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THE MISSIONARY REVIVALIST -- AUGUST 1958

Official Organ Of The Bible Missionary Church, Inc.

"Follow peace with all men, and holiness, without which no man shall see the Lord." --
(Heb. 12:14)

(Issued :Monthly, \$1.06 Per Year in U.S.A.; Other Countries, \$1.50)

VOL. III -- AUGUST, 1958 -- NO. 3

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Digital Edition 07/26/2000
By Holiness Data Ministry

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DIG, BEG, OR STEAL
By J. B. Chapman

"What shall I do? I cannot dig; to beg I am ashamed" (Luke 16:3).

Besides digging (working) and begging, there is only one other way to get along, and that is to steal; and if you read the story, you will find that is just what the lazy, vain steward did. In fact that is what everyone does. Work, hard, sweaty work is the basis of every worth while success, and the apostolic rule was, "If any would not work, neither should he eat."

The beggar shared in the fruit of others' labors with their consent, but he gained that consent in humiliation and shame; for he asked for a laborer's share without rendering any labor. The fact that he met with persons who were benevolent minded does not remove the fact that he was willing to take more than he gave. So begging is always shameful.

The thief takes a share of the fruit of others' labors without the consent of the rightful owners; and thus the shame of the beggar is turned to knavery, and embarrassment becomes guilt. But both beggars and thieves are a menace because they compel the labors of the few to supply the wants of the many. Only the digger (worker) is an asset, and he only when his productive labors equal and surpass his consuming wants.

The economical application is simple, so I pass it by. The intellectual application is not much complicated. The student who would seek short-cuts to scholarship and substitute "credits" for honorable marks obtained by earnest effort is either a beggar or a thief or both.

But I am thinking of the Christian who hopes for pardon without true repentance; expects holiness without full consecration; claims continual spiritual freedom and power without instant and unfailing obedience. Who thinks to be filled with all the fullness of God without being truly emptied of self. Who hopes to win men to God without yielding to genuine travail of soul. Who would know God's will without giving time to the reading and study of His Word. And who would accomplish wonders by faith without at all bending under the burden of prayer. All these things savor of either begging or stealing.

It is virtuous to be ashamed to beg, and Christian to be determined not to steal; but it is foolish and sinful to seek to escape digging (work). Let us stand and sing, "We'll work 'til Jesus comes!"

* * * * *

"Mary had a little dress
The latest style, no doubt,
And every time she put it on,
She was more than half way out."

-- Robb French

* * * * *

IT WORKS THE SAME TODAY

In days gone by, I've seen it,
When folks got saved real good,
They turned from all their sinning
And all knew where they stood.

Their lives were changed completely.
Religion was no play.
And when you really get it,
It works the same today.

They use to quit the ball-games,
The bowling alleys too,
The movie shows, the dances,
With such things they were through.

They separated fully
With all the world so gay.

And when you really get it,
It works the same today.

The women let their hair grow.
Their make-up had to go,
Along with all the gold and pearls,
And all the worldly show.

Oh how the Lord did bless them
As they would sing and pray.
And when you really get it,
It works the same today.

--Mary E. Owen

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EDITORIAL

By Spencer Johnson

THE BLAMELESSNESS OF HOLINESS

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." (I Thess. 5:23-24)

A person is blameless if his intentions are right, his motive good, his desires pure and his heart filled with love. Even though his memory may be poor, his knowledge, judgment and service defective he can still be blameless.

My little three-year old girl, full of love for her Daddy, brought me a bouquet. It was composed of a few wild flowers mixed with an abundance of weeds and grass. She held it up, with shining face and soiled hands, for my admiration and praise. The bouquet was in itself a most wretched spectacle to behold. But I thanked her graciously and picked her up and kissed her because I knew that love had done its best. If Jesus tarries, and if we both live a few more years, she may someday bring me a perfect bouquet of flowers, but she will never be more blameless nor more appreciated than the day she brought me the weeds.

Holiness of heart is that state of inward purity into which the believer comes when he is sanctified by the Holy Ghost, where all his works being done in love, though not faultless, are blameless in the sight of ,God.

The apostle Paul prayed that the Thessalonians might be sanctified and preserved blameless in spirit, soul and body unto the coming of Christ. The tri-une God created man a trinity. Man is spirit, soul and body. The spirit is the real person. It will never cease to exist, but will live on ages after the body has turned again to dust. The spirit has intellect, will and emotions. If one

learns a lesson or works a problem it is his spirit that grasps the facts and does the thinking. If one makes a choice, it is his spirit that did the choosing. If he loves or hates or feels anger, pride, revenge or gratitude, it is his spirit that hates or loves or is grateful, proud or humble.

To be holy and pure in spirit means to have perfect honesty and purity of thought. It means that one's will is in perfect harmony with the will of God. It means the eradication of all impure passions, affections and desires. The sanctified man may be subject to impure suggestions but he loathes and repels them. The will of the sanctified is yielded to the divine will and he loves God with all his heart and he has love for all men including his enemies. All envy, anger, covetousness, jealousy, bitterness and unbelief is purged root and branch from the sanctified spirit. To the holy man truth is dearer than life and the will of God is the sweetest thing in all the universe. The old man, the carnal nature, is crucified and destroyed and he enjoys perfect peace within.

The reference to the soul in the text has to do with that part of man that is lower than the spirit. In it resides the passions and desires which man has in common with the animals. In the true man it is lifted and ennobled by the spirit. "The soul is the seat of all bodily appetites, passions, and instincts -- such as the desire for food, the love of the sexes, the dread of death, etc." In the natural or unsaved man, the spirit is suppressed and subordinated to the animal soul. The beastly passions of the natural man are like a team of run-a-way horses dashing toward certain destruction. The passions of the holy man are like the same horses under perfect control. They are not crippled nor destroyed but are in complete submission to the law of love and Christ holds the reins and directs them at his will.

Sanctification of the soul brings perfect purification and control of all the natural bodily appetites. The sanctified man relishes his food; but he is temperate. He enjoys the companionship of the other half of humanity; but he is not licentious in act or desire. He takes pleasure in art and music etc.; but he does not worship these things. He may own a home but he does not set his affections on any thing on the earth. He loves to live but he is not afraid to die. He walks the earth like an animal but his conversation is in Heaven His feet are in the sand but his head is among the stars.

The reference to the body is to that organic matter in which man lives and which will soon return to dust. In itself the body is neither good nor bad. It can neither do right nor commit sin. But the human spirit that lives within it can use it as an instrument of wickedness or holiness. The people who excuse their sinning by saying "It is my old body that sins" and "the flesh is weak, etc." are merely "begging the question." Because the Bible declares, "Every sin that a man doeth is without the body." (I Cor. 6:18) The spirit controls the body.

Sanctifying and preserving the body blameless means the complete deliverance from all unnatural and sinful appetites and habits. When a person is truly regenerated he gets the victory over his sinful habits and he drinks and smokes no more. But when he is sanctified his desires are so purified that there is no appetite left for anything that would defile the temple of the Holy Ghost. God has delivered him from all that is wrong and gives him grace to keep the body under and control the natural and legitimate desires. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (I Cor.

6:19-20) One should keep his temple as clean and healthful as possible that the indwelling Spirit may be able to use it for His glory.

Thank God! The blessed Holy Ghost is able to do anything that we need to enable us to live blameless before Him until Jesus comes. "Faithful is he that calleth you, who also will do it." God is willing and able to perform the work in your heart and life. The unwillingness is always on the part of the seeker. Present your body a living sacrifice and He will accept it and make it a vessel unto honor sanctified and meet for the Master's use. (Rom. 12:1-2) You cannot receive the experience by mortifying your own flesh; nor by performing certain good works; nor by growing in grace but by believing His word. God has promised it.

I read the story of a student in a naval academy who was being examined for graduation. His examiner asked him this question: "Suppose your ship is in mid-ocean, and that your pump is in perfect order; you screw a hose, also in perfect order, to the pump, and throw the end of the hose over into the sea; then you work your pump, but get no water. What would you think was the matter? I should think that the pump was out of order," said the student. "No," said his examiner, "The supposition is that the pump and hose are in perfect order, and that all the connections are perfectly made. What would you do in that case? I would run to the edge of the deck, and look over the side of the ship and see if the ocean was not dry," was the student's reply.

If, coming to God for sanctification and knowing that you are clear in your regeneration and having, by the help of the spirit, submitted completely to God's conditions and you do not receive the perfect cleansing, then you may be sure that the ocean of Divine love is dry. As sure as there is a God in Heaven, Who cannot lie, you shall have the blessing of holiness when you meet God's conditions of complete consecration and faith. Glory! I have experienced it and know it is so! Hallelujah!

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Official organ of The Bible Missionary Church, Inc.
"A herald of holiness evangelism."

Mr. A. L. Crane, Box 392, Nampa, Idaho

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Published monthly by the Bible Missionary church. Published and mailed at Independence, Kansas.

