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MISSIONARY REVIVALIST SELECTIONS

**From the July, 1964 Issue of The Missionary Revivalist
Official Organ Of The Bible Missionary Church, Inc.**

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Digital Edition 08/21/2000
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THAT BLESSED HOPE
J. E. Cook

Titus 2:13

Multitudes today are disillusioned and bewildered because their hopes are in the things of this world. David said, "Happy is he whose hope is in the Lord." For this "hope maketh not ashamed." But the blessed hope refers to the return of Christ. But it is the blessed hope to those who are living soberly, righteously, and godly and are looking for His appearing. Hope is defined as "desire with expectation of obtaining that which is desired." Look what is involved in the blessed hope. First, the resurrection of the dead. It is blessed to those who have died in Christ. Millions have died in the hope of the redemption of their bodies. And we who have buried our loved ones wait with patience for the resurrection. Blessed hope. 1 Thess. 4:16.

Secondly, the Blessed Hope promises translation to the living. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Comforting words. Paul says, "We shall not all sleep but we shall all be changed." It is not death in the sense that we are buried, but the change comes as we are caught up -- translated. The dead in Christ shall rise first, then we which are alive and remain shall be caught up together to meet the Lord in the air. Blessed Hope. Next comes identification. John tells us, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like him; for we shall see him as he is." And every man that hath this hope in him purifieth himself, even as he is pure. Gets sanctified and gets ready. And this hope in him has a continual purifying effect upon him as he lives with this expectation. Blessed Hope.

Then comes remuneration -- rewards. Yes, I believe in rewards for the righteous. Paul

tells the Corinthians "If any man's work abide which he hath built thereupon, he shall receive a reward." God grant that our works shall abide. May all that we do be for His glory; our motives pure and unselfish. That we may be steadfast, unmovable, always abounding in the work of the Lord for as much as we know our labor is not in vain in the Lord. For John tells us he heard the glorified Saviour say, "And, behold, I come quickly; and my reward is with me, to give every man according as his works shall be." Rev. 22:12. Blessed Hope.

Next comes the presentation. "That he might present unto himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27 What a presentation. And again, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Rev. 19:7-9 Blessed Hope.

And last comes the coronation. You may be classified in this life "with the Lord's despised few," but if you will fight the good fight of faith, there is laid up for you a crown of righteousness because you love His appearing (2 Tim. 4:8). And if we will be faithful unto death, the promise is He will give us a Crown of Life (Eternal Life). But I read that all crowns will be cast at His feet for He is worthy to be, crowned King of kings and Lord of lords and He will be crowned with many crowns. What an occasion! Blessed Hope, "But they'll never crown Jesus 'til I get there."

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A VOICE FROM THE PAST

"Wear no gold . . . no pearls, or precious stones; use no curling of the hair, or costly apparel I do not advise women to wear ruffles, rings, ear-rings, or necklaces. Neither do I advise men to wear colored waist-coats, shining stockings, glittering or costly buckles or buttons. It is true, these are little things, which are not worth defending; therefore, give them up. Methodism is only plain scriptural religion guarded by a few prudential regulations. The essence of it is holiness of heart and life; the circumstantial parts all point to this. If ever the circumstantial parts are despised, the essential will soon be lost." (John Wesley) (From Blueprint for a Christian World, by Mary Alice Tenney, pp. 214-215)

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EDITORIAL

Spencer Johnson

THE SILENCE OF HOLINESS

"I will take heed to my ways, that I sin not with my tongue." (Psalm 39:1)

"And when he was accused of the chief priests and elders, he answered nothing." (Matt. 27:12)

"Christ also suffered for us, leaving us an example, that we should follow his steps." (I Peter 2:21).

Just as surely as the holy heart of the sanctified rejoices in sounding forth the high praises of God, there are certain times and circumstances when, to the soul of the pure, silence is golden. There is no note of music in all the choruses that is more impressive than the emphatic pause. If one dwells in the secret place of the most high, there is, in the deepest center of the sanctified soul, a chamber of peace where the comforter abides and where, if one will only enter in and hush every other sound, he can hear God's "still small voice." The sweetest blessing that comes from the Sabbath of rest in the soul is the power to keep calm and silent when the pressure is on.

