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## **MISSIONARY REVIVALIST SELECTIONS**

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### **WORTHWHILE LIVING**

By J. E. Cook

Rom. 1:14-17, Phil. 1:21

Everyone is trying to get the most out of life and living. Many concepts are advocated, many pathways presented. But most of them turn out to be mirages or dead-end streets. Paul testified to the Philippians and to the world, "For to me to live is Christ, and to die is gain." He claims to have found the secret in this life and in the world to come. Many testify by their lives that for me to live is pleasure. This is their concept of really living. But they have not found it, for "she that liveth in pleasure is dead while she liveth." Their fountains dry up and their dreams shatter. Others say, "For me to leave is wealth." Gold and silver, stocks and bonds, houses and lands these to millions are security and real estate. But those who have all these are insecure and are still searching for the real values in life. Still others say, "for me to live is fame." What a price is demanded health, friendship, reputation, virtue -- and maybe suicide. How pathetic when this bubble bursts.

Now, Paul's philosophy of life has stood the test of time and is rewarding in the end. He tells the Romans and the world to get the most out of the Christ-filled life. There is a threefold relationship which must be involved.

First, there must be a sense of obligation. Paul said, "I am debtor." The Greeks nor the Barbarians had made no contribution to his life. The Greeks, for the most part ignored him, and the Barbarians sought to kill him, but he still felt obligated to tell them about his way of life. He could never forget his debt to God for his Damascus Road experience and for the further experience of being filled with the Holy Ghost. He was so indebted to God that he gave his life for Christ and the

Church. For life to really be worthwhile, one must face the responsibilities of life and feel indebtedness to God and man.

Secondly, there must be a readiness to make investments in the interest of others. Paul said, "I am ready to preach the gospel to you that are at Rome also." Rome had not invited him, did not want him and was waiting to behead him, yet he is ready to go to Rome. "He that would save his life shall lose it, but he that will lose his life for my sake," said Jesus, "shall find it." Isaiah said, "Here am I, send me." Volunteers! Willing service! Ready!

And last, Paul is unashamed of the Gospel of Christ with its radical message, its experience of deliverance from sin and sinning and its high standards of Christian living. If there is a proper appreciation for the old-fashioned way of salvation there will be a sense of indebtedness to God and the Church and a willingness to invest in its success. This threefold concept of life -- indebted, willingness to invest, unashamed of Christ makes life and living worthwhile. Besides, it offers the greatest dividends in this life and in that which is to come. Paul lived and died by this philosophy and left his testimony that he had "fought a good fight, finished the course and kept the faith, and therefore a crown of righteousness was awaiting him" and for all those who love His appearing.

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#### CLOTHING OF THE OPPOSITE SEX

In the Caldwell News Tribune, Caldwell, Idaho, Dr. Joseph Molher, M.D. had this to say: "Transvestism is the morbid desire to wear clothes of the opposite sex. A form of homosexuality, it is a deep-seated emotional deviation. A psychiatrist may be of help."

Editor's note: God had something to say about this problem long ago. His word is still applicable today. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." (Deuteronomy 22:5)

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#### EDITORIAL

By Spencer Johnson

#### THE PROGRESSIVENESS OF HOLINESS

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: and on the left." (Isa. 54: 2-3)

Many people who once were on fire for God and holiness have reached a stalemated condition. Like the wasp, they were larger in their beginning than they have been since. They failed to make growth and progress after their initial experience of holiness and in their dwarfed

condition, their vision is impaired; their service limited; their challenge lost and joy departed. God is the God of enlargement and if one is to keep step with Him, after sanctification, he must grow in grace and in the knowledge of the Lord and Saviour Jesus Christ. Folk who find "Jordan a hard road to travel" and who expect to make Heaven by the "skin of their teeth" have lost the victory, if they ever had it, and are blind to the promise: "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (II Cor. 9:8)