Second class mail privilege authorized at Independence, Kansas.

POSTMASTER: Please send change of address on Form 3579 to 10th St. & Country Club Rd., Independence, Kansas.

* * *

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All items for publication must be in the editor's office not later than the first of each month, so as to be eligible for publication in the following month's edition.

All items for publication should be sent directly to the editor. We suggest that all articles be typewritten, double spaced, and typed on standard paper.

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We are Arminian in theology, Wesleyan in doctrine, Holiness in experience, informal in worship, and scriptural in standards.

Subscription price: \$1.00 per year in advance, in the United States. For foreign countries, add 50 cents for postage. All remittance and subscriptions should be sent to Mr. A. L. Crane, Box 392, Nampa, Idaho.

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ATTENTION, PLEASE
By M. Pumpelly

Proverbs 22:6 'Train up a child in the way he should go; and when he is old, he will not depart from it!'

Prov. 22:15 'Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.'

Prov. 23:13-14 'Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.'

In the light of the above scriptures, I don't think I'll be accused of being one of these modern mothers who shrug off acts of disobedience and lawlessness with such remarks as, 'the little darling has to develop his own personality' or 'I don't want to thwart his natural inclinations.' I'm not concerned with the problem of discipline right now, but the way in which that discipline is administered. The world cannot understand why we yell at our children so loudly at home, then shout and sing so loudly at church. I'm convinced that a lot of the yelling is mere habit and not carnality but it's very confusing to an outsider, or even a new-born soul. After all, we testify that anger, malice, wrath, impatience, irritability, etc. has been removed by the incoming Spirit of God. How can the sinner reconcile the two? He scratches his head and wonders how we can be so deluded or else he goes off muttering, 'hypocrites.'

I have a very close friend who was guilty of loud and boisterous language when it involved her children. She has three normal youngsters who do their share of trouble making. About the only time they're like little angels is when they're asleep or have a heaping dish of ice cream before them. Otherwise, they remind me of that scripture in the fifth chapter of I Peter, '... walketh about, seeking whom he may devour.' The Lord spoke to her about her influence and promised to help her correct her fault. She speaks once in a normal tone. If they don't obey, she takes them into the bedroom and administers the belt. She does it as many times a day as is needful and it's amazing what a change has come over the household. To God be all the glory! I've heard the remark, 'If only so-and-so could take a lesson from in correcting children. She never gets riled or upset.' And that came from a sinner's lips!

'And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves. . . " II Tim. 2:24-25. Dare we have a double standard? Does this apply to everyone except those of our own household? I think not. I do

not hold myself up as one who has attained, but as one who is determined to follow after. I know there are times when we feel like we have taken the last step, and still they can think of more ways to annoy and disquiet us. But I contend the grace of God is able to keep us sweet, kind, quiet and gentle in the face of it all. God will not do it for us--we must work at the job day by day until we've erased the habit from ourselves.

Philippians 4:5 'Let your moderation be known unto all men.' Webster defines moderation thus: imposing due restraint; not excessive, extreme, violent, or rigorous. Adam Clarke calls it mildness, patience, yieldedness, gentleness, clemency, unwillingness to contend. 'Moderation,' says Dr. Macknight, 'means meekness under provocation.' Parents, let's covenant with God to be a shining light to a lost world even when we have to punish and use stern measures with our children.

* * * * *

BE FILLED WITH THE SPIRIT

By Albert F. Randolph

In Ephesians 5:18 we read, "And be not drunk with wine, wherein is excess; but be filled with the Spirit." This is a definite command of God. Just as much as "Thou shalt not kill," or "Thou shalt not steal," or any other command of the Decalogue, or any found elsewhere. It is God's word and is definitely an obligation upon every believer's heart. Every justified believer is under obligation to seek and obtain this matchless blessing of God, the Baptism with the Holy Ghost and fire. The obligation is universal. All Christians should be sanctified and filled with the Holy Ghost. In Heb. 6:1 we are urged in these words, "Let us go on to perfection."

It is not optional with the believer that he go on to perfection, but it is a definite command that cannot be lightly put aside. It is the imperative duty of believers as the Holy Ghost applies light and shows need. After the soul is assured of pardon and forgiveness, the Holy Ghost begins to reveal the depravity of the human heart. Our only safety is in going on to perfection. To neglect the command to be "filled with the Spirit," is risk the forfeiture of our justified state and relationship with God. This is so dangerous that each believer should be careful not to neglect this definite duty.

Being filled with the Spirit is not merely a question of personal salvation, but has a vital relationship with the world's salvation. Only through sanctified believers can the world be brought to the Lord, and to the sense of the need of salvation. The real effectiveness of the church is in the proportion to the holiness of the individual members. A church composed of spiritual dwarfs instead of perfect men cannot but be ineffective in the work that God expects of it. Why is the church so feeble, and why so ineffective? Just one answer, and that is the lack of the Holy Ghost. Why is it that in countries where God is honored, there are so few loyal to God? Just the same reason, the lack of the Holy Ghost. Why does not the church push a strong, bold aggressive warfare against the world, instead of resting quietly in their trenches or spiritual hospitals unable to resist worldliness and sin? We can come to only one conclusion, and that is on account of the lack of heart purity and entire sanctification of its members. The church needs the Holy Ghost.

How little power is in the average Christian life. To make up for the lack of the Holy Ghost power the average church and believer resorts to all manner of plans and methods in substitution for the only effective way of doing God's work. The average Christian is unlike Aaron who swung his censer between the living and the dead and God stopped the plague. We swing the censer of prayer, but nothing much happens. Like Gehazi we lay our staff on the face of the dead child, and again nothing happens: there is no life. Like the powerless disciples at the foot of the Mount of Transfiguration there is no power to cast out demons. The life-giving power must be within us, or the dead in sins will not be brought back to life. Until the church is filled with the Holy Ghost their children will remain dead. It is said that out of 200 fallen girls in one of our large cities 199 came from so-called Christian homes. The church does not have enough religion to make the world hungry for it, and it will never have without the Holy Ghost.

There is a deadness, a coldness in the Christian church today. Great expenditures of money and energy, societies, conferences, conventions, rallies, camps but no corresponding results. So much of it is in the flesh. Few conversions. Hearts not changed. Men go on loving the world, and in their evil ways. We must face the facts. There is a lack. Christians are working themselves to death, but they are doing it without the Holy Ghost and they accomplish so little. People are awarded and rewarded, but as soon as this stops they stop also. The gospel is still the power of God unto salvation. The great need is the power of the Holy Ghost. This power is a distinct and separate gift, not coming without pardon of sins. There is a need today of direct, pungent, enlightening, convicting, restoring, transforming power of the Holy Ghost. In view of these conditions there is no wonder that God commands, "be filled with the Spirit."

Then our responsibility increases as we see what we shall meet if we do not seek and obtain the Holy Ghost. Refusal to be filled with the Holy Ghost is the same as disobedience to God. He holds us accountable for the good we could do if we had the Holy Ghost. The man with the one talent knew that the Master would require it again, but failed to go on and invest it as he was expected to do. When the day of reckoning came he had nothing to bring in return. The Master did not excuse him, but took from him that which he seemed to have. How will the church stand in that day before the Lord, when they could have had the power and knew where to get it, but refused to do so? He will excuse no one. What is being done for souls? Believers know where they can get the power, but neglect or refuse. He will hold us responsible. He says, "ye are my witnesses." Only by the power of the Holy Ghost can this work be done. Let us be faithful. Seek and obtain the Baptism with the Holy Ghost. His command is, "be filled with the Spirit." Will you let Him fill you now? Come to Him. Let it be so now for you.

* * * * *

STOP YOUR DREAMING

By George Kolva

Stop your dreaming while there is work to do;
The harvest fields are ready; but the laborers are few.
Go out into the by-ways, and compel them to come in;
So stop your dreaming while souls are lost in sin.

* * * * *

A LETTER OF ENCOURAGEMENT

By H. B. Huffman

My Wonderful Friend and Brother of Like Faith,
Greetings in Jesus' Name!

It was a very happy privilege to see you and have the short visit. God bless you and your dear family. My heart ached all night as I traveled on that lonely train. How my soul goes out to you!

I think I can fully sympathize with you. Only those who have gone deep into the Gethsemane Garden can understand. Keep your chin up dear Brother; remember, "All things work together for good to them that love the Lord." He also says, "whom the Lord loveth he chasteneth." Study Hebrews 12:1:1. God is taking you through another Gethsemane experience to make a greater blessing out of your life. Look up, old boy, God is bigger than little people. Come through like a Colonel. You may come out with many battle scars but they are all honorable.