Evil speaking and careless talk has been one of the greatest hindrances to the cause of God among those who profess the high standard of holiness. Many good 'men and women have been made to suffer and some have been set aside from the ministry merely by a "whispering campaign." Good men have been thwarted from a call to pastor some churches because some unethical or prejudiced person dropped a few malicious words of suspicion to certain people at crucial times.

Even the ministry has not escaped this foul pollution. To hear some preachers discuss their predecessors, one would think the men who preceded them were the most vile and wretched men that ever lived. According to them, the fellow who was there before had let the church "run completely down." "Things were certainly in a mess." "The finances were not coming in;" or "The bills had not been paid;" or "The church was split." "The former pastor was not consistent;" or "He simply was not an administrator;" etc., etc. In their opinion, it surely was fortunate for the church that they arrived just when they did. And, of course, they had "really brought the church out of it."

The truth of the matter is that most of the men who had labored there were earnest, conscientious men of God who did their best, though they were human and often made mistakes. Really churches are harder to split than most people think they are. If churches split every time some folk say they do there would scarcely be any left intact.

The the poor old successor comes in for his share of the criticism. It is said that "He is not building on the good foundation;" or that "He is losing all the young people and driving the older ones away; He is a poor business man;" or "His wife just does not fit into the situation." One would think it a pity that the people doing the talking ever had to leave, but then one remembers the "deplorable mess" that the church they now pastor was in when they came on the scene. Consequently, one finds himself in a dilemma, and goes away wondering which would have been best. Then we remember that someone has said, "Running the other fellow down is just a cheap way to brag on yourself." We believe the grace of God would make some strange changes and stop a lot of "vain talking." Surely holiness frees one from maliciousness and gives him a high regard for the interest and reputation of his neighbor!

The apostle said, "There are many unruly and vain talkers and deceivers . . . whose mouths must be stopped." (Titus 1:10, 11) Again he exhorts, "Speak evil of no man." (Titus 3:2) "The lip of truth shall be established for ever: but a lying tongue is but for a moment." (Prov. 12:19) "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." (James 1:26) "Speak not evil one of another brethren." (James 4: 11)

"Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another." (Eph. 4:25) Jesus said that we should give account in the day of judgment of every idle word. (Matt. 12:36) The once impetuous, quick spoken Peter said, "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." (I Pet. 3:10) The poet expressed this truth when he wrote:

"Boys flying kites haul in their white-winged birds;
You can't do that when you're flying words.
'Careful with fire,' is good advice we know,
'Careful with words,' is ten times doubly so.
Thoughts unexpressed may sometimes fall back dead,
But God Himself can't kill them once they're said."

The silence of holiness is manifested in the power to follow Christ in the spirit He exhibited when sorely tried. There is no picture in all the Bible so sublime as the silent Saviour, answering not a word to the men who were maligning Him, and whom He could have slain prostrate at His feet by one look of Divine Power. But He let them do their worst, and stood in the power of silence -- God's holy Lamb. He was forsaken by every friend, surrounded by bitterest enemies scolded, cursed, slandered, railed upon, mocked, spit upon, buffeted and scourged. He never retaliated once. He made no threats, and He was not boisterous nor argumentative. He did not ask God to punish them but forgave them and earnestly prayed for them. In His heart there was no anger, revenge or bitterness. There was nothing but bottomless, shoreless, topless, all-conquering, never-failing love! "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter. and as a sheep before her shearers is dumb, so he openeth not his mouth." (Isa. 53:7)

There is a strange power in the silence of holiness that lets God work for us while we hold our peace; the silence that ceases from controversy, and self vindication, from expedients of wisdom and forethought, and lets God provide an answer to the unkind word and the cruel blow, in His own unfailing, faithful love. How often we forfeit God's intervention and our own inward peace by taking up our own cause and striking in our own defense!

May God grant us the holy power of silence, this mighty self-surrender, this conquered spirit that makes us "More than conquerors through him that loved us." "Then, after the heat and strife of earth are over, men will remember the morning dew, the mellow light and sunshine, the Lamb of Calvary, the evening breeze, and the gentle, holy, heavenly Dove." In the words of Faber:

"He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him, when
It triumphs at his cost."

"I love to see Thee bring to naught
The plans of wily men;
When simple hearts outwit the wise,
Oh, Thou art lovely then!

"I have no cares, O blessed will;
For all my cares are Thine,
I live in triumph, Lord! for thou
Hast made Thy triumphs mine."