The holy man is progressive in his prayer life. Far too many people have lost ground in their prayer life because they were content to live on the bottom rung of the ladder of prayer. They never rise above the realm of petition and confession to the gates of praise and thanksgiving. Praise and thanksgiving should be a daily practice in the life of the sanctified individual. Above this realm there is a plane in prayer known as communion and fellowship. Happy indeed are they who have pressed their way in prayer to this blessed fellowship divine. But there is still a higher plane of prayer. It is reached by only a few. It is that realm of travail and intercession. It is in this realm that the soul enters into the fellowship of the sufferings of Christ. There is no greater work on earth than the work of intercessory prayer. It is by this means that God chooses to work His work. It hardly seems possible that a puny mortal can change the mind of Almighty God. But Joshua did so when he commanded the sun to stand still. God cannot refuse to answer prevailing, intercessory prayer, that is prayed in His will. He may defer the answer for a while but He will answer. Jesus advanced this thought in the parables of the unjust judge and the importunate knocker. What a tragedy that so many people have ceased to pray as they "once prayed. Their prayer life now is but a shadow of the once burning blitz that they waged against the Devil and his forces. It is possible to get so accustomed to praying, only until a certain point is reached, that the prayer life becomes limited. Too frequently people end their prayers where their real praying should begin, they stop as soon as they get into the presence of God. Prayer is not really prayer until audience with God is gained. How wonderful it is to go beyond the easy reach and to linger long in His holy presence until precious secrets are imparted to the waiting heart!

The cooling of devotion toward God is manifested in many by a retrogression in their giving toward the cause of God. In the joy of their first months and years in the way of holiness, it seems they could not sacrifice enough. They would pledge and do without things they really needed to see the work of the Lord prosper. This brought the smile and blessing of God upon them in material prosperity as well as in spiritual things. "Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things." (Rom. 11:34-35) And now, in their prosperity, some of those same people, who once pledged hundreds of dollars for home and foreign missions, must be pressured and plead with to get them to pledge twenty-five dollars a year! The same is true of some churches. When they first started they owed great debts on their buildings but in the fervor of their holy romance and in their desire to share the gospel they would pledge thousands upon thousands of dollars for missions and for the district and general work of the church. Many of them now have paid for their buildings or at least have reduced the indebtedness greatly and some of them are giving less to mission than they did when they were bowed down with obligations.

In an hour when we face the greatest need of all time for sacrificial giving, when the world is starving at our very doors, when the lateness of the day demands us to speed the light of the gospel, are we not beside ourselves when we selfishly lavish money on expensive clothes,

jewelry, fine automobiles, pleasure trips, costly furniture, and imposing buildings? Small wonder that people have not had time for the developing of Christian graces! They have been too busy pampering the flesh. Where there is no unselfish sacrifice and suffering there is no Christianity! "Behold, I judge between cattle and cattle, between the rams and the he goats .... Behold, I, even I, will judge between the fat cattle and between the lean cattle." (Ezek. 34:17, 20)

Real holiness makes one progressive in service and in witnessing for Christ. In these days it is alarming to see so many professing the experience of holiness who apparently have no vision of the lost around about them. Could it be that they never had the vision? It is impossible to have the cleansing, purging experience and not have the vision! No one can be holy and be indifferent toward a lost and dying world. The immediate response of Isaiah after his cleansing touch of fire was, "Here am I, send me." Many professors are out of touch with God about half the time and before they can be used of Him, they have to be thawed out and warmed up. This is about all that is accomplished in most ten day revivals or camps. The ardent devotion of the sanctified sends them out to witness at any cost. Most folk can testify at prayer meeting to the sleeping saints but one must have the fire burning in his soul to do effective witnessing out on the job or in the street. Too often truth is borne with laggard step when it should be wafted swifter than eagles wings.

The scriptures teach that the life of holiness is one of activity and progress. Shelhamer said, "A secluded ministry or membership has a tendency to bigotry and sectarianism. It is easy to be orthodox and yet void of fire and aggressiveness. It is quite an art to take the narrow way to heaven without becoming narrow and contracted in spirit and vision." When the stream is clogged, the water grows stagnant. When the widow ceased to bring vessels the oil stayed. When David became idle and stayed home from the battle, he lost his hold upon God. The only safe way to Heaven is a holy, humble, aggressive walk with God. Holy aggressiveness does not destroy one's humility and modesty. Humility is the highest when it stoops the lowest. Humility is the root from which all heavenly virtues spring. Someone has said, "Humility is such a frail and delicate flower, that if it sees itself it dies." "To be humble to superiors is duty; to equals is courtesy; to inferiors, is nobleness; and to all, safety." "Mind not high things, but condescend to men of low estate." (Rom. 12:16)

May God save us from sour, stagnated holiness. Let us break up the fallow ground. Let us go in to possess the land. We have compassed this mountain long enough! In the words of the poet:

"Lord give me a vision,  
Lest empty I stand,  
There at the great judgment;  
No sheaves in my hand,  
No labor of love,  
To offer my King.  
With nothing but leaves then;  
The Master to bring."