In my early days, I had two grand dads still living. Both had been in the Civil War. One was only a home guard but the other one was a real soldier. The home guard could tell only of one great battle he was in. I've heard him rehearse it so many times. He said there were two men killed in that battle. The other could tell of the first and second battle of Manasses, Bull Run, Winchester, Antietam Creek and Gettysburg. He came through it all still loyal to the cause. He lived and died a true soldier. He could entertain me for hours with stories of General Lee and Stonewall Jackson. He said, "I've seen old "Jack" out there in the thickest of it all inspiring his brave men to charge the enemy as he sat on his old white horse with a small Bible clenched tightly in one hand and a glittering sword in the other. He prayed to God by the hours to help them win. Grand dad said, "God had to knock old "Jack" out to keep from answering his prayers. Yes, this old veteran could tell a coming soldier of the cross of the hardness and heartaches of being a true soldier. He would tell of the Yankee prison camps and of the mule meat and rats that they ate to sustain life. He could proudly show the three great battle scars that he carried with him to the grave. The last wound he received at old Gettysburg, the decisive battle of it all. His great wound was treated and wrapped in mullin leaves as he rode one of the fifteen train loads of wounded soldiers to Baltimore. This was his last great battle and he came out of it all a brave soldier.

When the great war finally came to a close he went back to his beloved homeland in the Shenandoah valley. He came to his old invaded home where the "Scorched Earth" tactics of the Yankees had taken his all. Most of his people were gone and separated forever. His girl friend, who had promised four years previous to be true had received sad notice of his death in a Yankee prison and had married. He tried to cash his Jeff Davis money of four years and found it worthless. Everything worth living for seemed to be gone but all this did not break the spirit and courage of this brave soldier.

He finally got a job on a sawmill and at the end of two months hard labor he received his first pay in four years, a twenty dollar gold certificate. He bowed his unworthy head and thanked

God for the money with value back of it. On his way home he looked at his old patched gray uniform and thought I can buy a new suit, get on my feet and seek a new lover. That night a neighbor's house burned to the ground leaving a total loss. The old veteran was one of the first to arrive on the scene. All the old timers and neighbors stood around and said, "What a pity." The old battle scarred hero took it all in with the deepest of thought and lifted the worn purse from the old ragged uniform and with trembling hand holding out the twenty dollar gold certificate, while the tears streamed down his sun tanned face cried out, "I pity that much, how much do you pity?"

Yes, Brother, he was there. He could tell the true horrors of war while the only story the old Home Guard could tell was the one great battle where two men were killed. So look up, it takes the battle scars to develop true pity and sympathy. I never want to come to the end of the road wearing a spotless uniform while my fellow soldiers are scarred with the stripes of the cross. I do not want my little day to end in disgrace while my fellow laborers are giving their sacred lives for the great cause. May I never disgrace them or their old battle scarred uniforms as they pay the last tribute of respect to this old soldier. After gathering together all the good things they can say of H. B. Huffman, may they not have to say he fought with the Home Guards in one little battle where two devils were subdued and then bury me in that spotless uniform with the honored. So look up old Boy. The war will soon be over. It just about broke my heart to see you cry. Be brave and true. God never comes too early or late. I still say that "All things work together for good to them that love the Lord."

Your Pal in this great war,
H. B. Huffman.

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THERE'S SOMETHING I MUST DO

God is the same; He changes not;
His promises are true,
But if I see His power today
There's something I must do.

There is a price that I must pay.
I can't sit idly by
And think that God will do it all
Before my very eyes.

I needs must have within myself
A vision of the lost,
And sweat and blood and tears and prayers
Will all be in the cost.

If I will fast instead of feast,
And turn my talk to prayers,
And shun the chaffy things of life;

Cut loose from earthly cares

And really truly put God first,
And walk the humble way,
No longer count on human strength
That limits God today.

I'm sure that this will cause my God
To show His mighty power,
And as in days gone by, my God
Will answer me with fire.

-- Mary E. Owen

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THE QUESTION DEPARTMENT

By Dr. T. M. Anderson

QUESTION: -- What is the meaning of prevenient grace?

ANSWER: -- According to Webster's Dictionary, prevenient grace is the grace operating on one's will before one turns to God. I consider this to be a good definition of prevenient grace. To put this truth in understandable language, it means that God moves on the heart before a man can receive saving grace. Prevenient grace is the grace that goes before salvation. In other words, it is the grace that convicts the sinner. Jesus said, "No man can come to me, except the Father which hath sent me draw him"-- John 6:44. The drawing is evidently the grace which moves on the will before the sinner comes to the Saviour. Another statement of Scripture showing grace that goes before salvation is found in Acts 26:18. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God" To open their eyes is obviously a revelation that goes before the sinner turns to God. God does open our eyes when He reproves us of sin and reveals the way of salvation. To turn to God requires an act of our own will in obedience to the revelation given when He opens our eyes. Perhaps some of us wonder how we ever found the Saviour. The facts are that He found us first. Jesus was mindful of us and moved on our hearts before we ever willed to be saved. His wonderful grace opened our eyes and revealed to us the glorious truth that we could become the sons of God by faith in the Son of God.

QUESTION: -- Please explain the term, "The sin in believers."

ANSWER: -- I have heard the term, "The sin in believers," and think I understand the meaning of the statement. Perhaps it may seem strange to say there is a sense in which the statement is true, and there is a sense in which it is not true. In order to understand what I mean, it is necessary to define the term believers. It is quite common to speak of regenerated persons as believers. It is certainly true that all regenerated persons are believers. It is likewise true that all sanctified persons are believers. The regenerated believer has indwelling sin in the heart. This fact

is accepted as true by many denominations. We find this to be fully substantiated by the Word of God. Therefore, there is sin in believers. The terms revealed in the Scriptures are, "... The body of sin... Our old man . . ." " The sin which doth so easily beset us" ". . . An evil conscience . . ." and "The carnal mind." (Rom." 6:6, 8:7; Heb. 10:22, 21:1").

The Word warrants one in affirming that the sanctified believers do not have indwelling sin in their hearts. They have been delivered from the body of sin, from the old man, from the carnal mind, from the evil conscience, and from the sin which doth so easily beset us.

QUESTION: -- Please explain this phrase -- "The grace of God that bringeth salvation hath appeared to all men."

ANSWER: -- This remarkable statement appears in Titus 2:11-13. Perhaps by giving it a free reading as it appears in the original Greek will help our understanding of the passage. "The grace of God hath shined forth like the light of the sun to bring salvation to all mankind." In other words, the grace of God is free and full like the light of the sun that shines upon all mankind. In the light of His saving grace, we can see the importance of denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world. In the light of His grace, we see the redeeming grace of Christ, Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. It is the grace that brings the blessed hope of salvation and the blessed hope of the coming of the great God and our Saviour, the Lord Jesus Christ.

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"OUT UNDER THE STARS AGAIN"

By John Myers

The strong, worldly church put them out,
In the cold, and the snows of the winter,
And, they laughed at their sanctified shout,
And they said "It's no split, it's a splinter."

And the 'cast outs' loved God, and worked on in the cold,
For the victor's glad crown, and the harp,
And, they stood before God, when the judgment day came,
For, the 'splinter' turned out to be sharp.

While the folks with the world in their hearts,
When the figures had all been returned,
Found their coldness had set them apart,
From God, and their dead works were burned.

How foolish to crucify Jesus,
And our hearts to this world bequeath,
What folly, to hope for salvation,

In Christ, by the skin of our teeth.

For, the folks who are saved have left no reservation,
in their hearts for this world, and its pride,
They have found, by God's grace, full salvation,
And are one with their Lord, sanctified. (or 'crucified')

* * * * *

THE DECLINE AND FALL OF THE HOLINESS MOVEMENT

Article II

Rank Modernism In Education

Following you will find some quotations and comments in reference to a regular text book, (not collateral reading) once used in a holiness seminary; *The Philosophy of Religion*

"A philosophy of religion . . . cannot begin by selecting any particular religion as a type or standard by which to judge the degrees of truth or error in other religions." Since this book treats with all religions; primitive, ethnic, and Christianity, the author means to state that we cannot evaluate and judge truth or error in any religion, by comparing it, or judging it, by Christianity. He says we must lay aside our Bible and Christ and view all religions including Christianity as the development of man's mind, and nature, and environment. This is made plain by a further quotation, "Hence if we are to reach a general conception of the nature and meaning of religion through a study of its development, we must regard that development in the first instance as a continuous expression of the human mind seeking satisfaction for its needs. For man makes religion, and religion everywhere bears the impress of the human mind."

Thus we have no inspired, authoritative word of God, "once delivered to the saints." And to sum up this whole theory in a nutshell the author further states, "To put the theory succinctly: the philosophy of religion shows that the truth of religion is the speculative idea of God." Which means that our idea of God is only a guess, and religion is only a feeling out after an imaginary being, which we can never fully discover. But the Bible says when the world by wisdom knew not God it pleased God by the foolishness of preaching to save them that believe.

The author's next step is to tell us we cannot, be a genuine Christian and believe the teaching of the Bible and properly study the subject of the philosophy of religion. According to him we must first lay aside our Bible and its theology, for theology is but a systematized condensation of the teaching of the Bible, and we cannot hold to the two. We must either have one or the other.