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REFORMERS

By Foy Bullock

What is reform? The American College Dictionary defines reform in six ways: (1) the improvement or amendment of what is wrong, corrupt, etc., social reform, (2) the amendment of conduct, (3) to restore to a former and better state; improve by alteration, substitution, abolition, etc., (4) to cause to abandon wrong or evil ways of life or conduct, (5) to put an end to abuses, disorders, etc., and (6) to abandon evil conduct or error. In other words, reform is to better, rectify, or correct.

Almost everyone who loves God is interested in reform. The cry of the heart is for a rectifying of error and misconduct. Peoples of every Christian religious thought are praying for some move that will bring systematic good out of religious confusion.

The secret of reform does not lie in the desire to reform, but rather in the Reformer. Many movements are springing up seeking to correct some tenet of disorder in Christian religion, but in reality are adding to the confusion already overflowing the winepress. Many are built and propagated around some personality and usually swerve from reform to money making empires. These situations only aggravate and hinder the possibility of real reform. Some have been identified as Reformers but in order to reach 'the masses have toned their messages to declare much and demand little. There is also a pseudo-Pentecostal movement underway which is enlisting many in various groups. It produces an emotional life for those who are starving, but is not actually bringing reform. Thousands and perhaps millions are grasping to these so-called reform movements thinking them to be true reformers, but have been or will be disappointed and possibly disillusioned.

This presents the question -- who is a true Reformer? How can we recognize the true Reformer? There are six sure ways that we can unmistakably know the true Reformer: (1) The true Reformer presents all the Word of God as the prescription for all the ills of mankind, (2) The true Reformer demands intercessory prayer and a holy, sacrificial life in the will of God for every Christian, (3) The true Reformer demands a radical transformation from sin to a pure life separated from social evils and habits. It is a middle-of-the-road walk with God -- not straying into a liberal, lukewarm life, neither into a legal, harsh, judging and censorious Phariseism, (4) The true Reformer rises above the physical organization with which he is connected. He is a courageous individual servant of 'God, not a denominational rubber stamp or loyal, ecclesiastical politician. The Church is an organism, the organization is its vehicle. (5) A true Reformer seeks to build sacrificial enthusiasm and service instead of emotional zeal. He recognizes the Church is built up and edified by projecting holy labor and is the only way to protect holy ideals, (6) A true

Reformer is a watchman with a right conception and insight of the day in which he lives. He sees apostasy and ecclesiastical whoredom. He maintains an expectancy of the near coming of Christ. He has a right conception of sin and the requirements to be a part of the Raptured Church.

Dear Reader, if the religious group or movement with which you are associated does not have leaders and ministers who hold to the steps above, then you should earnestly be seeking God's direction to one that does. These are dark days and we should be more concerned about God's will than anything else.

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THOUGHTS ON THE GREAT ALASKAN EARTHQUAKE Kenneth H. Fay

In his poem, "To Nature," Samuel Colderidge seeks to 'build his altar in the fields' that he may learn,

"Lessons of love and earnest piety."

In God's dramatic school of Biblical experiences He often employs nature and its elements as His stern professor. Thus, we witness the great flood upon the antediluvians (Genesis 7). Again we see the ground "clave asunder" and the earth swallow up rebellious Korah and his followers (Numbers 16:31'33). Jonah is frank with the frightened seamen, "I know that for my sake this great tempest is upon you." (Jonah 1,:12) With Ezekiel, we behold his valley of dry bones spring to life, and listening carefully, hear the crowing cock preach repentance to denying Peter.

Time admits only the mention of the Red Sea and Jordan, Pharaoh's plagues; Samson's lion; and Elijah's Carmel. Our lessons are only begun but we know God speaks through His creation to men.

The writer recalls how, on lazy Spring days in his country school, the teacher would arouse his slumbering class by bringing down his 'pointer' on the desk with a resounding crash! It seems that God has done precisely that with the great Alaskan quake of March 27, 1964, and if men have not grown too wise, would have us learn some lessons of spiritual truth.