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THE IMPORTANCE OF HOLY TEACHERS

By Spencer Johnson

The home, the church and the school have tremendous influence upon the life of a child. Home is the place where the earliest impressions are made upon the child and for this reason it is very important that every parent have the experience of a holy heart lest their influence be a detriment rather than a blessing to the child. Because of the limited time that parents have to spend with their children they should be sure that their influence is felt for good in the life of each child. Home life should be so fraught with the power of God that its fragrant memories will follow the child all the days of his life.

The church should have an important part in the life of a child and parents, who are what they should be, will see that their children are kept under the influence of the church. But at best the child is under the actual training of the church only a small per cent of his time.

Perhaps more of the waking hours of the child is spent under the influence of the school and its teachers than in any other environment. It is for this reason that the teacher should be a holy person. It may be truly said that the school and its teachers have a greater influence in the molding of the character and future of the child than either the home or the church. Great responsibility is placed upon the teacher and the school for the training, welfare and character of the children. So much depends on the teacher! The teacher must make sure that the children are not only taught the arts and sciences but that they are instructed in the fundamentals of spiritual life and character. The future of the child for eternity depends largely on the teacher. By the time a child has finished school a pattern of life is pretty well set.

Much ado has been made about religion in the school but it is a historical fact that the schools were founded for religious purposes, and the banning of the Bible from the public schools is an encroachment upon American freedom. Parents are justified in being anxious about their children for the fact remains that the teacher has the association and the responsibility for a greater portion of their children's time than anybody else. The teacher by inference or insinuation can raise questions that cause great conflict in the child's mind over the standards and convictions of his godly home. The way the child conducts himself and the attitudes that he has in the future will in a large measure be the result of some teacher and the school. God gave children to parents and not to educational institutions and it is the responsibility of the parents to see that their children are educated in an atmosphere that is conducive to righteousness, even if they must assume the task of teaching their children themselves.

Teachers, you have a grave responsibility. The children you teach today will be the citizens and leaders of tomorrow. They must face a sinful and puzzled world. Don't let any child fail because of you. Good teachers are always underpaid. Probably it can never be said that a good teacher is paid enough, but a poor teacher is paid too much, regardless of what he is paid. Teachers, you may be underpaid, overworked and unappreciated at times but you will be rewarded in the satisfaction of molding character and in the blessings of God in Heaven, and many children will rise up and call you blessed. Surely teachers should be proud of their profession. You have the greatest job in all the world. You hold the future history of the world in your hands. Jesus was the greatest of all teachers and His teachings live on today. May God help you to teach truths that will live on after you are gone. Many of us constantly pay honorable tribute to the

teachers we were fortunate enough to have. It would be well never to speak disparagingly about a teacher. As parents it might be well if we would show greater appreciation for our teachers and take more interest in our school and in our children.

Teachers, remember that you are molding as you teach. Be sure that you teach so that there will never be any justifiable reason to criticize your profession. Teachers, don't forget that there is a spark of immortality in every boy and girl that will never go out.

"I took a piece of plastic clay  
And idly fashioned it one day,  
And as my fingers pressed it still,  
It moved and yielded at my will.  
I came again when days were passed,  
The bit of clay was hard at last,  
The form I gave it still it bore,  
But I could change that form no more.

I took a piece of living clay  
And gently fashioned it day by day,  
And molded with my power and art,  
A young child's soft and yielding heart.  
I came again when years were gone,  
It was a man I looked upon,  
The form I gave him still he bore,  
But I could change that form no more."

Teachers, into your care we daily commit the dearest treasures that we have. As you mold our children so shall the future years behold them, so be careful. May you have an abiding consciousness that you are workers together with God. Our children will have to live their lives with you and with the world. It will require faith and love and courage. So teachers, take them by the hand and teach them the things they ought to know.

Please do not make subtle insinuations about old time religion or against the old fashion standards that we have tried to instill in them from their infancy. Do not push them into places of prominence or put them in the limelight of popularity for all these things foster pride in the heart. Give them no special advantages or favors but teach them to earn what they get. Teach them to be honorable and honest and that it is better to fail than to cheat.