In other words we must lay down our Sword and Armor and stand, stripped of God and Christ and the Bible, with our human wisdom and intellect, to fight the devil and philosophize our way into all religion, including Christianity, give it a human content, and come out an agnostic and skeptic as the author himself proves to be, by his own writing.

His statement on this matter is "We can either have a Christian theology or a philosophy of religion, but we cannot properly combine the two. It is not possible at one and the same time to preserve the religious authority which is claimed for the one, and to maintain the freedom and largeness of vision which are demanded of the other."

He further states, "If theology is to enter into some kind of organic relation with a philosophy of religion, and then prove a connecting link between faith and reason, the principle authority which it invokes should be wider and more convincing than documentary evidence. The degree of authority which attaches to sacred books is secondary and derivative." He continues, "The theologian must take his stand on the development of religious experience and he must abandon the idea that theological doctrine can assume a stereotyped and final form." Thus there can be no old time religion--no infallible unchangeable word of God, no eternal truth, and no God to enforce His just decrees. He is claiming that sacred books including the Bible are man-made, they all come from man and none from God, and they are secondary and derivative.

I quote again from the book where he denies the Biblical account of the origin of languages at the Tower of Babel when he says, "The problem of the origin of language is a purely psychological one, and it is not necessary to discuss it here. The point to keep in mind is, that a considerable progress in the use of speech must have taken place ere the existence of religious ideas became possible." God imparted man's moral nature to him in the beginning, this statement contradicts the Bible.

A revival without emotional feeling is impossible. How can a soul that has been brought to repentance and then marvelously delivered from sin, not have deep and abiding feeling that will last for a life time. Revival is the highest and deepest expression of the working of the Holy Spirit in the world.

Yet the author says, "There is an element of truth in the theory of the recrudescence of primitive traits in modern revivals. Though appearing within Christian environment, and appealing to Christian ideas. The revival movements which from time to time pass over a country are attended by phenomena which reveal the working of violent emotional feelings. And they owe part of their attractiveness to this fact. Subconscious processes prepare the way, and at the psychological moment, and without prevision on their part, men and women are borne away by a flood of emotion. At such times ordinary reserve is broken down, a physical infection runs through the crowd and tense feeling finds utterance in songs and confessions, in extravagant joy and fits of weeping. Physical collapse and convulsions sometimes occur, and exuberance of emotion leaves reactionary effects on mind and body. That revival has higher and better features is not in dispute; but the fact remains that it is commonly linked with phenomena which belongs to a lower stage of religion and are not without danger to the higher spiritual life." A footnote adds, "The expert evangelist, is skillful in using this means to bring about the desired emotional atmosphere, for this is essential to his success." But where is the Holy Ghost in His work in revival?

He next proceeds to tell us sin did not enter into the world through the sin of Adam and Eve; thus destroying our teaching on original sin, and the need of the sanctifying baptism of the Holy Ghost to cleanse our hearts. No wonder he doesn't believe in the revivals that have swept the countries in the past, the whole subject is foreign to him, for he says, "According to the old

theological doctrine, moral evil came first in time, and natural evil was added as a penalty for human transgression. 'Death and all our woe' were the fruits 'of man's first disobedience.' This is a reversal of the right order. Natural evil was in the world, and abounded before sin was known." "A theory, for instance which explained death as a consequence of human transgression, breaks down when confronted with the universal reign of death in the animal world." Thus he plainly rejects the clear and positive teaching of the word of God on sin, and death as a punishment for it. If a man will not accept the Bible, what does he have to stand upon? If this is not the very heart of the Bible, please tell me what is?

The author commits himself as an agnostic or skeptic when he makes the following statement: "To some minds, for instance, it is conclusive objection to the Christian conception of a Father in heaven, that, if such a being existed, he would assuredly have made a better world than this. Hence to those who hold firmly to the theistic postulate, the fact of evil is a kind of challenge, a challenge they dare not ignore and must try to meet as best they can."

Since he has stated it is hard to believe in God, he now proceeds to get rid of the devil too in the following statement: "Of the solutions of this momentous problem which have been offered, the dualistic solution -- the theory (mind you he only calls it a theory) that there is in the universe a Power or Principle, personal or not, in eternal opposition to God, is generally discarded by the modern mind. It is really a survival of an older and ruder phase of thought, and adds to the difficulties of the subject instead of lightening them. Such dualism is not compatible with a genuinely spiritual and theistic conception of the universe."

And he discards the Fall of Adam as the source of sin: "Nor is the story of the Fall with the impossible importance which it assigns to a particular act, any real explanation of the origin of evil."

Much more could be added. The devil couldn't produce much worse; but a number of questions arise. How did a text book like this, that could not help but sow doubts in the minds of the students, ever be selected for a holiness seminary? What person or what committee was responsible? Surely the Holy Ghost would never have a part in promoting such modernism. This book was removed under the protest of one student; but where were the ninety and nine? One student already favored the idea that natural evil was in the world before moral evil. If after High School and College this is the best text book that could be found, then better a thousand times we had never seen a seminary. And make no mistake about it we are becoming all too tolerant of modernism even in the holiness movement. -- A New Methodist.

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PHYSICAL DEMONSTRATION

By Edith R. Tjepkema

In J. A. Wood's Perfect Love the question is asked: "Are bodily prostrations and physical exercises any part of religion?" and the answer is given: "They are not; but they often accompany the mighty outpouring of the Spirit and work of God."

In the holiness ranks today this has become pretty much of a dead issue. Seldom is there enough noise or demonstration to cause any controversy. In many holiness churches a weak "Amen" is heard occasionally, and that is about the limit. Rare, indeed, are the times when a shout is heard or a happy blessed soul is seen running in the aisles. How, many of my readers have actually seen anyone fall under the power of God? I have seen such cases in my younger days, but the last one was about fifteen years ago.

Now, all of us know that it is possible to have a trumped-up demonstration caused by people working themselves into a frenzy. But we also know that when God comes ineffably near that the human, in trying to express the inexpressible, may cry, shout, even leap or dance. Overwhelmed by the unspeakable presence of the Holy Trinity, men and women have been known to lose their senses. It used to be nothing unusual for people to fall as if shot when they were struck by conviction, or when they received the blessing of salvation or sanctification.

In the days of Wesley, God came in the demonstration of the Spirit and in power. The first case of this mentioned in John Wesley's Journal is dated January 1, 1739. John and Charles Wesley and about sixty-five others were having a love-feast, when, he says: "About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground." About three weeks later a woman under conviction "cried out as in the agonies of death" while John Wesley was preaching. These demonstrations surprised him and the others at first, as they were not used to such doings in the cold Church of England, and did not know that God worked in such ways.

In May of that year while Wesley preached at Newgate one person after another sank to the earth -- "They dropped on every side as thunderstruck." He also wrote; "All Newgate rang with the cries of those whom the Word of God cut to the heart." In the great open-air meetings where thousands listened to the sermons, many such scenes took place.

He describes one occurrence in a society meeting thus: "... many of those that heard began to call upon God with strong cries and tears. Some sunk down, and there remained no strength in them; others exceedingly trembled and quaked. Some were torn with a kind of convulsive motion in every part of their bodies, and that so violently, that often four or five persons could not hold one of them." Some people were much offended, and some of these very ones were often taken with similar seizures. Wesley warned people that while they must put no trust in such exercises, yet they must acknowledge them to be of God.

John Wesley was a man of the highest education and culture, knowing Greek and Latin as well as other languages, an Oxford graduate and teacher, and well-read in the classics. He did not claim to be too well educated for such vulgar demonstrations as some do today. I have known the president of a certain holiness college to criticize shouting and other manifestations of blessing.

Peter Cartwright, the famous pioneer preacher of Methodism told of the great revival which began in Kentucky about 1800. He says in his autobiography: ". . . the mighty power of God was displayed in a very extraordinary manner; many were moved to tears and bitter and loud crying for mercy Hundreds fell prostrate under the mighty power of God as men slain in battle. . . at times more than one thousand persons broke out into loud shouting all at once, and . . . the

shouts could be heard for miles around." Cartwright saw as many as five hundred people at one time seized with the jerks, an exercise which may have been similar to the convulsive motions described by John Wesley. Women would jerk until their long hair came down and cracked like whips. Prayer was the only way to get relief from these involuntary seizures; one man who resisted and cursed religion had such a violent attack that he broke his neck and died.

While Cartwright was traveling the circuit, he witnessed this scene in a meeting among Baptists. "While I was preaching, near the close of the discourse, suddenly the power of God fell on the congregation like a flash of lightning, and the people fell right and left; some screamed aloud for mercy, others fell on their knees and prayed out aloud; several Baptist members fell to the floor under the power of God."

Yes, it was not just among Methodists that these things took place. In fact as far back as the great revival in 1625 in Scotland, before Wesley's time, people fell down under conviction and had to be carried out of the church. The great revival in Kentucky, mentioned above, originated among some Presbyterian ministers who had appointed a sacramental meeting at a place called Cane Ridge.