1. The Alaskan Earthquake speaks of the vanity of earthly pursuits.

It does something to the writer to witness man's noblest efforts lying in a rubble of grotesquely bent frame and broken, dusty mortar. These idols of 'mammon' have lost their charm. They witness from their silent graves to the transitoriness of all things of .time. Men would be wiser to set their affections on things above; to invest in eternity; to lay up treasures in Heaven. Yes, to join those homesick bands of Christians like Abraham and Bunyan, who "look for a city which hath foundations, whose builder and maker is God." As we move among the rubble it makes one sing,

"A tent or a cottage, why should I care?"

They're building a palace for me over there!"

2. The Alaskan Earthquake struck on 'Good Friday.'

It may appear incidental, but is it not striking that it came then? At the very time Christians and Lenters the world over were contemplating the scene on Calvary where we read, "the earth did quake"? In that quake of nearly 2,000 years ago we read, "there was darkness over all the earth until the ninth hour. And the sun was darkened." (Luke 23:44-45) Why the darkness and awful quake? Isaac Watts explains:

"Well might the sun in darkness hide,
And shut his glories in,
When Christ the Mighty Maker died,
For man, the creatures sin."

Creation groaned then in travail, with her dying Creator until she could hold her sorrow no longer and broke out in awful horror at the sins of mankind. Her violence was a sermon to a Christ rejecting world.

On 'Good Friday' last, was nature again grieved to the breaking point with the growing corruption of a depraved Christ rejecting world? It certainly seems so.

3. The Alaskan Earthquake reveals God's ability to 'shake' the earth. Concerning the H-bomb blast of March 1, 1954, scientists admitted that it was twice as powerful as expected. It extended 14 miles and left an obliteration area of 20 miles radius. The island upon which it fell disappeared, It left a crater 175 feet deep and 1 mile wide. It mushroomed 32 miles skyward and out 100 miles. It was exploded at ground level or it may have been several times larger. All have learned to respect the H bomb and dread its "Big Brother" the cobalt bomb. But, of the Alaskan Quake, scientists inform us its energy was 10 billion times the power of the H-bomb. In the light of this, the scripture, "Thou hast made the earth to tremble" (Psalm 60:2) does not seem beyond God at all!

4. The Alaskan Earthquake is not the last nor the worst.

Notwithstanding the wishes of many, a greater quake is yet to come. In Rev. 16:18 we read, "and there was a great earthquake, such as was not since men were upon the earth, so mighty and so great." This is to transpire during the course of the Great Tribulation, which period commences immediately after the Rapture of the Church. Since the Rapture (1 Thess. 4:17) could happen any moment, but has not, the passage cited is yet future. Further we read, "And the cities of the nations fell." (Rev. 16,:19) Notice (terrible as it has been) only parts the plural? In the Alaskan quake of a few cities in but one state fell, but in the future quake, all the nation's cities (great and small) will fall.

Most menacing in the Alaskan quake have been the stupendous tidal waves, wiping out homes, parts of communities, and small villages without a trace. But of the coming monstrosity of

wrath we read, "every island fled away, and the mountains (plural) were not found." (Rev. 16:20) Majestic mountains and emerald islands will completely disappear in the coming destruction.

In the quake of March 27, 1964 God has taken His text and will preach His sermon in full directly! What will be the result? They "blasphemed the God of Heaven because of their pains, and their sores, and repented not of their deeds." (Rev. 16:11) Sorry they are hurt but not sorry for sin. Of the plagues that visited Pharaoh we read, "He sinned yet more" (Ex. 9:34). Too hard to repent! Very little serious reform or turning from sin. We see this now. What a commentary upon the human heart!

5. The Alaskan Earthquake struck suddenly.

With no advanced warning-like the one that visited the Philippian jail -- "suddenly." For most after work, at the peak of 5 o'clock traffic. Hurry -- things to do; friends to meet; an evening of leisure, a 'high-time' to be had -when alas! The monstrous quake is HERE! Buildings sway and swing, turn and dip, like boats on angry seas, like giants sucking and panting as in mortal combat, as indeed, they are!

A home is jerked abruptly from its foundations and heaved down an embankment into the foaming sea. The fingers of a little woman clutch frantically at her face, and her soul fairly moans for her trapped children and husband.

A brother and sister stagger, best they can, toward an exit; anxious parents beckon; until, they are lost in a blinding swirl of falling debris and are seen and heard no more.

Hard by, a man cries one lone, last, pitifully bitter "Help" then a huge slab of razor-like concrete claims in silent defiance his legs -- he is dead. A few minutes and the giant quake is gone.

