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## **THESE DAYS HAVE MEANING**

**By Foy Bullock**

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### **ABOUT THIS DIGITAL PUBLICATION AND ITS AUTHOR**

OUR THANKS, to REV. KNOX BULLOCK, Dist. Moderator of the BMC North Central Dist., and the son of Foy Bullock, for making this excellent message available to HDM for digitizing.

FOY BULLOCK WAS AN OUTSTANDING LEADER IN THE BIBLE MISSIONARY CHURCH: more than once President of BMI, pastor, powerful holiness evangelist who was in demand for revivals and campmeetings across the nation, General Foreign Missionary Secretary, and one who appeared to be a prime candidate for General Moderator of the Bible Missionary Church, until suddenly and to many, surprisingly, in the wisdom of the Great Head of the Church, he received his summons to "Come up higher." The divine reason for his sudden homegoing, at a time when his wisdom and leadership for his church seemed so crucial, will likely never be fully understood by any on this side of the Veil, and falls into the category of those mysteries of which Christ's counsel to the Church Militant is: "What I do thou knowest not now; but thou shalt know hereafter." -- John 13:7

I was first privileged to meet Foy Bullock in about 1960 or 1961, after he had left the Church of the Nazarene, joined the Bible Missionary Church, and become a member of the faculty of Bible Missionary Institute in Rock Island, Illinois. Always, in the many times I sat under his ministry, I recognized his preaching as earnest, and true to the old-fashioned way of second-blessing holiness. When I was pastoring the BMC in Kirksville, Missouri in about the year 1963, he preached a revival for us, and especially during this time I learned that while he was earnest and rugged in upholding the standards of true holiness, at the same time he knew how to exercise wisdom in stating those positions, in a manner not strident, nor legalistic. He signed his introduction to this message with the words, "In perfect love," and he was a worthy example of this testimony in both his life and ministry.

This message was apparently published some 2-3 years before Foy Bullock joined the BMI faculty, and while he was still a minister in the Church of the Nazarene. Many will agree, that some of his warnings in this message now read like fulfilled prophecy. Though this message is

now about 40 years old, it is very relevant in 1998 today, and herewith its author "being dead yet speaketh" truth that will never die.

DATE OF PUBLICATION --1958: Even though no date of publication was shown in this booklet, the following internal evidence fixes its writing in the year 1958: "At Pilot Point, Texas, in October, 1908, a consummation of little holiness bands was made. The Church of the Nazarene was born. Its purpose was to hold high the torch of holiness in doctrine and living. This year the Church of the Nazarene celebrates its fiftieth year of holiness ministry." Thus, if the booklet was published in the year it was written, it was published in 1958. This seems likely, in part from the fact that, although the cover appears to have been professionally printed, its text was typewritten and its pages may have been mimeographed -- a process not requiring much time following the typing before it could be published. -- DVM

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## FOREWORD

As a result of a concerted effort by a number of ministers seeking to check the rising tide of worldliness which threatens to flood our beloved Zion, I have definitely felt led of the Lord to write this little booklet. My heart's cry and prayer to God is that it will be read and received in the same spirit which has encouraged my heart, while writing it.

This is the heart cry of a holiness preacher who is endeavoring to be honest to the generation he serves. There are two basic reasons why this booklet is being written, namely: (1) To help maintain a state of moral standards which will give the Church a clear-cut testimony of separation from the world; and (2) To help implant in the youth of our Church a true conception of holiness standards.

Our Church is in an immensely dangerous position. The gospel we preach and the practice of many Church members are beginning to very definitely conflict. The course of moral standards upon which the Church was chartered is being replaced by a lukewarm, compromising, dishonest, and damning course. If the falling away which has clutched us is not checked, we are certain to be numbered among the denominations which have lost the vision and victory. Our only hope is to be honest with ourselves, with the mission of our Church, and with the blessed Word of God.

This falling away can be charged, in many respects, to second and third generation Nazarenes who have cultivated a deeply embedded ashamedness for old-fashioned holiness

standards. In their desire to evade the reproach of holy living and yet be recognized, they have compromised for a more popular way of presenting holiness.