Jonathan Edwards said that in his meetings: "It was a very frequent thing to see a house full of outcries, faintings, convulsions, and such like, both with distress and with admiration and joy."

Charles G. Finney said: "It is very plain that bodily prostrations and agitations are no part of religion. But it is just as plain that there may be the natural effect of discoveries of religious truth. Several instances of bodily prostrations and agitations are recorded in the Bible as the result of such discoveries."

In *Perfect Love* by J. A. Wood, the writer tells of his own experience in finding holiness. "I had always been much prejudiced against persons losing their strength; consequently as might be expected, when the Holy Ghost came upon me in the stand, surrounded by some thirty preachers and three thousand people, it was God's order to take control of both body and soul, and swallow me up in the great deep of His presence and power. After about three hours I regained sufficient strength to walk to the tent, and we commenced a meeting for the promotion of holiness."

This meeting went on all night and he describes it: "Every time the power of God came, one or more souls entered the land of Beulah, the Canaan of perfect love. Some shouted, some laughed, some wept, and a large number lay prostrate from three to five hours, beyond the power of shouting or weeping."

In *Reminiscences of Early Free Methodism* E. P. Hart wrote of a meeting in Summerfield, Ohio, about 1874. "Day after day meetings continued from 11 a.m. to 11 p.m., and the slain of the Lord were many. About every night more or less were prostrated under the power of God, who would be taken to their homes in sleighs, to remain unconscious perhaps for the remainder of the night." The early days of the modern holiness movement could boast of such scenes. When Bud Robinson was sanctified he lay in his corn field from nine o'clock in the morning until noon, "so blessed and happy that he could scarcely remain in the body."

Alas! For the past twenty years we have seen few such sights. God does not come in such displays of glory to lukewarm or backslidden professors, compromisers, and lovers of the world. It seems that there must be a strong, central core of entirely consecrated, devoted lovers of God to cause the fire to fall on one and all. Behind these mighty outpourings have always been the plain, praying, fasting, believing, obedient saints who hold on until He rains righteousness upon us.

But, now once again we are thrilled to hear of and to see scenes of glory. We know of someone falling under the power of God, or of seekers jerking and shaking and trembling. The shouts of victory are heard in the camp. Others rejoice with joy unspeakable and full of glory.

Now we know that the life is more than the noise, and that it is most important to rise from the trance to walk in the light, but we also know that where God comes, He has come in such ways down through the centuries. A famous psychiatrist writing anonymously in a national magazine has stated that the lack of modern revivals to change people's lives is closely connected to the denial of the old-time ways of praying through with great agony ending in great glory.

"Cry aloud and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." "And when I saw Him I fell at His feet as dead."

* * * * *

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." (Psa. 100:4,5)

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A LETTER TO THE EDITOR

Dear Rev. Johnson:

Realizing you are a very busy person I will take but a very little of your time, but because you are familiar with my case, I want so much to tell you of the marvelous deliverance God has performed in my life.

I am (was), the Pentecostal lady that attends Brother Jackson's Church, you perhaps will remember praying with me over restitutions during your revival here. (Thank God! They are made as far as God has shown me.)

My search for God has been such a painful experience. I was tormented with fears and feelings of hopelessness. It was torture to sit through a service and when I would seek God at the altar such torment would grip my soul that I have literally run from the altar. I was bound in chains of Satan, but not only bound, I was possessed. Thank God for the godly pastors here, they stood between my soul and hell and were faithful to my soul until deliverance came.

During Rev. Griffith's revival we met at the church for prayer in my behalf one morning. And as they prayed and laid hands on me, God delivered me from all the foul Satanic powers and demons that inhabited my soul. I can pray now without speaking in an unknown tongue. Thank God as I am writing this I can feel the peace and joy of God flooding my soul.

Surely, in a measure, I must know how the demoniac of Gadara felt when Jesus delivered him, how he came to himself sitting at the feet of Jesus, clothed and in his right mind.

Brother Johnson, if I were ever permitted the opportunity to warn the people. (Your people). It would be that to get what I had they would have to give up their present experience. But in order for me to receive holiness, it took a deliverance. Too many folks have the idea that Pentecostalism is either just a belief or that it is only put on, but neither is correct, it is definitely a supernatural experience from, no doubt, a different and wrong source. Brother Johnson, you folks could, if you so desired, make up your mind to quit your experience and walk out, but I couldn't lay my experience down and walk out. I had to be delivered from it. No matter how hard I fought against speaking in tongues and other manifestations, I had no control over it. If it was "put on" I could have stopped at will, but I was bound.

I carried license to preach and preached for five years in this doctrine, but if God will but grant me a few years to sound a warning to others, I feel that I will have tried to undo some of the damage I have done. Thank you so much for praying for me while you were here, and God alone can reward the Jacksons.

Sincerely,
Mrs. Lee Jones

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"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:5,6)

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SILENCED WATCHMEN

By Willis Miller

Why are so many laymen and preachers so touchy about this problem of television? If they have prayed, and God has approved and smiled upon it, and their consciences are perfectly clean and clear, why does their TV have to be hidden in some back bedroom (as is true in many cases), or excused, defended, or apologized for if kept in the living room? Surely it is strange that this subject is so touchy that many preachers and evangelists are afraid to speak of it, or if they do, they do so in an apologetic tone and manner. Why do so many feel that it is their call and duty to warn godly ministers and evangelists who purpose to be clean from the world and to meet Jesus with clean hands that they will ruin their ministry if they continue to preach, warn, and "talk" about television? My dear friends, if preaching, warning, and "talking so" about sin ruins any preacher and kills his ministry, he will be blest beyond words as he crawls up on the moss-covered roof of

his dying church and shouts with the beloved Apostle John, "Blessed are the dead which die in the Lord"! Hallelujah! Remember -- the ministry of John the Baptist was not ruined by Herodias, she merely hastened his Coronation Day!

Why do so many go about telling pastors, evangelists, and other Christian workers that folk must be careful about TV and learn to use it? This theory has a sound like unto the propaganda that was used to convince America that Prohibition was a failure, that booze was a savior that would balance the budget and that we should educate our youth to drink it and teach them how to use it and how to hold their liquor! Many use the excuse that TV is here to stay and there is nothing one can do about it. Now I expect that booze and all sorts of alcoholic drinks are here to stay, but my Friends, I assure you that I have not the slightest intention of ever teaching my children to use them.

Cobras are in India to stay also. In fact, they are a rapidly multiplying reptile and it is not probable that they will ever be exterminated. But I wish to establish something in your thinking. I can do something about it. I can kill the cobra that threatens to bite my children! Yes, television is here to stay there is no doubt about that, but I can also do something about that. By the grace of God, I can keep my living room clear of the deadly and dangerous poison of beer salesmen, tobacco sellers, crime peddlers, prize fighters, wrestlers, and lewd women! I can protect my home from the venom of the moving picture industry and their Hollywood performers and keep that crowd out of the range of my precious children. And this as a father who loves God and his children, I purpose by His grace to do! I earnestly desire that the souls entrusted into my care by God shall be fitted for Heaven as they are saved from sin, cleansed and filled with the Holy Ghost, becoming fruitful soul-winners for Jesus Christ as they live unspotted by the world. The darker the day, how increasingly precious becomes the blood of Jesus as it sweetly cleanses from all sin! My soul leaps for joy! My soul doth magnify the Lord! How wonderful beyond description is the sanctifying, satisfying presence of the blessed Holy Ghost as He abides within, keeping from sin, giving victory over the world, the flesh, and the devil!

However, neither as a Christian nor as a minister of the Gospel does my responsibility end with my own soul and home. The ministry is a sacred and holy calling of tremendous responsibility and trust. God charges the shepherd with the safety of the flock; the watchman with the safety of the city; "to hear the Word at My mouth and to give them warning from Me" Ezek. 3:17. Does not the clear command of God to Isaiah, "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgression" (58:1) pinpoint the responsibility of the watchman? Does not God's sharp warning to the young prophet Ezekiel alarm us as we know perilous times are upon us? Are we not aware of the danger as we see Satan the roaring lion breaking through and devouring the sheep? Week after week we see souls and homes wrecked for time and eternity as the watchmen stand silently by! The sheep are without a shepherd. The people are without warning. The trumpets are silent! One wonders if such careless watchmen will not spend eternity with Pontius Pilate vainly attempting to wash the dripping blood from their hands! When God sets a watchman on the wall, woe to him if he blow not the trumpet!

Paul writes, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful" II Cor. 4:1-2. Hear the searching words of Charles Wesley as he writes on these scriptural truths:

"A charge to keep I have, a God to glorify;
A never dying soul to save, and fit it for the sky.
To serve this present age, my calling to fulfill,
O may it all my powers engage, to do my Master's will.

Arm me with jealous care, as in Thy sight to live;
And Oh, Thy servant, Lord, prepare a strict account to give.
Help me to watch and pray, and on Thyself rely,
Assured if I my trust betray, I shall forever die."