Who knows what tomorrow may usher into our lives? "For when they shall say peace and safety; then sudden destruction cometh upon them, as travail upon women with child; and they shall not escape." (1 Thess. 5:3) O reader, be aroused! Judgment is coming! If you have not been saved then flee at once to the Rock of Ages. Do it now, for "thou knowest not what a day may bring forth." (Proverbs 27:1)

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THE CIGARETTE TALKS (To Young Girls)

"I'm just a harmless Cigarette,
So neat and pure and white;
I'm sure you'll like to smoke me
For I am quite all right.
You see me advertised along
The highways as you go;
It tells you I am 'cool and mild

And help your throat', you know.

"So come on girls, don't be a chump,
Why longer should you wait?
With me between your ruby lips
You'll then be up to date.
You may not like me much at first,
But don't think you'll regret;
You'll soon think you can't get along
Without your Cigarette.

"So now you've smoked two packs of me,
I've nothing more to fear;
When once I have a hold on you,
You're mine for life, my dear.
Your free good ways you began to lose
The very first day we met,
When I enticed you it was smart
To smoke a Cigarette.

The color's leaving from your cheeks,
Your finger ends are stained;
And now you'd like to let me drop,
But Girlie -- you're to blame!
You even took some drinks last night;
I knew you would 'fore long,
For those whom I entice, soon lose
The way of right and wrong.

So, year after year, I've nettled you
And led you stupidly on,
'Till now you're just a wreck of nerves
With happiness and health both gone
You are thin and pale, you have a cough;
The Doctor says, 'T.B.'
He says, 'you'll not be apt to live
Much longer,' don't you see?

"But there's no use to worry now
When you stood pat for my stave,
You should have known then and there
You'd fill an early grave.
So now, I've done my very best
To fit your soul for Hell;
I'll drop you to my partner, Death,
He's come for you, Farewell."

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LOVE MADE PERFECT

H. A. Erdmann

God dwelleth in us, and His love is perfected in us." 1 John 4:12.

Perfect love is the whole of true religion. Upon two commandments, said Jesus, hang the law and prophets. And he who keeps these two commandments, which enjoin love of God and love of man, shall have eternal life. Luke 10:25-28.

Let us consider three major facts of perfect love as John reveals them in this short Epistle.

FIRST: How love is made perfect.

"God dwelleth in us, and his love is perfected in us." This is very plain. It is based upon Divine indwelling. It is not a perfecting of a human affection by works and development. We must work, and we must develop, but that is not the way God's love is perfected in us.

It is not by the cultivation of the Christian graces. These must be cultivated or we will dry up and die spiritually. But that is not the way love is perfected.

It is by receiving the indwelling God into the soul, and thus bringing divine love to perfection in us.

It is something divine made perfect with us and not the perfecting of something human.

John gives three phases of God's love in this short Epistle. (1) The extent of God's love, as shown in verse 9. (2) The manner of His love. 3:1. (3) The perfecting of His love.

God's love was manifested when He gave Jesus to: die for us. This was a manifestation of His love for all humanity, everywhere, and of every age.

The manner of His love was shown in making us His sons, His children, members of His family and household, and thus bringing us into a close, personal relationship with Himself.

But God's love reaches its highest perfection when He dwells in us. In this act He gives Himself to us. We then possess Him in the person of the blessed Holy Ghost.

SECOND: The proof of perfect love in the heart. That is, the proof of God dwelling in us in the person of the Holy Ghost; the proof that we have received the baptism with the Holy Ghost.

It is witnessed to by the Holy Ghost Himself. In Hebrews 10:14 and 15 we read: "By one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us."

This is a witness to him, who has received the Holy Ghost, individually, that He has come and has sanctified and cleansed him from all sin. This witness is not to tell others, or to prove to others, that I have now received the baptism with the Holy Ghost, but for me to know it myself. He witnesses to me by an inner consciousness of a Divine presence in my soul, and a consciousness of an inner cleansing.

Others may not know from this witness that I have now received the Holy Ghost. Then how will others know? By some physical demonstration or manifestation? Not at all. To say that a physical manifestation must prove a spiritual reality is belittling the spiritual to the level of the physical.

To say that "speaking in tongues" is the Biblical evidence of the Baptism is very irreverent and repulsive to the truly sanctified heart.