Teach them to work and to study and help them to see that the price of success is high but not nearly so high as the price of failure. Teach them that there can be glory in failure, but also teach them there can be despair in success. Teach them to win gently and to lose gracefully. Show them that a penny earned is better than a dollar found.

Help them to see that it does not pay to follow the crowd just because everyone is getting on the bandwagon. Teach them to stand for the right and fight for the right even though they must

stand and fight alone. Teach them to close their ears to the howling mob and show them that it is better to protest against wrong and suffer than to be silent and sin.

Please teach them to sift what they read and hear through the screen of truth that they may choose the good and refuse the evil. Teach them if you can, to smile when they are sad. Teach them not to be ashamed of tears, that tears are not the sign of weakness but of strength. Tears speak more eloquently than any other language. Help them to see that tears are the messages of overwhelming grief, deep contrition and unspeakable love.

Teachers, tell our children to scoff at the cynics and to ask for the old paths wherein is the good way. Guard them against too much softness. Teach them to sell their knowledge and skill to the highest bidder but never to put a price tag on their heart and soul.

Instill in them self confidence but above all a complete and sublime faith in God. Help them to see that God and right must ultimately triumph! This is a big job for you teachers but see what you can do for our children.

May God give you strength for the task. May His Spirit endue you with patience and tranquillity and with love for the young and special tenderness for the backward, the poor and afflicted: May God save you from trouble, loneliness and discouragement, from the boredom of routine and from all bitterness of heart. May God bless you teachers that parents, and sons and daughters shall not be disappointed in you. May God reward you with eternal dividends. In the heat of the day may God show you the spring by the wayside that flows from the eternal presence of God and may you find refreshing for spirit, soul and body. May God give you courage to teach what is true even to your own hurt, following in the footsteps of the blessed Son of God.

"A traveler on a dusty road  
Strewed acorns on the lea;  
And one took root and sprouted up,  
And grew into a tree.

Love sought its shade at evening time  
To breathe his early vows,  
And age was pleased, in heats of noon  
To bask beneath its boughs;

The dormouse loved its dangling twigs  
The birds sweet music bore;  
It stood a glory in its place,  
A blessing evermore.

A little spring had lost its way  
Amid the grass and fern;  
A passing stranger scooped a well  
Where weary men might turn.

He walled it in and hung with care  
A label at the brink;  
He thought not of the deed he did,  
But judged that all might drink.

He paused again, and lo! the well,  
By summer never dried,  
Had cooled ten thousand parching tongues  
And saved a life beside.

A dreamer dropped a random thought  
'Twas old and yet 'twas new;  
A simple fancy of the brain,  
But strong in being true.

It shone upon a genial mind  
And lo, its light became  
A lamp of life, a beacon ray,  
An monitory flame.

The thought was small, its issue great;  
A watch-fire on the hill;  
It shed its radiance far adown,  
And cheers the valley still.

A nameless man, amid a crowd  
That thronged the daily mart,  
Let fall a word of Hope and Love,  
Unstudied from the heart;

A whisper on the tumult thrown,  
A transitory breath--  
It raised a brother from the dust,  
It saved a soul from death,

O germ! O fount! O word of love!  
O thought at random cast!  
Ye were but little at the first,  
But mighty at the last!"

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THE SHEPHERD AND THE SHEEP  
By Evangelist Pearl Gardner

St. John 10:11. "I am the good shepherd: the good shepherd giveth his life for the sheep."



David had two things which stirred and led him to his fresh knowledge of God, misery and memory. He had sinned grievously and at last we hear him crying out, "Against thee, thee only, have I sinned." Oh! Thank God when man becomes miserable and haunted by his old sinful life and when memories of sin follow him around until he can't sleep nor rest then he is becoming awakened as David. Only God the Heavenly Shepherd can restore the soul of that lost sheep. To be a sheep of God's flock calls for a divine transformation. Have old things passed away and all become new? When you come to know the Lord as your Shepherd, you will have the witness of sins forgiven, and you will be aware of a conscious relationship to and dependence upon God. Have you that relaxation in the Lord, as your Shepherd? When there is turmoil without, have you that peace within? Yes, you can have peace in the midst of your enemies. Praise God! It seems fantastic that God should give each in the fold individual love and care. But God does care for His own, not one is neglected.

In 1 Peter 5:2, the church is referred to as the flock of God. So with these thoughts in mind we want to proceed, God is our Heavenly Shepherd, the pastor is the under shepherd and the laity are the sheep of the fold.