Hallelujah, I join with Joshua, the grand warrior of Israel as he testifies, "As for me and my house, we will serve the Lord." -- From "Can a Christian Become a Pagan" -- used by permission.

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Be sure you are right and then stand. At first you will be denounced, then you will be deified. At first you will be rejected, then you will be accepted. First men will swear at you, then if you wear well, they will swear by you. First the sneer and then the cheer. First the lash then the laurel. First the cross, then the crown. For every scar upon thy brow thou shalt have a star in thy diadem. Stand somewhere and let humanity know what you stand for. Be sure you are right and then STAND!

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FOREIGN MISSIONS

Rev. Paul W. Finch, Secretary,
2601 N. Federal Blvd., Denver, Colo.

BRO. GRIFFITH VISITS BRITISH GUYANA

By Ina Moyer

It was a wonderful feeling to the missionaries as they stood in the balcony of the Atkinson field airport watching and praying as Pan American flight No. 273, made a safe landing and taxied down the runway to its final stop. Our eyes were fixed upon that door, where just seven weeks before, we had stood as a family. Today, we were waiting the arrival of Brother Griffith. For nearly a month now, we had earnestly prayed for his arrival and had been over the colony making ready for his coming. The door has opened and there he stands -- all hands are in the air at the same time. Before we can shake hands he must pass through customs -- there are certain requirements he must meet before he can enter this colony. I am thinking of a day when we all shall stand at the judgment seat of Christ -- Heaven on one side -- Hell on the other. There are some requirements we all must meet if we are to enter Heaven's portals. Brother Griffith did not mean to fly 3,000 miles across the great Atlantic and then be turned away because of lack of preparation. We were watching anxiously and now comes the signal that all is well and we are allowed to cross that line of separation. Oh, what a wonderful meeting!

He was met with a grand welcome in Georgetown, where a group of our fine young people had gathered in our home and placed beautiful flowers in every room. It really told of their deep love and appreciation in the way that the "Guyanese" have all of their own.

At 7:30, P.M. that evening we were off to Plaisance, our most recently entered village, having been there four times previous in open air meetings. The crowd was already there and in a few minutes it had grown to nearly 1200 in number. The glory was all around as we all sang and testified to that great crowd of people. Our hearts were stirred as he poured out his heart and soul to that hungry multitude. We watched as conviction settled down upon the listeners, and then beheld with great joy that wonderful scene in the closing moments of that service. As Brother Griffith opened the altar, telling them of the "Fountain filled with Blood" -- where they could lose all their guilty stains, at least 70 people crowded in around us for prayer. They pushed their way through that crowd until we were all crowded in together. Out there under the stars of Heaven we all prayed that they might know this wonderful joy of sins forgiven. It is a wide open door to true holiness.

On Thursday night the campaign opened in Georgetown, with an overflow crowd. Everywhere we had announced the coming of Brother Griffith, telling the people of his likeness to Jeremiah and John the Baptist and they were not disappointed. It was my wonderful privilege to introduce him to the people of this city, and to read the poem composed about him on December 10, 1957. Sister Randolph Holder sang so beautifully the welcome song, "We're so glad to have you here," after which he was presented with a beautiful bouquet of flowers. It was to Brother Griffith and all of us one of the most touching welcome scenes we've ever witnessed.

Using Acts 11:26 "And the disciples were called Christians first at Antioch" he fearlessly and tenderly preached the Word of God to a people who are hungering and thirsting for real, heartfelt holiness.

The next night, Friday was one of unusual liberty and victory, and once again the people filled the building and under the mighty anointing of the Holy Ghost, Brother Griffith spoke from that great text as only he can do -- Jude 1:3 "Beloved, When I gave all diligence to write unto you of the common salvation it was needful for me to write unto you, that ye should earnestly contend for the faith which was once delivered unto the saints." It was camp meeting time in Georgetown. There was singing, there was shouting and tears of joy as God poured out His spirit upon His servant. The altar lined with seekers for pardon and purity. One young girl was sanctified while listening to the sermon.

Sunday morning was one that shall never be forgotten. Our hearts were melted as once again with compassion he preached to us on "Lovest thou me"? and in just a few minutes the altar was full of those begging for mercy. One young man and one young lady answered the call to preach this wonderful gospel during this service. And again the closing service on Sunday night was one of blessing with precious souls being set free from the chains of sin.

Monday morning we left for the Corentyne area, where we partially introduced Brother Griffith to "our roads" of British Guyana. "Partially" because they were a little better than the last time traveled. Our first service was in Nurney -- an open air meeting with scores of people

listening to this mighty man of God. On to Fyrish village the next night to another open air service where nearly 300 people stood for 1 1/2 hours as with glorious freedom Brother Griffith broke the "Bread of Life" one more time. Once again we left this village with the people begging for our return. We all heartily agree that this is our day in this colony.

Wednesday evening we went to Agricola, for the final service, where we met in the ball park for an open air meeting. It thrilled our hearts as the crowd gathered and we all beheld the wide open door in this village where three weeks ago we sent our first worker in the colony. Already Sister Carue is hard at work and winning the hearts of the people.

The coming of Brother Griffith to British Guiana shall never be forgotten in the hearts of these wonderful people. They have been longing to "See Jesus," and for 8 days they saw His likeness in this humble servant of God. The prayer of British Guyana is "Lord hasten the day when he can return."

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CHURCH NEWS

INDIANAPOLIS, INDIANA

Rev. C. E. Morgan has been called to pastor Central Church, Indianapolis. He is now on the grounds and getting to a good start.

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INDIANAPOLIS, INDIANA

Word has come that Rev. Raymond Dodd and the good people of the East Side Church have purchased a nice church property. They will be in a new address. We haven't learned the address yet but will give it to you as soon as we get it. We praise God for this good victory. May God bless these good folk.

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PROMOTED TO GLORY

[See Graphics\hdm1659a.jpg]

Louis Henry King was born in Pittsburgh, Penna. January 1, 1913 and departed this life June 20, 1958, having lived 45 years 6 months and 19 days. On June 24, 1939 he was united in marriage to Miss Armelia Strimel. To this union was born two boys and one girl. Louis W., Vernon D. and Dorothy M. Brother King leaves to mourn his passing, his wife and children and three brothers, Robert, Paul and David King, also his four sisters, Mrs. Thelma Walker, Mrs. Ruth Munn, Mrs. Dorothy Jones and Mrs. Grace Evans, and many other relatives and a host of friends.

Early in life he was gloriously saved and sanctified and called into the ministry. He was a faithful minister of the gospel and a successful pastor. He served in the following pastorates, New Galilee, Pa., Canonsburg, Pa., Orbasonia, Pa., Waycross, Georgia, Alum Creek, W. Va., Paden City, West Va., Alexandria, La., Shreveport, La. and Corrapolis, Pa. where he was serving when he passed to his reward. He was a member of the Advisory Board of the Tri-State District Conference of the Bible Missionary Church and served many years as Vice President of the Tri-State Holiness Association which sponsors Clinton Camp.

He was a true husband, a loving father, and a loyal friend. He preached his last sermon, Sunday night June 15th. Some of the members said that they never heard him preach better than in that last message.

Rev. Elbert Dodd, General Moderator of the Bible Missionary Church preached the funeral message and was assisted by Rev. Alvin Cottle a member of the Tri-State District Advisory Board and by Rev. N. M. Douglass, President of the Tri-State Holiness Association, and Brother Albert Cain, secretary of the Tri-State Holiness Association.

Brother Dodd preached from John 14:2 "I Go to Prepare a Place for You." The presence of God was so real that some said they felt like shouting. Honorary Pallbearers were: N. M. Douglass, A. L. Cain, Paul King, Milton C. Stroupe. Active Pallbearers were: Rev. H. E. Schmul, Rev. Joseph Huffman, Rev. Walter Hobbs, P. W. Cain, C. W. Swaney, and Walter Reitz. These all are members of the Tri-State Holiness Association. Please continue to pray for Sister King and the family.

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BOBBY NEUENSWANDER

[See Graphics\hdm1659b.jpg]

Little Bobby was born August 30, 1951 and departed this life May 25, 1958 at 6:45 P. M. He suddenly disappeared and was found drowned in a road ditch between the house and the church. He was a bundle of sunshine to the home. He lost his speech some three years ago but he could still hum and sing some church songs. He was loved by all that knew him. His home going was sudden but his parents look forward to the home coming in the skies.

The funeral was conducted by Rev. B. M. Loftin, District Moderator of the La.-South Texas Conference of the Bible Missionary Church assisted by Rev. L. E. Mason, Rev. Earl McCall and Brother Sam Wilson. His body was laid to rest in Oakgrove Cemetery near Nachitoches, La. He is survived by his parents Rev. and Mrs. G. A. Neuenswander, three sisters, Carol, Rosemary and Glenda; and two brothers, Jimmy of Oklahoma City and Paul who lives at home. Please remember the family in your prayers.