It is freely admitted by the "tongues" advocates that the "gift of tongues" may be retained although one may backslide and go into deep sin. It is also admitted that the devil can and will give "tongues" if it is sought instead of the real baptism with the Holy Ghost. If I can have no better evidence of the presence of the Holy Ghost than a physical something that can be retained after the Holy Ghost has been grieved away, than I am left in despair, indeed.

The Holy Ghost and His gifts are inseparable. When He is caused to leave us, His gifts also leave us, for it is He who works in us to use whatever gifts He may bestow upon us.

Consider the folly of building a whole religious movement supposedly, a spiritual sect, founding it upon one physical organ of the human body -- taking its name from that organ, and that organ the one and only unruly and denounced organ of the human body! For James writes: "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell -- the tongue can no man tame; it is unruly, evil, full of deadly poison."

On Pentecost the people spoke under the gift and guidance of the Holy Ghost; the people heard; and understood, for it was the known language of the people from various parts of the world. It was an intelligible language, given at that hour, for an intelligent people, clearly understood.

In contrast to the experience at Pentecost, the people in the land of Shinar, as recorded in the eleventh chapter of Genesis, defied God and decided to build a way into heaven according to their own plans. As a result of that they all received a language that none other could understand. To one another they sounded to be jabbering.

The seeker after "tongues" as the evidence of the cleansing baptism with the Holy Ghost, is seeking a physical proof of a spiritual fact; hunting a bodily emotion to prove a spiritual

experience; searching for a nervous excitement to prove that God has been true to His promise. He is hunting by feeling what he should accept and enjoy by faith. He prefers to rest his eternal salvation on the wagging of a physical organ rather than upon the written Word of the living God.

When Jesus, on the last night, just before He went into the shadows of Gethsemane, when He was opening up to the disciples the truth of the Spirit's personality, and His certain coming, did He by a single suggestion intimate that they would know the Spirit had come by any such sign as "speaking in tongues?" NO.

Then how are others to know that I have received the baptism with the Holy Ghost?

Our text, 1 John 4:12: "If we love one another, God dwelleth in us and His love is perfected in us. After the early church had received the Holy Ghost, the haters and despisers of Christ and the Christians, after watching the Christians that if possible they might find something for which to condemn them, were compelled to say, "Behold, how they love one another." That proved to the people that they had received the baptism with the Holy Ghost.

Much could be said here, space forbids. One will never knowingly do or say anything that might in any way hurt or harm those he loves. He will always be ready, willingly and gladly, to help and make glad those he loves.

But John gives us another proof, in verse 15. It is proved by our witnessing to it by confessing Christ. This confession is not merely an acknowledgment that we believe that Jesus was the Son of God. It means to identify self with Christ in all places, at all times, and before any person. It may mean reproach, persecution, contempt. But it will be done.

THIRD: The necessity of perfect love.

That we may have boldness in the Day of Judgment. Verse 17. To cast out the fear of the judgment and release the soul from torment, or unrest.

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MORAL COWARDICE

By E. E. Michael

Text: "I looked on my right hand, and beheld, but there was no man that would know me: Refuge failed me; No. man cared for my soul." Psalm 142:4. "Give us help from trouble; for vain is the help of man." Psalm 60:11.

The definition of the word cowardice as taken from "The New Winston Dictionary and Reference Library is as follows: Want of courage; faint-heartedness; dishonorable fear. The synonym of the word cowardice is, pusillanimity, timidity, poltroonery, baseness. A poltroon, according to this dictionary is, "A mean spirited, lazy coward."

God exalts bravery, but condemns cowardice. "The children of Ephraim being armed, and carrying bows, turned back in the day of battle." Psalm 78:9. King Saul lost a battle when his army, because of cowardice dwindled from 3,000 to 600. Two-thirds of Gideon's Army left him and went back to their homes because "They were fearful and afraid." The remaining third with the exception of 300 disqualified themselves because of carnal selfishness. A lazy, slovenly coward is a stench in the nostrils of almighty God; and if there should be any class of human wretches the devil would be ashamed of it would be that class of cowards.

