" had winked at in their own pastorates --. The warning of Adam Clarke is; "Do not join with great men in condemning an innocent or righteous person, against whom they have conceived a prejudice on the account of his religion." (Exodus 23:2) And again, "Be singular. Singularity, if in the right, can never be criminal." And too, "It is an easy thing to find a staff to beat a dog."

As the ecclesiastical "machine" ground away, and the "kill" was imminent, evidenced by the look in the investigating "prophets" eyes, those persistent words of Jehoshaphat appeared, "Is there not here a prophet -- besides?"

(8.) The evangelist complained for two hours before the evening service of "having nothing to preach." On the way to service he spied a young girl whirling a "hula hoop." As he faced the

congregation his opening shot was leveled at "hula hoops." Forty-five minutes later he was still directing fire in the same direction.

We were reminded of the words of Henry Drummond in "A Criticism of Professional Evangelism" where he said; "A few years of enthusiasm and blessing, then carelessness, no study, no spiritual fruit, too often a sad collapse."

No, we do not approve of the hula hoop, nor the gyrations for which it stands, -- still -- forty five minutes? -- "Is there not here a prophet -- besides?"

(9.) He was the first high church official we ever remember hearing. We hung on every word. Intellect keen as a razor, tall, stately, deliberate. A trace of arrogance? -- we hurriedly dismissed it from our mind for we wanted so to be a part of this thing, wanted to believe in "our crowd" from the bottom to the top. The glow of freshly sanctified heart, plus a call to preach the gospel burned within us.

"The day," he said, will come when the elder must be a college graduate, and at still a later date a seminary graduate." We were stunned with the impact of this statement. He added, "We have taken our place with the sister denominations of the world." With bewilderment we thought of another leader, who shortly before his death had said, "When we cease to be a sect, and become a denomination, we are finished." We were perplexed! We thought of many "sister denominations" who because of a shortage of "prophets" were forced to have each shepherd two or three or even more churches.

Evidently the tall Doctor had second thoughts too, for a few years later he wrote, "We shall always need and use the man who because of a call late in life, or for some other reason was unable to secure a college education."

As we meditate on some of the happenings of other days, and remember the endeavor to remove the individual conscience and replace it with a "church or group conscience" -- (we were once told; "We don't care if you can preach to the stars, if you don't go along with the program, we don't want you!") -- as those scenes are mentally reviewed, we cry out with Jehoshaphat "Is there not here a prophet -- besides?"

A prophet? But, what is a prophet? Mr. Webster says: "One who speaks for another, especially for God" Adam Clarke says "... the faculty of teaching or expounding the Scriptures." (I Corinthians 12:6) St. Paul says he "must be first partaker of the fruits." (II Tim. 2:6) Hear the testimony of one of God's great prophets who now enjoys his reward in the regions beyond. He says;

"After receiving the blessing of entire sanctification, I continued to serve in the Methodist Church as pastor for twenty years. At the beginning of each new pastorate I cautiously but systematically and faithfully preached the definite second work of grace. I clearly outlined the doctrine, showed how it belonged to Methodism..."

"I rarely if ever made an altar call the first six months of a pastorate. I was anxious to lay a firm, intelligent groundwork in the minds of my hearers, so that when an altar call was made they would know clearly what they were seeking. I often, however, pressed an immediate and definite choice upon a few select souls while making pastoral calls upon them . . ."

"The latter half of the first year I usually began a revival and it was very seldom that such an effort did not result in many intelligently seeking and finding the wondrous experience that can easily be demonstrated "the pearl of great price."

"When I left each pastorate for a new one there remained a devoted band of sanctified people at each place. When once a person really got in, it was astonishing how he was spoiled for cheap things and pined for the good old gospel of full salvation.

"As a Nazarene District Superintendent I organized Nazarene churches in every town where I served a Methodist pastorate, except one." (Dr. J. G. Morrison)

Notice, he fulfilled the requirements (given above) of a prophet. prophet.

1. He spoke for God.
2. He possessed the faculty of teaching or expounding the Scriptures.
3. He was a partaker of the fruits, namely, Regeneration and Entire Sanctification.

How thankful I am for prophets who dared to speak God's message of a burning hell or a bright Heaven to my poor sinful heart. And who had that God given ability (coupled with earnest prayer and study) to make the Scripture come alive before my eyes until I, too, became a partaker of the fruits. Truly, I am debtor!

But, Amos warns of a day when there will be "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8:11)

Oh! this is our day! Let us "'Cry aloud, spare not, lift up the voice like a trumpet," (Isaiah 58:1) And this generation shall know" . . . there hath been prophets among them." (II Kings 5:8 --Ezekiel 2:3-5 and 33:33) But if we fail to warn the wicked, and the righteous, God says {Ezekiel 3:20) ".... his blood will I require at thine hand.' And Jeremiah, whose days parallel ours, (crumbling morals and decaying principles), warns us, "... cursed be he that keepeth back his sword from blood." (Jeremiah 48:10)

Read aloud this old Methodist hymn of 150 years ago)

"WINDHAM"

Shall I for fear of feeble man,
The Spirit's course in me restrain?
Or undismayed by deed and word,

Be a true witness for my Lord!

Shall I soothe the unholy throng
Soften my speech or smooth my tongue;
To gain earth's gilded toys or flee
The cross, my Lord, endured by thee!

What then is he whose face I dread,
Whose wrath or scorn make me afraid?
A man? An heir of death! A slave
To sin -- a bubble on the wave!

Yea, let men rage since thou wilt spread
Thy shadowing wings around my head;
Since in all time thy tender love
Wilt still my sure protection prove!"

EDITOR'S NOTE: AMEN!

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COMMON THINGS

Common things -- little things
Washing dishes, shelling beans,
Mending clothes, fixing beds,
Tying hats on little heads,
Adding carrots to the stew,
Making old things look "brand new."
Oh, Father does my busy day
Find your favor -- is this Thy way?
I believe I hear Him whisper low,
"Each one should be busy, you know,
I'm pleased to see thy industrious work
'Tis right that thou should not shirk,
But while you work at daily tasks,
The weightier things must not be last.
Take time to be holy, take time to sing,
Take time to worship God as your King,
And then when nimble fingers work away
My Spirit will help you all thru the day."

-- Mrs. Annette Keene.

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THE END