I am aware that possibly I will be misunderstood by some, but I am praying that a great host of Nazarenes will read this booklet and determine within their hearts to stand against worldliness in this our day.

We should earnestly pray for our beloved Zion, from our general officers down to our local workers, that the Lord will deliver us from position consciousness and place seeking, and renew a love and compassion for souls. I believe that holiness of heart and life is the full revelation of the will of God for His Church. With the clear warning of Jesus before us, "Be ye also ready: for in such an hour as ye think not the Son of man cometh," every Nazarene should be deeply concerned that he not only have the experience, but that he also live the life of holiness in all its purity.

In this hour when many people in the Church are confused and contaminated with the world, the Christian ministry should have the same clear message as that presented by the great apostle, who said: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth, . . . For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." This clear message will help our people to present their bodies a living sacrifice, holy acceptable unto God, which is their reasonable service, and will result in their being not conformed to this world, but rather transformed by the renewing of their minds, that they may prove what is that good and acceptable and perfect will of God.

St. Paul declared, "The world by wisdom knew not God." If this truth applies to our day it is worldly wisdom which is bringing confusion in the Church. Our people must be awakened to the fact that their faith can stand only "in the power of God," and not in "the wisdom of men."

My earnest prayer and sincere desire is that every reader of this book will join with me in making "up the hedge, and (standing) in the gap" before the Lord and call His attention to this great flood-tide of worldliness which is moving in not only to destroy the power of the Church, but also to rob it of its influence upon the world. When the early Church was faced with a like situation they "prayed, (and) the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spoke the Word of God with boldness, . . . and with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."

It is the writer's belief and heartfelt conviction that it would please God to give an outpouring of His spirit that would clear the channels of the Church of worldliness and lift standards for His people, so that the Church could go forth "fair as the moon, clear as the sun, and terrible as an army with banners."

In perfect love,  
Foy Bullock

1402 Arlington St.  
Lawton, Oklahoma

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## THESE DAYS HAVE MEANING

The One who "laid his right hand upon (John), saying unto (him), Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" has the solution for every problem the Christian Church faces today. The problems are many and varied, but they all spring from a depraved, heart. Holiness of heart and life, when accepted and applied, meets the need of that depraved heart.

THESE DAYS HAVE MEANING. Most fundamental authorities believe that we are living, in the closing hours of time. Those who have spiritual life, and discernment can see this truth very clearly.

There are many scriptures to verify this great truth, but for the sake of brevity, we will use only two portions: Matthew 24:32-51 and Luke 17:20-37. These scriptures not only cover the period of time during the Antediluvian age, but they also describe conditions which will, prevail at the time of Christ's second coming. For one to get the full meaning of the words of Jesus, he must know something of the day in which Noah lived. For if he knows something of the happenings of Noah's day, then he will better understand the things which are transpiring in these days; for THESE DAYS HAVE MEANING.

Noah lived in what is known as the Antediluvian age. That age extended from the expulsion of Adam and Eve from the Garden of Eden until the flood. Noah lived in the latter part of that age. The conditions which existed in his days were not immediate but accumulative down through the years. The enemy works slowly many times, for in so doing, he is able to change the thinking of the people.

The Word of God clearly reveals the condition of the religion of the people in Noah's day, and declares plainly that this condition developed because the sons of God were captivated by the daughters of worldly men, until "every imagination of the thoughts of his heart was only evil continually."

Like conditions prevail in the Church today. These conditions developed because far too many have failed to seek God's remedy for sin, and go on and be sanctified wholly. They have retained "the heart (which) is deceitful above all things, and desperately wicked;" therefore, "having eyes full of adultery (they) cannot cease from sin;" their influence has been used in "beguiling (many) unstable souls."

This condition which has developed in the Church world will not usher in another flood, but it will usher in the glorious Rapture of the saints.

From man's earliest history there have been two approaches toward salvation. Cain and Abel introduced these two approaches into the history of humanity as they came to "present themselves before the Lord" (Gen. 4:3-5). The scripture concerning these attitudes is clear. Abel brought an offering from the firstlings of his flock. It was spotless. He killed it, spilled its blood, and sacrificed it before the Lord. In so doing he confessed his unrighteousness, and pled the blood for his cleansing; the blood he presented prefigured the death of the Son of God on Calvary. This introduced to all the descendants of Abel the fountain of blood "for sin and for uncleanness." It speaks of death to sin, death to the world, and death to every thing outside the will of God.