* * *

I KNOW SOMEONE

By Mary E. Owen

I know Someone who loves you.
I know Someone who cares.
I know Someone whose eye beholds
Those bitter falling tears.

I know Someone who's able
To keep you every day,
Whose grace will prove exhaustless
Along life's toilsome way.

That One is none but Jesus,
Whose strong and powerful arm
Supports, sustains, upholds you.
Protects His own from harm.

And though the powers of evil
May sweep in like a flood,
The things that He permits to come
Can but work out for good.

Though problems press upon you;
The way to take seems dim;
The promise is for added strength
For those who wait on Him.

So keep your hand in His hand.
No power can break that hold.
And from all tests and problems
You shall come forth as gold.

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ANNOUNCEMENTS

NORTH BRANCH, MICHIGAN

We were privileged to have Brother and Sister Sharp from Oshkosh, Nebraska, with us for a meeting May 20-June 1. The Lord helped them to preach the old-time Bible truths without fear or favor. There were several outstanding services, some without preaching. Brother and Sister Dodd were with us May 25th for the dedication of the church. We appreciated visitors who came and for God's presence in our midst, also Brother Dodd's challenging message. The Sunday evening of the

dedication a visiting layman exhorted and testified for an hour and a half, under the anointing of the Spirit. We praise the Lord for victories won. -- H. C. Cranston, Pastor

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BARRYTOWN, MICHIGAN

The good folk at Barrytown have purchased a nice church property valued at \$20,000. They bought it for \$3300. Brother Sickmiller is the pastor.

* * *

HOUSTON, TEXAS

Brother Thomas Huff reports a wonderful meeting with Frank and Ann Baldwin as evangelists.

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BEULAH MOUNTAIN CHILDREN'S HOME

[See Graphics\hdm1659c.jpg]

It was the privilege of the Editor and his family to stop by and spend the night at Beulah Mountain Children's Home a few days ago. Bother Meek announced a service and we were privileged to preach to them that night. I have never preached to a finer or more attentive group than I found in the boys and girls there. They are a wonderful group and Brothers Meeks and their wives along with the help of all the other good workers are doing a wonderful job training them. No one is making a greater sacrifice nor doing a greater job or enjoying doing it more than the folk at Beulah Mountain Children's Home. If you have never been there, you should plan to visit the home. Why not come to the Camp meeting there August 21-31. The financial burden is so great and the needs so many and it is such a worthy cause. If every member of the Bible Missionary Church would give \$1.00 a month all the needs could be met without strain on anyone. Who will join the Editor in giving \$1.00 per month toward the support of the orphanage?

Following is a list of things that are needed. If you have some of these why not ship them to the Orphanage?

Needs for the Orphanage [Please Bear in Mind: This Is Not A Current List. -- DVM]

1. Big Boy's House must be repaired to meet state requirements.
2. Repairs needed on Car, Truck, Tractor, and Bus.
3. Thirty pieces of Sheet Rock, 4 x 8 - 3/8" preferred.

4. A large supply of paint both for inside and outside.
5. Window screens.
6. Brickcrete or cement blocks to build a small sanitary milking barn.
7. Overdrive for Orphanage Car. 1952 Ford 6 cylinder.
8. Reverse and low gear for 48 Model International Truck, KB 5.
9. Brake Linings, Cups and Master Cylinder Kits for Truck.
10. A Mimeograph Machine.
11. A Jeep (Army Type) This is badly needed.
12. Good Religious Books. (No trash please)
13. A good Pick-up Truck.
14. Jars and Jugs, gallon and half gallon size.
15. Heavy Electric insulated wire. Sizes 4 to 12.
16. Sheet Asbestos to fireproof furnaces.
17. Power Chain saw.
18. Bath Towels.
19. Dress Material.

Ship all freight to Beulah Mountain Children's Home, Stearns, Kentucky.

Urgently Needed. A cook. And also a school teacher. If the Lord lays it on your heart to cook or teach then write Mr. Marion Meek, Manager, Beulah Mountain Children's Home, Beulah Heights, Kentucky.

* * * * *

TO OUR PEOPLE EVERYWHERE

The harvest is ripe unto harvest. The laborers are few. It is later than you think. Pray ye the Lord of the Harvest that He will send Laborers.

Dear Ones, Pray. Everyone Pray! The calls are coming for the Bible Missionary Church to bring them the Gospel.

The calls are more than they have ever been. Canada, New York, New Mexico, Oklahoma, Colorado, Texas, all are saying, "Hurry and come." Special prayer is asked for a revival at Berwick, Pa., Also for a revival in a place in New York. This is our Day, and God's time. We must all be about our Father's business. -- Elbert Dodd

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RECOMMENDATION

J. H. Cashion. 41 Newton Road, W. Hollywood, Fla. is an excellent singer, and carries a burden for souls. Any church who wishes to secure a good singer will do well to call him. He is entering full time song evangelism, and is open for calls now. I have known Brother Cashion for several years. He fasts and prays and carries a burden for the revivals. -- E. E. Michael

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PEORIA CAMP MEETING

August 9-17 -- Peoria, Ill.

Workers: Rev. G. I. Norman, Rev. Mrs. G. I. Norman, Rev. and Mrs. Walter Hobbs
Location: Salvation Army Camp; One mile north of Detweiller Park on Highway 29. Three services daily. For information write: Rev. W. A. Wolfe, 1602 Kettelle St., Peoria, Ill.

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CALIFORNIA - ARIZONA DISTRICT INDOOR CAMP

August 14-24 -- 804 Fair Oaks St., South Pasadena, Calif.

Workers: Evangelist, Rev. Ryburn Ray and others. Singers, Melvin and Corrine Le Crone. For further information write: Rev. Wayne States, Moderator, 399 S. Mentor, Pasadena, Calif.

* * *

BEULAH MOUNTAIN CHILDREN'S HOME CAMP MEETING

August 21-31 -- Beulah Heights, Kentucky

Workers: Evangelist, Rev. Elbert Dodd. Singers, Brother and Sister J. H. McClure. Free Room and Board. Camp located at The Children's Home, 25 miles south of Somerset, Kentucky on Highway 27 and 3 miles east on State Road 1045. If you have cots please bring them. Everybody welcome.

* * *

ROCK ISLAND, ILLINOIS

September 15-21 -- Opening Camp Meeting of Bible Missionary Institute

Workers: Evangelists, Glenn Griffith and Elbert Dodd. Song Evangelists, Troy and Margaret Cook. For information write: Rev. R. C. Boynton, Box 775, Rock Island, Ill.

* * *

[See Graphics\hdm1659d.jpg]

The Harold E. Will family have open dates after September 1. They sing and preach. Brother Will is a good preacher and they are excellent singers and musicians. As this goes to press the Editor is in a camp and Brother and Sister Will are singing for it. They are doing a great job and are under the burden for souls. They will be a blessing to your church. You may write them P. O. Box 44, Markle, Indiana.

* * * * *

PRAYER REQUEST

Sister Flora Lambert requests prayer for her husband who is sick and in the hospital.

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WHAT'S WRONG WITH THE REVISED BIBLE

By Joseph Hoffman

Thoughtful people are wondering what we may expect next! Are we again entering the Dark Ages? Will civilization so disintegrate and digress from the good old way that we will eventually discover we are lost in the wilderness of modernism, atheism and skepticism?

The new version of the Bible seems to be one of the greatest signs of modern day apostasy. We have been hesitant in commenting on the new version before carefully examining its contents and changes. However, since carefully comparing the views of some of our most spiritual men in the Christian world, we feel duty bound to give our views upon the carefully plotted schemes of these modernistic scholars and revisers of the Word.

The Revision Committee said there were something like five thousand mistakes in the King James Version.

This immediately has cast a doubt in the minds of Bible readers as to what kind of a book they have been reading. Most of these mistakes they claim consist in words such as Thou, Thee and Thine. Instead of using the above words they have substituted the word you. Let us notice how the discarding of these words has changed the reading of Scripture. For instance, the Scripture that reads; "Thou art my beloved son," now reads "You are my beloved son." The translator's rule of recognition of Deity was to use the words, Thee, Thou, and Thine. However, in most instances His

Deity is not recognized. Here are some passages from the Word of God where you will note these omissions: Matthew 14:28; Matthew 20:20; Matthew 16:13-16.

In all of these verses, the word you has been substituted which is a direct proof that they did not recognize the Deity of Christ.

New Bible teaches the universal Fatherhood of God.

In the book of Acts we read of Peter's address: "Men and brethren, let me speak unto you of the patriarch David." The translators have omitted the word men using only the word brethren, thus signifying that God is father of all, and we are brethren. Even Stalin is a brother to these perverters of Scripture!

Jesus pointed His finger in the face of a group of individuals in the book of John and cried; "Ye are of your father the devil."

It doesn't appear as though He agreed with these modernists that all men were His sons. Rather He said, "Except ye repent ye shall all likewise perish."