We understand that a shepherd of a flock knows each one by numbering them, they are branded. "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." St. John 10:4-5. Are you marked and branded by God the Heavenly Shepherd? The story is told of a young shepherd in England who cared for a thousand, he could neither read nor write and was a nervous lad yet he knew each sheep by his face and could tell where each had been born. Remarkable indeed! Yes, but my Divine Shepherd even has the hairs of my head numbered. He has lain down His life for any sheep that would come into the fold.

There are some habits and characteristics of sheep that we would like to spiritualize.

First, we understand that sheep cannot be driven like some other barnyard animals; they must be led. Therefore the laity need an under-shepherd (pastor) for a leader. If sheep have not a shepherd they will follow almost anything. Also sheep become confused if more than one shepherd would endeavor to lead the same flock. And remember this, if sheep do not follow the Heavenly Shepherd closely they soon may be led off following a wolf in sheep's clothing or even the devil himself.

A young ministerial student left his training to accept a pastorate. Later he returned a bit worse for the wear and remarked that he thought he was going out to minister to sheep but found himself in the midst of wolves. Beloved there is more truth in his Words than he realized, for When God's people fall away from truth and holiness their old nature asserts itself and it is the wolf nature. Our Lord said, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." Matt. 10:16. Great wisdom is so essential on behalf of the under shepherd in leading the flock of God.

Now further learn some lessons from the sheep of the pasture. Sheep are helpless; they bunch together at the least sign of danger. Also the church, the flock of God should stay close together in time of trouble. Often times trouble is a sign we need to live closer to the heart of the

Heavenly Shepherd and then we more loyally shall cling together: And then sheep are generally patient in trouble. If one falls into a hole or the ditch it will make a few struggles and then lie still giving an occasional bleat for help. That sheep won't flounder and make a big stir among the flock. Oh! no.

The most obvious truth about sheep is their proneness to wander. Those of the flock who stray will know only in eternity the pain they caused God the Heavenly Shepherd and the under shepherd, the minister. Oh! why do they stray? Some seem to specialize in wandering, always looking for greener grass. Some ignore their under shepherd's guidance so easily. Paul stated it clearly. Some sheep in that day were saying, I'm of Brother Paul, and I am of Brother Apollos. But see what Paul answers -- "Are ye not carnal: for whereas there is among you envying, and strife and divisions are ye not carnal, and walk as men? 1 Cor. 3:3. Sheep are prone to wander, attracted elsewhere by a special Apollos or Paul. And sure enough they will always be missing at the very time there is a job to be done. The job may never be done because of the negligence of some sheep. Beware of the wandering sheep, whose greatest ability is to get faithful sheep to follow him in his wanderings.

Another sheep characteristic is that they fight with their heads. However, it is sad to see good sheep, mature men and women revealing this sheep-like nature, thereby bumping one another around the fold. While sheep are known to be gentle, yet this they are known to do.

And then while sheep are grazing they often run into burrs, which mat themselves into the wool. Along comes the shepherd of the flock endeavoring to get in touch with the sheep so as to remove the burrs, but he rushes off. It might be a bit tiresome with lots of patience needed and then the sheep must stand still to have the burrs removed. Like, wise the under shepherd not only exhorts, but rebukes and reproofs are needed at times. Again I am reminded that the Heavenly Shepherd loveth him whom he chasteneth, and we are not to faint when rebuked of Him. If the burrs are not removed from the wool, it will tear and also make the body sore. Yet, deliverance is within reach at all times. Beloved sheep, stand still, let the under shepherd of the flock help remove some burrs. Take heed, beware of the burrs of false doctrines. Burrs which would do away with the Triune Godhead. Beware of burrs which rub deep, such as 'eternal security burrs,' which endeavor to imbed so deeply. There are the 'no hellite' burrs, the 'down on holiness' burrs. Yes, sheep gather burrs of confusion, because they have been wandering. Take heed also of the burrs of false and self-made ideas and notions in which one can be so set -- thinking it is God-given convictions. Then I see burrs of grievances which fix themselves into the wool of the sheep and they defy even the most careful shepherd. What are we speaking about? Yes, illness and habits of sheep.