Cain also brought an offering unto the Lord. Many see Cain only as a murderer, but before he murdered his brother, he played an important role in introducing a bloodless religion to mankind, he was religious, he worshipped God, and he brought an offering to the Lord. His offering was from his own labors. It was a thank offering, but a self-righteous one; he felt no need of the cleansing blood. "Without the shedding of blood is no remission." Had the Lord accepted Cain's offering He would have become a partaker of his sin; this He will never do. When Cain turned away from the cleansing blood he adopted his self-righteous bloodless religion.

These two approaches are as clear today as they were then. Holiness is based upon the blood cure -- the approach which was made by Abel that results in a death to sin and of the world. St. Paul was an advocate of the approach to God as made by Abel, for he said, "Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." We as a Church adopt the position taken by Abel and continue to speak, and maintain that spiritual growth depends upon a complete destruction of inbred sin. Ministers who fail to present the blood cure and demand a death to sin and a separation from the world are traitors to the command of God. The ministry of the Church of the Nazarene is faced with a real problem in this day of falling away. Our Churches are filled with people who have never separated from the world.

In a few areas the Church maintains a reasonable standard, but in most places it is losing its holiness influence. There are many people who have no intention of going the old-fashioned holiness way. Many women who hold positions and have places of authority in the Church are painted up and laden with jewelry. Their hair has been cut, and they appear just as any worldling of the street. Many men in the Church belong to secret fraternities or questionable clubs. The sports craze has invaded the sacred bounds of the Church. Many think little about profaning of the Lord's day, and in many places looseness seems to be the order of the day.

To a great extent the cause of this great laxity can be placed at the door of the ministry of our Zion. Many claim to preach separation but practice integration. They claim to preach against the world, but accept worldlings into the membership of the Church. In this manner they are defeating the very purpose for which our Church was called into existence.

Other denominations have tried taking worldly people into the Church, expecting to convert them later. That practice has not worked for them, nor will it work for us; rather it has always been able to extinguish the revival fires of the Church and kill its influence.

Another cause for moral collapse inside the Church is the violation of the marriage vows. Following the introduction of the two approaches to salvation, we can see clearly the appearance of their fruit. The lineage of Abel began to produce the fruit of righteousness. This righteousness was to be propagated by Seth and his household. We pause to commend the efforts of some godly men who carried a heavy burden for the souls of the people in this early history of humanity. Abel, Seth, Enoch and Noah stand out as tremendous powers for righteousness. This age was blessed with some mighty witnesses for God.

The house of Cain began to take the preeminence in the social development of mankind. To leave spiritual leadership is to adopt fleshly leadership. Cain went out from the presence of God and began building upon a foundation of fleshly desires. Cain, no doubt, was blinded to the results of this position. Lamech came forth as its first fruit. One of the first indications of a failing religion is the departure from the sacredness and limits of the marriage vows. The fruits of spiritual rebellion can be seen early in the posterity of Cain. In Lamech we have the first recorded violation of the marriage vows: "Lamech took unto him two wives."

The cause for this decline does not lie altogether with Lamech, but in part with the womanhood of that day. Womanhood in a great measure holds the key to spiritual stability. Was it not Eve, who being first deceived, fell and then enticed Adam to sin? If you will take note of the family of Lamech, you will understand this great truth. The wives of Lamech were Adah and Zillah. Adah means adornment. Zillah means a shadow or shady. The daughter of Lamech and Zillah was named Naamah, which means pleasant or lovely. The Pulpit Commentaries have this to say about these women: "Considering the general significance of names, we shall scarcely go astray if with Kalisch we find in the name of the sister of Tubal-cain, 'the beautiful,' as compared with that of Adam's wife, 'the living,' a growing symptom of the degeneracy of the times. Beauty, rather than helpfulness, was now become the chief attraction in woman. Men selected wives for their lovely forms and faces rather than for their loving and pious hearts."