We thought it couldn't happen in America, yet the gruesome facts that made recent headlines in newspapers and magazines tell the fearful story of the girl stabbed to death by her assailant while thirty-eight people heard her screams, and saw the awful struggle, and yet did not lift a hand to save her. When questioned by the police why they did not try to save her or at least call the police their answer was: "We didn't want to get involved." Another girl attacked by a sex maniac in her office in the Bronx, broke loose from her attacker and ran to the door and screamed for help. He dragged her back into the room. Forty people heard, and some looked on the fearful scene, but none offered to help her. Two policemen heard her screams and rescued her and arrested her assailant. Another story of two boys drowning. A man tried to rescue them but failed while fifty persons "stood idly by," but not one offered to help.

If this sorry reaction to the cries of people in distress reflected what our American people are everywhere then I would be forever ashamed to own the name American, but I am inclined to believe that these are isolated cases, and that there are many red-blooded Americans who would rise to the defense of a woman, or anyone in distress.

"We didn't want to get involved." Many are like that. There are political poltroons who would sell our country out to the Communists rather than to stand firm against the Red Tide. They take the "Better Red Than Dead" policy, and brag it up. It is easier to follow the appeasement program than to take up arms against the enemy. We are facing national suicide because our leaders are unwilling to face up.

Scores of thousands of handicapped people derive benefits from the relief and welfare, which is a blessing to them: but there are multitudes who draw such relief from the government, who are too lazy to work. They have no job because they seek no job. They seek no job because they want no job, while the want ads in the papers go begging.

Moral cowardice is seen in the Church. Many stayed in the drift of worldliness and apostasy because they didn't want to get involved. Silent submission. Ecclesiastical poltroons. These are they who think more of prestige and popularity than they do of their own salvation or that of their children.

Then there are yet others in the holiness movement who seem to want to be identified with the remnant, the old-fashioned crowd, but when the challenge to giving comes they don't want to get involved. The pastor's salary can get behind (and many times this is because the religious poltroons in the church are too stingy to pay their tithe) but they have no concern to help to bring it up to date. (Incidentally my salary is up to date.) They have no burden for camp meeting, and make no plans to go. Like the priest and the Levite, when the missionary cause is lagging they "pass by

on the other side." If they have a vision at all, it is completely localized, and that in itself spells stagnation and death. The family altar is abandoned, and personal work among their own children is a lost art. The prayer closet is never frequented any more. No time. Don't want to get involved in the effort it takes for intercession. They have lost their ambition to "Endure hardness as a good soldier of Jesus Christ." There was a crowd in Jesus' day who followed Him for the "loaves and the fishes," but when the crisis came, and Jesus was brought into Pilate's Court that same crowd joined the rabble and cried, "Let him be crucified."

The only cure for moral cowardice is to get genuinely saved, and entirely sanctified. Cowardice is born of a carnal heart, and once the heart is completely set free from all carnality that soul is no longer hampered by cowardice, but is endowed with boldness, bravery and Holy Ghost fortitude.

"O for a faith that will not shrink,
though pressed by every foe;
That will not tremble on the brink
Of any earthly woe.

Shall I be carried to the skies
On flowery beds of ease,
While others fought to win the prize
And sailed through bloody seas?"

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CHILDREN'S PAGE

By Mrs. Paul King,
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THE FENCE ROW

The day was hot and sultry with the sun beating fiercely down upon the dry, parched ground.

Paul and Ronnie started down the dusty lane toward the big acre, scythe and sickle across their shoulders and straw hats on their heads. The perspiration ran down their foreheads and cheeks in small rivers, mixing freely with the brown dust on their ruddy faces and caking in a sticky, miserable way.

"Can't see why Dad decided the fence row needed cleaning today," Ronnie scolded. "Any other day but today! It's hot enough to die." And he hung his tongue out like a panting dog. "Nasty old job anyway," he growled, "and Dad knows I hate it any day -- especially when it's hot."

"It is hot," Paul said kindly, "but since it needs done, I'd just as soon do it today as any day. Really, Ronnie," he continued as he looked toward the clear blue sky and hot sun, "the day is

beautiful. A bit hot perhaps; but I love it. Every day has some new surprise and something wonderful in it if you look for it."

"Depends on which way you look at it." Ronnie scolded crossly.

"It sure does," Paul laughed cheerfully as he watched a bird on wing, giving his toe a severe scuff on a big, fat rock in the road. Quickly he grabbed the bare foot in his free hand and danced round and round in the road. "Kinda' hurts," he said tearfully.