Another habit, when some little lambs are about to be born, the mother sheep is apt to lie down on rising ground and lose her balance; therefore rolling on her back down a slope. In such a position she may suffocate, if the ready hand of the shepherd does not come to rescue her. And say, some very good and fruitful sheep seem to be found on their backs so to speak -- beyond reach of the under shepherd's hand just when some new ones are about to be born into the fold: What a sad picture! May God help each sheep in the fold to keep in ready reach of the Heavenly Shepherd, and backing the Under shepherd so no injury comes to the little lambs soon to be born into the kingdom.

Then could it be that foot-rot is developing in the flock? This develops when sheep just stay feasting and never get out on the rocks, to seek and search for more sheep, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd." St. John 10:16. If the sheep never go beyond the soft green pastures foot-rot develops. Then God many times has to prune with the knife in the hand of some faithful under shepherd. When the sheep refuse to step out on God's promises and test them, he becomes tenderfooted and foot-rot is the outcome. The shepherd has to cut the decayed hoof away and dab with tar. It is a hard and painful task but it is the only way to get the sheep back on his feet again. So, surely, dear sheep, we must get out on the rocky hillsides and work for God, for that will keep foot-rot from developing.

Sheep are born to travel; their legs at birth are the same length as when grown. Beloved when we are born again, we are born to travel. Length of legs at birth indicate there are no limits to the possibilities of God's work. Are we busy traveling for God both in green pastures and out on the rough places? In time of storm sheep resort to the hills, seeking shelter from lowlands. The spirit of God uses the storms of life to drive His own to higher ground.

Also there is a ministry for the sheep to perform. That is to increase the flock. The task of the under shepherd is to lead and feed the sheep of the fold thereby helping them to fulfill their ministry to God. Surely the shepherd is to bring the lost to the fold. But it is only partly his job. See 1 Peter 5:2 as to the duty of the pastor is to feed the flock. The Shepherds do not bear the lambs,

under shepherds fail to get the sheep to bearing lambs? The shepherd and sheep must minister to each other and neither can do without the other. Then the sheep must give wool to the shepherd and sometimes while shearing some wool is carelessly left on the forehead of the sheep. Then shortly the sheep has what is known as 'wool blind'. We fear some sheep in the church don't get sheared clean at the altar, for shortly they are going blindly in the wrong direction.

Also notice that sheep are found in flocks they live, feed and rest together. Should one stray or be in danger the good shepherd goes to seek that lost one. Therefore we see the purpose of the Good Shepherd -- it is that we might be found in flocks following Him, under the guidance of the under-shepherd until that day when we gather into the heavenly sheepfold. Jesus said "I am the door: by me if any man enter in he shall be saved, and shall go in and out and find pasture." St. John 10:9, and He also said there are other sheep which are not of the fold, so may we as under-shepherds and sheep so live that we will gather in more other sheep, which are not yet of this fold. May they be obedient unto the voice of the Heavenly Shepherd and some day may we all rejoice together in the Heavenly fold. The good under-shepherd surely giveth his life in service for the sheep of his fold. As Jesus said, "I am the good shepherd, the good shepherd giveth his life for the sheep."

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CHILDREN'S PAGE  
By Mrs. Paul King,  
Box 382, Lima, Ohio

## THE RAREST GEMS

"Oh, Mother!" Edith cried, bursting into the house and stacking her school books on the old oak desk in the dining room. "I guess I'll just never make it!"

"Why, Dee Dee!" Mother exclaimed affectionately as she folded the brown haired girl gently to her bosom. "What do you mean, dear child?"

"I . . . I'm . . . sa ashamed of myself, Mother," the girl said brokenly, "but the harder I try to let Jesus shine through me the less I seem to see accomplished."

"Why not rest in the Lord, dear! You've been trying too hard within yourself, and it just won't work. Now, dear," and Mother stroked the silken braids as she continued, "tell me everything, will you?"

"It's Clan again!" and the beautiful dark eyes looked pleadingly into Mother's.

"He just keeps testing and trying me until I feel there's no use to try being a Christian. Why, only this afternoon he pulled my braids and made a big ink spot on my spelling test paper, and you know how I hate untidiness and messy looking papers."

"Anything else?" Mother asked, chuckling.

"That's it, Mother; but I just can't live my religion at school. It's getting harder and harder," and she sobbed bitterly as she finished.

"Let's get our sweaters and go to the grocery store," Mother suggested. "Perhaps a change of scenery will help you, dear; and I could use some help in the store too."

"Oh, goody! I'm glad you waited until I got home, Mother," and the bright eyed child ran gleefully into her bedroom and came out smiling through her tears, her sweater draped lightly over her shoulders.