Womanhood in a great measure in the Church of the Nazarene holds the key to our moral stability. If the present trend continues to exist in our Zion, we will be flooded and defeated by worldly adornment and pride in fashions which inflame the sexual appetites of people. It begins with small things, but quickly spreads to an irrefutable force. The cutting of hair by women seems to be a small item, but it engenders a rebellious spirit towards God. The wedding band worn by women seems to be a small item, but it opens the door for other questionable adornment. A woman who has never died to sin will battle for these small idols. The greatest battle being fought in holiness ranks today is not over theological questions, but over little heathen fetishes of human idolatry. May God give us more holy-hearted women! The purity of womanhood raises the standard of holiness high, but the compromise of womanhood stalemates the Church and produces strife. If we are to see a real revival in the Church of the Nazarene, our womanhood must realize its major role, repent of any contention with holiness simplicity, forsake the world, and endeavor to elevate purity to a position that will assure the blessings of God.

The power of worldly womanhood is wielding a dominating influence upon society today. The nude, cigarette-smoking, pleasure-mad, unrestrained, adulterous womanhood of this day is blighting multitudes of souls. The ministry of our Church should be sounding the alarm against this

terrible force which endangers every Church of the Nazarene. God have mercy upon us if we fail. The need is urgent. . . . Now is the time!

Marriage problems are hitting our Churches at a rate that should startle every Nazarene. The children of our homes are rebellious to simple holiness, and because of a semi-worldly attitude by many of our parents, instead of dying out to sin, they are divorcing, remarrying, and bringing a reproach upon the claim of holiness.

The danger of riches aside from the grace of God is clearly revealed in the descendants of Cain. St. Paul gave a solemn charge to "them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." Lamech had two sons by Adah. They were Jabal and Jubal, He had a third son by Zillah, whose name was Tubal-cain. Jabal, the first of the sons, was the first man to accumulate wealth to satisfy the lusts of a depraved heart.

The power to accumulate wealth is God-given, according to Deut. 8:18. It was the abuse of this God-given power which caused the household of Lamech to leaven the Antediluvian age with such a spirit of worldliness until it literally paralyzed the plan of God in evangelizing the people of that dispensation.

Our Church was primarily built with people of moderate means. Those who did have a measure of wealth were humble and were not thought of as being wealthy. In this day of abundance there are many in the Church who are robbing God. Tithes and offerings are just as much a Christian obligation for the rich as for the poor.

Our church and parsonage buildings bespeak prosperity. We are justly proud of every one of them, but we are in grave danger of by-passing the class who submit more readily to old-fashioned holiness with high standards.

"How are we to face the question of ownership? . . . Must we forsake business and refuse to handle money, turn our backs upon food and clothes and homes and embrace poverty in order to become saints? In other words, must we entirely separate ourselves from all that is material in order to rise to spiritual heights? The answer is in a right conception of ownership. Harm does not lie in things, but in the use of things, in the attitude toward things and in the relationship with things. Destruction of property would not change the situation. The change that is needed is not concerned with property, but with the individual himself and his attitude and his relationship with property. . . .

"The Bible gives us the only sound doctrine of ownership, beginning in the Old Testament and climaxing in the New with the teachings of Jesus Christ, . . . No place can be found in the Word of God where we are given sovereignty, with absolute control of any thing earthly or material, Man is not and cannot be an owner in an absolute sense. He is not a sovereign. He owns nothing and has no right to claim ownership of any thing whatsoever. Sovereign ownership and absolute control are to be found in God and in Him alone, . . . The doctrine of Christian stewardship should be preached day and night, from the cradle to the grave. It is the cure for the most of human ills, for in the last analysis, stewardship is taking a right attitude toward things and forming relationship

with things; . . . Acquisitiveness has been a mainspring to progress, . . . Individualism, when selfish, is dangerous. Competition when inspired by selfishness is a menace. Acquisitiveness when in the control of the passions of selfishness will work unlimited destruction." (From Attitudes and Relationships by R. T. Williams, D. D.)

THESE DAYS HAVE MEANING. Just as wealth was a tremendous factor in separating the power of God from people in Noah's day, so it is taking a mighty toll today.