New Bible explains miracles as natural phenomena.

Luke 23:44, "It was now about the sixth hour and there was darkness over the whole land until the ninth hour while the sun's light failed." (New Translation) There is a footnote on that verse. "The sun's light failed." It says: "Or the sun was eclipsed." Note, this is the modernists' way of explaining away the miracles of Christ. These translators believe that it was only an eclipse and not a fulfillment of the prophetic Word. They try to explain away anything and everything that has to do with the supernatural.

They discredit the miracle of Jonah. To them it is mere legend.

New Bible leaves out account of adulterous woman, Saint John 7:53--8:1-11.

The New Translation deletes it and says the ancient manuscripts leave it out. That leaves you with no explanation as to the anger of the Pharisees.

New Bible was translated by liberals, modernists, etc.

Harry Emerson Fosdick highly recommended this Bible, which is an evident proof of its modernistic interpretation. Mr. Fosdick does not believe in the Virgin Birth of Christ.

Luther Allen Weigle in his book, *The Pupil and Teacher* states that a child under the influence and training of religion naturally grows into a decision for Christianity. His statement and teaching discards Christ's teaching of the New Birth. "Ye must be born again." (John 3:7; Romans 3:23).

Frederick Grant, another on the revision committee, believed in praying for the dead. Presumably he has been intoxicated by Catholicism's purgatory.

Harry M. Orlinsky, of the Jewish Institute of Religion, New York city, also a member of the revision board, a Hebrew scholar, does not believe that Jesus was the Messiah.

New Bible denies the virgin birth of Christ.

Isaiah 7:14 has been changed to read: a young woman instead of a virgin.

In Matthew's Gospel they have used the word virgin. Why? All of this makes the Scriptures look contradictory. More fuel for the fast sweeping fires of Modernism. Conclusion

What shall we do with this new Bible? We suggest that all readers continue to read the King James Version that has been the medium of landing many a pilgrim on the sunny banks of sweet deliverance.

We call upon all God's people in these last days to take a radical stand against the sweeping fires of Modernism that are destroying faith in God, in the hereafter, and those principles which we, the Christian people, hold dear to our hearts.

Excerpts from book: Why We Reject the National Council Bible.

For copies of this book, send orders to: Homer G. Ritchie, 408 Throckmorton St., Fort Worth, Texas. Price 25 cents.

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DANIEL WEBSTER SAID:

"If we work upon marble it will perish; if we work on brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we subdue them with the just fear of God and love of fellow men, we engrave on these tablets something which brightens all eternity."

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EVANGELISTS

Directory Correspondent

Rev. E. E. Michael, 1406 - 6th Ave., Jasper Alabama

Dean Alexander, 1011-4th St., Marietta, Ohio.

E. W. Bell & Wife, (Preachers and singers) Route 1, La Jose, Pa.

Henry Bell, (Bible Teaching Evangelist) Box 397, Dennison, Iowa.

L. S. Boardman, Box 24, Onego, W. Va.

John R. Bradford, Box 65, Frankfort, Indiana

O. Lloyd Campbell, 1113 Anderson St., High Point, N. C.

W. E. Carlton & Wife, (Evangelist & singers) Box 214, Ellington, Mo.

James H. Cashion, (Singer) 41 Newton Road, W. Hollywood, Florida.

Troy and Margaret Cook, (Singers & Musicians) Star Route, Columbus, Miss.

A. L. Crane & Wife, (Singers & Musicians) Box 392, Nampa, Idaho

Esther Crow (Singer & Musician) 111 Juniper, Nampa, Idaho

Wilson Douglas, 860 Allison Avenue, Washington, Pa.

Clyde Eldridge, 2 Chestnut Lane, Fairborn, Ohio

Rev. Mrs. Morris Gill, 457 W. Grand, McAlester, Okla.

Huey Gillispie, P. O. Box 6055, Pittsburgh 11, Pa.

G. A. Guisler, Route One, Smith Ferry, Pa.

Alfred J. Hale, 8425 Dersam St., Pittsburgh 21, Pa.

E. T. Harris, 4515 N. Dixon St., Gainsville, Texas

George Harvey, R. D. 2, Titusville, Pa.

E. F. Hemphill, 1718 De Paw Ave., Muncie, Ind.

R. P. Hennigan, 4545 Maribel Ave., Baton Rouge, La.

C. S. Hillerman, c/o Mrs. C. A. Hillerman, 416 E. 15th., Stillwell, Okla.

Billy Hoof, 2770 Robinson St., Jackson, Mississippi

H. B. Huffman, Onego, W. Va.

Miss Marjorie Hundley, (Singer & Musician) 1415 E. Sumner St., Indianapolis, Ind.

Spencer Johnson, 3613 Ernest St., Lake Charles, La.

John Thomas Korb, Burr Oak, Kansas

Ed Kramer, 1634 S. Santa Fe St., Wichita 11, Kansas -- Aug. 27-Sept. 9 Garden City, Kansas
(Home Mission)

Dan Lemmons, 311 S. King Street, Winfield, La.

Roy Lewis, Route 1, Albany, Ind.

J. Stuart Martin, 1227 Bancroft Way, Berkeley, California

Eleanor Matthiesson, (Singer & Musician) c/o Mrs. L. B. Sites, Onego, W. Va.

E. E. Michael, 1406-6th Avenue, Jasper, Alabama. -- August 6-24, Charleston, W. Va. -- Aug.
27-Sept. 7, McKinney, Texas

Jerry A. Moore, Box 461, Tularosa, New Mexico.

Arthur Morgan, 4826 - 24th St., Lubbock, Texas

L. H. Newcomb, 3021 Mill St., Corsicana, Texas.

C. E. Pendry, Box 775, Kerrville, Texas

Paul Pumpelly & Wife, (Preacher, Singers, Musicians -- House Trailer) 115 W. College, Lake
Charles, Louisiana.

J. E. Ray, 2004 McCallie Ave., Chattanooga, Tenn.

F. N. Roney, P. O. Box 257, Jacksonville, Ill.

D. M. Royer, Frankfort, Ind. (House Trailer, go anywhere)

Richard & Dorthea Sharp, Box 264, Oshkosh, Nebr.

Paul E. Sides, Box 284, Cordova, Ala.

Glen & Vera Slater (Preacher & Singers) Rte. 4, Independence, Kansas

H. T. Smith, 709 N. Redmond, Bethany, Oklahoma

Glenn Stout, 413 South Garden, Boise, Idaho

Ovid A. Stultz, 554 Woodrow Ave., Indianapolis, Ind.

Perry Thomas, Box 502, Parma, Idaho

Harold E. Will & Family, (Preacher, Singers & Musicians) P. O. Box 44, Markle, Indiana

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OTHER DENOMINATIONS

S. Ward Adams & Wife, (Musicians and singers, Scene-O-felt) Belsano, Pa.

T. M. Anderson, Wilmore, Ky.

J. L. Archer, 815 Superior St., Zanesville, Ohio

Harvey & Joan Best, (Singers & Musicians) Box 249, Madison, Ind. -- Aug. 8-17, Buechel, Ky.,
(W. M. Camp) -- Morgantown, W. Va. Aug. 19-31 (Tent)

The "Christianaires," (Singers & Musicians) "South Side" Oneonta, N. Y.

Warren B. Fink, Route 1, Centerville, Pa.

Donald F. Hostettler & Family, (Preacher, Singers, Musicians) Route 2, Elida, Ohio. -- Aug.
13-24, Midland, Pa. (B. M. C.) -- Aug. 27-Sept. 7, Mason, Ill. (P. H. C.)

Freddie Kimberlin, Route 1, Mason, Ohio

F. W. Nason, Hurlock, Maryland Walter C. Shultz (Singer) 707 S. Chipman St., Owosso, Mich.

Marlin E. Moore & Wife, (Preacher & Singers) Aaronsburg, Pa.

D. M. Stonebraker & Wife, (Preacher, Singers & Children's Workers) (House Trailer) 78 E. Pike,
Indiana, Pa.

C. L. Wireman, Box 232, Intercession City, Fla.

George V. Young & Wife (Singers, Musicians & Children's Workers) Route 1, Hellerton, Pa.

SOUTH AMERICA BOUND

By Ina Moyer

We are sailing along
Right through the air--
Down deep in my heart
Is a thanksgiving prayer.
The ocean below us
The stars in the sky

Oh wonderous the feeling
That Jesus is nigh.

I'm really on the mountain
Of blessing at last,
The days of long waiting
Are now in the past.
Long nights of prayer
And groanings and tears,
Have brought sweetest rest
And erased all my fears.

Known only to Him
Are my feelings today--
Oh, how I love Him
Is all I can say!
So precious is Jesus
My heart sings today,
As I hasten along
His call to obey.

-- Written on April 9th -- aboard Pan American Clipper, Flight No. 273.

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End of the Digital Edition
The Missionary Revivalist
August, 1958