On the way to the store Mother said kindly, "Dee Dee, honey, in the kitchen you mentioned that you just couldn't live your religion. What did you mean by that, dear? A Christian has salvation, not merely religion. There's a great big difference between the two."

"I meant salvation," Edith corrected. Then, as they were walking past one of the big factories in the town, she burst out exultantly,

"Mother! Mother! Look at those beautiful purple flowers! Aren't they just beautiful? May I please pick a bouquet?"

"They really are beautiful, aren't they, honey?" Mother answered. "Of course you may pick them. They're New England Asters."

"Are they growing wild?" the girl asked.

"Yes," Mother smiled. "The Lord has planted them there. Have you noticed where they're growing and where they're blooming?" she asked.

"Yes," Edith replied. "Right up against that old black telephone pole and in among all that dirt and dust. They're the only pretty thing around here too," she added, looking wistfully at the clump of beautiful purple flowers where bumble bees and honey bees were flying in and out among them. A brightly colored yellow butterfly dropped ever so lightly on one of the dainty, small flowers and twitched his wings in satisfaction and contentment. All around the beautiful flowers was nothing but dirt from the factory and rusty tin cans and debris.

"A most unlikely place to bloom," Mother said thoughtfully, "yet they're blooming just as beautifully as though they were in our own front yard."

"I was just thinking of that too," the child said with bowed head.

"You see, Dee Dee," Mother said softly, "God's rarest gems must many times be placed where things look the gloomiest and the darkest. They shine prettier and brighter there. God saw that this whole area was nothing but dirt, filth and debris so He planted a small seed -- perhaps by either a bird or the wind -- up against this old telephone pole, and look at the beauty now! The tiny seed became a plant and the small plant grew into this beautiful bush with hundreds and hundreds of blooms. Yes, Dee Dee, God's rarest gems grow best and produce the prettiest fruit in the hard, dark places, just like this bush of wild New England Asters is blooming in a most spectacular way. Its beauty is unusually outstanding because of the dark, drab surroundings. It does not, however, refuse to bloom and emit its perfume for the bees and butterflies just because it's been placed among these awful surroundings. On the contrary, it seems to be blooming all the more beautifully. See how vivid, dark and striking are the colors of each small petal! And smell of the pungent fragrance, Edith! God's choicest and rarest gems are made and produced in just such surroundings and under just such circumstances as these. It takes the trying times and painful experiences to produce the rarest gems for Him. If this bush can bloom and radiate beauty for all who pass by to behold, don't you think you can shine for Jesus in school? Even with Clan pulling your braids and making ink spots on your spelling papers? Don't you, Dee Dee?" Mother asked affectionately.

"I . . . I believe . . . I, can do anything now, Mother," the girl said brokenly. "If the Lord can keep a flower bush blooming in a pile of factory dirt and debris, tight up against an old drab looking telephone pole, surely He can help me to stay sweet and keep shining. And Mother," the girl added softly, "He can make me so full of His sweet likeness until I'll attract sinners like the flowers attract the bees and butterflies. I'm going to pray when I get home and you wait until Clan sees me tomorrow! Just wait! He's going to be disappointed when he can't make me cry. I can smile now for Jesus just taught me a wonderful lesson," and she affectionately kissed the armful of flowers she had just picked as she silently thanked God for placing them there. A cardinal, high on a tree down the railroad track burst out in loud praises to the Lord as another bee darted hungrily into Edith's bouquet of Asters.

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## SELFISHNESS

By Oscar Hudson

In his agonizing effort to reach a lost world with the salvation he had found, John Wesley cried:

"Give me 200 men who love nothing but God and hate nothing but sin and I will evangelize the world in a decade."

Multitudes were being blest by his ministry and scores and scores were taking up the ministry under him. Where was the trouble? From whence the defeat? SELFISHNESS. Selfishness was replacing the example of selflessness that he had set before them. He found himself in the same state as that of the apostle Paul, who said,:

"I have no man likeminded, who will naturally care for your souls. For all seek their own, not the things of Jesus Christ" (Phil. 2:20-21). They were "the seed that fell among thorns," . . . the cares of this world and the deceitfulness of riches choked the word and they became unfruitful" (Matt. 13:22). It easier to preach sacrifice than to practice it. But it is only by sacrifice that souls are saved.