Jubal became the father of fine arts. Music and other forms of intellectualism began to soar. This growth in intellectualism was another indication of a dwindling interest in spiritual things. When man turns from God, he then must find other fields in which to explore the mysteries of life. Music has played a major role in the development of sin. In the early annals of human history we see how subtle the enemy works on the appetites in order to subvert the depraved heart. The abuse of music became a pleasure which robbed the Lord of a method of attracting men to Him. By the time Noah made his appearance, humanity was reveling in the baser things of life, empowered by music which excited their passions and lusts. Man's thoughts were evil continually. God and holiness were unpopular and unattractive. Real religion became a laugh to human thinking.

This same filthy characteristic has invaded our day. It has fastened itself like a leach upon the heart-strings of our youth. No longer are Nazarene homes a refuge from the loud, rock 'n roll, honky-tonk type of sinful music. Thousands of Nazarene parents with teenagers seem unconcerned as the devil indoctrinates their children with a passion-filled pleasure which drowns the attractiveness of holiness. Most parents have come to adopt this hellish pleasure as just a fad peculiar to this generation. But this is not so. Modern jazz has been accepted by this generation all because of the failure of the Church to press the claims of full salvation, and is being used by Satan to divorce the youthful appetite from sacred music in the services of God. Our precious Nazarene parents will certainly be enlightened on this tremendous evil when they stand before the Judge of Eternity. If we want to save our sons and daughters, we must rid our Nazarene homes of this modern music rot, and make them a bulwark against Hollywood, and all other avenues of worldly music.

The third son of Lamech was Tubal-cain. He was the father of metals, and became an instructor and developer of these metals. This early civilization became highly skilled in the use of metals for implements, weapons, etc. Authorities say that the material and intellectual development of the Antediluvian age may have been as splendid as that of Greece and Rome. Many people have the opinion that this age was nomadic, but it was not. They built cities, culture, and became highly civilized. They introduced and developed a pattern of life that appeased the sinful heart. This civilized development offered more time and means for pleasure, Man became lazy and sensual. He lost sight of real religion. The things that life offered became his true god and he built for this life only. By the time Noah made his appearance, the message of true religion had lost its appeal. The cry of Noah concerning a flood seemed as a mockery to the thinking of the people of that day.

As we compare this age with that of the Antediluvian, we are compelled to admit that the characteristic of manufacturing coincides. Man has developed a system of life that affords him a life of ease. Machines and gadgets have shortened his working hours, and taken away much of the burden of work. In fact, things of pleasure have become items of big business. Sports and

entertainment have pushed to the front as big business enterprises. The hero and heroine of this age are those who have the best batting averages or have the sexiest figures. Millions glue their eyes either to the theater screen or a television set seeking to satisfy a pleasure-mad desire. Sensual living is the order of the day. We have every device a heart could yearn for to feed the ego with pleasure. Truly this is a pleasure-crazed age. Our Church is in danger now. Will we be pressured by the laxity of this day into a position of compromise?

The pressure is on! Many would forfeit our heritage of holy living for a compromised union with the world! But holiness still demands a complete consecration to God and utter separation from the world.

The great Apostle to the Gentiles warned: "We dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." It is plain to see the contrast of this scriptural warning in the descendants of Cain who followed his example of self-righteousness and a bloodless religion. After the offerings of Cain and Abel, we begin to see a definite struggle between the forces of righteousness and unrighteousness. In a short time Cain slew his brother Abel in an effort to abolish his righteous testimony.

After the death of Abel the Lord raised up Seth to carry forward the true worship as established by Abel.

"When men began to multiply on the face of the earth and daughters were born unto them (the) sons of God saw the daughters of men that they were fair, and they took unto them wives of all which they chose." The ungodly living of the Cainites had pressured the godly house of Seth until a union was made.

The descendants of Cain "were flesh, wholly sensual, the desires of the mind overwhelmed and lost in the desires of the flesh, their souls no longer discerning their high destiny, but ever minding earthly things, so that they were sensualized, brutalized, and become flesh; incarnated so as not to retain God in their knowledge and they lived, seeking their portion in this life." (From Clarke's Commentary, Vol. I, page 69).