"If you'd quit being a cloud gazer and watch where you're going it wouldn't have happened," Ronnie said bitterly; then, noticing a small trickle of blood mingling in the dust on the toe, he said sympathetically.:

"Sit down, Paul, and I'll bandage it for you." With that he drew a big red handkerchief from his back pocket and very carefully bandaged the bleeding toe.

"Thanks, Ronnie," Paul said kindly as he started again toward the big acre and the fence row.

Few words were exchanged as the boys began the arduous and tedious task. The intense heat, along with the strenuous work, only caused Ronnie's irritability to increase.

They were working in a dense tangle of scrub trees, thorn bushes and berry vines when Paul discovered a small song sparrow's nest in a sheltered, secluded spot, hidden away from the sharp detecting eyes of the hawk, in a dense clump of berry vine entanglement.

"Don't touch that, Ronnie," Paul ordered firmly but sweetly as his brother, mumbling and grumbling to himself, raised the big scythe to begin cutting. "There's a song sparrow's nest in there with four speckled eggs and we're not clearing any of this stuff out. We're saving the nest."

"Oh no, we're not," the perspiring boy shouted. "It's all coming down! Dad's not sending me back again. I hate this old job and . . . and . . . I hate you, Paul."

"Why Ronnie," Paul said tearfully, "whatever have I done? I love you, and as for this area that we're not clearing I'll take all the blame if father says anything; but I know he won't as father is most kind and considerate and very good to his animals and anything helpless."

"It's coming down. All of it," Ronnie said, cutting fiercely at the nearest tree.

"Please!" Paul urged, gently grasping Ronnie's arm. "We're not cutting any of this down. The little sparrow shall raise her family. God would not be pleased otherwise. Proverbs says 'A righteous man regardeth the life of his beast,' and we're sparing this nest and all these trees and bushes around it."

Ronnie faced his brother squarely, then, dropping the scythe, he gave Paul a hard, firm slap on his right cheek and lip. "I'm bigger than you," he said, trembling with anger and giving his

younger brother another hard blow which caused the blood to flow freely and sent the young lad to the ground.

For a long while Paul lay still and silent with Ronnie glaring down at him. Suddenly, like the sounding of an alarm, his conscience began troubling him.

'Bigger than Paul, you say!' it began. 'How blind can you get! That boy is so far above you in every way except stature; but remember, God chooses the weak things . . . to confound the wise! You, in your estimation, are tall, great and mighty, but God sees not as man sees for He looks on the heart -- not the outward physical man. You hate Paul because he is tender, good and kind while your own disposition is hateful and mean. You need God, Ronnie, and you need Him badly. You have been envious of Paul since he got genuinely converted and sanctified, but you too could have the same wonderful experience as he if you paid the price like he has!'

"Stop it! Stop it!" Ronnie begged aloud as he stooped low and cupped the limp head in the big palms of his hands, praying loudly to God for forgiveness.

Paul sat upright and looked dazedly toward Ronnie who kept right on praying until he too was a new creature in Christ.

"Paul! Paul! I'm sorry. Forgive me," he begged tearfully and humbly when he saw his brother's upright form. "The Lord Jesus just forgave me all my sins but I want to be sanctified too so I'll never do what I just did to you. I want to be full of God, emptied of all self and filled with Him and His presence."

"Thank the Lord," Paul said through his swollen lips, tears streaming copiously down his cheeks in behalf of his brother's sanctification.

"He's come, Paul! He's come!" Ronnie said joyfully, hugging his brother tenderly. "Go home, Paul, and have Mother care for that lip. I'll finish all the fence row and take my punishment gladly for hitting you. I deserve the worst."

"Thanks, Ronnie," Paul said softly. "I love you. I'll have my lip and cheek cared for but I'll be back to help you finish. We're brothers and we're a team. As for the punishment, I'll explain everything to father and mother. I don't believe you deserve any."

"I'll save the bird nest and any others I find," Ronnie called as Paul started toward the big farmhouse.

Far to the west Paul heard the distant rumble of thunder and knew they were due for a shower and a respite from the heat. His heart raised in exultant praises to God as high above him a tiny song sparrow, head turned heavenward, sang out a song of praise to God and thanks to Him. The whole world seemed to be singing.

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THE END