When a church is characterized by sacrifice, pungent conviction and revolutionary salvation is in evidence. This is wrought in the atmosphere of intercession, inspired by the Holy Spirit. When selfishness lifts its nefarious head, the Holy Spirit is grieved and withdrawn. Entertainment, human manipulation to build an institution, and formality reign.

It is pitiful to consider that some gifted men will start well, climb to places of eminence, spend their lives in active service and are lauded at funerals, saved as by fire, whose works will be burned: lives wasted.

"If any man's work shall be burned he shall suffer loss: but he himself shall be saved; so as by fire" (1st Cor. 3:15).

"Whosoever will save his life (by seeking ease and popularity) shall lose it; and whosoever will lose his life (by sacrifice) shall find it" (Matt. 36:25).

After the sons of Zebedee, James and John, had followed Jesus for three years and been blest by His ministry and teaching, He was trying to acquaint them with the wonders of His coming kingdom. They perceived that there would be desirable positions to be filled. Losing sight of eternal glory, they coveted and began political wire pulling to gain those positions. (Matt. 20:21.) They did not ask for this themselves, but influenced their mother to do so.

Jesus' reply indicates that anyone who selfishly covets and tries to gain a choice position, is unfit to occupy it if they should gain it. Only those are prepared for such places who have reached a state of humility that causes them to become a slave. Anyone who feels that they are too

big to serve in the lowest place in God's Kingdom is not to serve effectively in any position. Positions should seek the man and not man the position.

Give us the spirit of David Livingstone to lead the forces of righteousness. Possessed of talents and gifts, he left his companions in England to vie with each other for choice positions in ecclesiastical and commercial arrangements and went to the darkest corner of heathendom. There in uncivilized Africa, he GAVE himself: gave HIMSELF. He faced filth, poverty, loneliness, and starvation, coming to an early death on his knees. You cry "Sacrifice?" Sure! But "God mixes His mortar with the blood of His saints." And one reason His kingdom on earth does not build faster is the scarcity of blood-mixed mortar. The torch he lighted has led myriads out of devouring darkness and still shines on. Stand him in the judgment by some who stayed at home and sought a smoother path!

Give us the spirit of Harman Schelzenbaugh to lead the forces of righteousness. He left his classmates in old Peniel College to pursue courses that would fit them to pick the juiciest plums that the young holiness movement was destined to bear. With no organization back of him, only the verbal promises of a few citizens for support, he went to Africa. Not satisfied to linger near the border where other missionaries were enjoying the cool ocean breezes and semi-civilization, he hitched donkeys to a rickety hack and pushed into the interior where white faces had not been seen. There he GAVE himself: Gave HIMSELF. Facing perils, hardships and privations. Just when the crust was breaking and some were being saved, he was stricken with T. B. By this time the Church of the Nazarene had been organized and he was laboring under the supervision of the Foreign Missionary Board of the Church of the Nazarene. He urged those about him not to let this get to the General Board, fearing that he would be recalled. When he began having hemorrhages, the excitement caused someone to write the Board and he was recalled. His public addresses carried the most heartrending wails. He told of being out with one of his converts and they came to a bluff overlooking a river valley. The convert said:

"My crawl once stood right here. That valley was dotted with crawls in which large families lived. One dark stormy night that river rose suddenly, overflowed and covered that valley. The screams and calls for help were pitiful. It was very dark and the rushing waves were mixed with logs and other drifts. It would have seemed like suicide to attempt to go to their rescue. After awhile the cries began to wane as one after another was swept away. Finally they ceased and all was quiet."

Rev. Schelzenbaugh applied this to all of Africa, wailing:

"Poor dark Africa dying in the night and no one cares! Poor dark Africa dying in the night and nobody cares!" He wanted to return but the physicians told the Board he did not have long to live and they hesitated. He asked me to anoint and pray for him' to be healed that he might return. I did so but the Lord withheld the blessing. When it became apparent that he would die of a broken heart if they did not let him return, they gave him an appointment. Sure enough he soon passed away When he was dying he said:

"Wouldn't it have been terrible if this had happened in America?" You say: "Sacrifice!" Sure, but "God mixes His mortar with the blood of His saints," and one reason His kingdom on

earth does not build faster on earth is the scarcity of blood-mixed mortar. What a torch-light he set!  
Stand him in the judgment by some who sought an easier way.

Give us this spirit of selflessness and we will turn the world upside down in a decade.

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THE END