True worship had reached an all-time low. Whereas, once there was a definite separation of righteousness and unrighteousness; now they have become one. God repented that he had ever created human life. He purposed to destroy man altogether. Thank the Lord for an uncompromising Noah. His righteousness proved an avenue to bring the light of salvation to our hearts. The identity of the forces of God had merged with the ungodliness of that day, with the exception of Noah and his household. Jesus declares that this type of compromise will exist when he comes again.

The Christian church just before the turn of the century began a definite falling away. Many modern evangelical movements started a process which could only mean apostasy. During this time many godly people were being pressured either to approve of this falling away or to leave their church affiliations. Many became "come-outers" and were as sheep without a shepherd. But through the providence of Almighty God, a sheepfold was provided.

At Pilot Point, Texas, in October, 1908, a consummation of little holiness bands was made. The Church of the Nazarene was born. Its purpose was to hold high the torch of holiness in doctrine and living. This year the Church of the Nazarene celebrates its fiftieth year of holiness ministry.

We have come to that dangerous period in our history. That position is, the ability to preach and maintain holiness doctrine and standards that reach around the world. There has never been an evangelical church to circle the globe with its doctrine, and yet, maintain its standards of righteousness. Will the Church of the Nazarene be the exception? The question is not, can we, but will we?

The past five years have crippled us badly [1953-58]. We have worried so much about education, promotion and organization, that we relaxed our membership and fellowship restrictions. Our schools are making a mockery of our holiness heritage. Our Manual requests that our schools refrain from becoming involved in intercollegiate sports, but some have already ignored this request. Five years ago jewelry and bobbed hair were frowned upon, but now it is a set pattern in some areas of our Church. Some of our pastor's wives are just plain worldly. They are influencing people who may never know the light of real holiness. Some of our leaders interpret the scriptures found in I Corinthians, chapter eleven, concerning the cutting of hair, as pertaining to that day only. They might as well interpret the thirteenth chapter as for that day only.

Every Nazarene should be startled when he reads II Timothy 3:1-5. The Apostle Paul says "perilous times" shall come. "Perilous times" here means "dangerous times." The word dangerous has the connotation as "the inability to determine right from wrong." When holiness thinking reaches this point, we are almost hopeless. The result was a form of godliness without power. We are in danger of losing our identity as holiness people. This identity was once a cherished heritage. Many leaders, preachers, and holiness laymen have given their lives toward maintaining holiness with standards. Shall they have done this in vain?

The enemy would like for every reader of this booklet to think that the writer is nursing some grievance against the Church, but nothing could be further from the truth. Love for the Church, demands that we speak out against those things which will ruin the Church. Love for the Church demands that we go back to the mission and commission which we received in 1908. To maintain that our standards and outlook towards standards are as ideal today as they were then is like whistling through a graveyard. Leaders would feel that the dignity of their offices demand they not mention the small things which are contaminating our Church. Every Nazarene minister should read anew the third and thirty-third chapters of Ezekiel.

Jesus is coming soon! If we intend to stand for old-fashioned holiness, we must do it now. Time is running out. Every Bible lover in the Church of the Nazarene should be bound together in a stand that knows no retreat. We should be praying that the Lord will send our Church a mighty awakening. The Lord will send us this revival if our leaders and ministers will purpose to be Ezras in this hour. We need a message on "Separation From The World." But above all, our dear saints need to stand together with a purpose not to compromise with sin or the devil.

Joshua, in his farewell message to Israel, reminds them of their glorious heritage. He warns them that to turn aside from serving God will bring God's wrath. He emphasizes that gratitude should compel them to serve God, but regardless of what they did, he and his house would serve the Lord.

In this hour of bitter warfare between our God and Satan for the souls of men, let us take Eph. 6:10-18, as our guidepost for the future:

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

The Holy Spirit inspired Daniel to give a message of encouragement for the saints: "The people that do know their God shall be strong, and do exploits." This is no time to waver, but we should arise in the strength of the living God and quit ourselves like men and press the battle for righteousness for "many shall be purified, and made white and tried; (while) the wicked shall do wickedly: and none of the wicked shall understand; . . . the wise shall understand."

THESE DAYS HAVE MEANING. A-men.

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THE END