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## MISSIONARY REVIVALIST SELECTIONS

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**THE I WILLS OF THE DEVIL OR CARNALITY**  
By Elbert Dodd

Isaiah 14:12-14 ; Galatians 5:19-21. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most high. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

The devil is the originator of iniquity and the embodiment of sin. The devil is a created being. He was one day a perfect holy being. Ezekiel 28:12-15. Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; thou sealest up the sum, full of wisdom, and perfect in beauty. Thou has been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou was created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

But iniquity was found in him. If one will note carefully, the thirteenth verse of Isaiah, he will see the awful outcroppings of carnal sin. Note first the evidence of carnality. Note the (-I-). Thou hast said in thine heart. Sin is in the heart, not in the corporal flesh. Thou hast said; I will

ascend; old self. Selfishness is an evidence of carnal sin. Selfishness must have its way in the home, on the job, in the church. I will exalt my throne above the stars of God. This is old jealousy. Jealousy is an awful disease. It will cause one to mistrust his fellowman without cause. It will cause one to not only mistrust, but misjudge. Note the prodigal son's other brother. Luke 15. He was jealous of his brother that had come back home and it caused much heartache with the father and also all those concerned. Jealousy is a disease that affects and hurts everybody that it touches. Preachers who are carnal will be jealous of their brother preachers. They just cannot see the people make over their brother or say he is a better preacher than they are. Poor, carnal, jealous humanity! Jealousy makes everybody sick that it touches. Lucifer was jealous of the Son of God and His standing with God. Third, notice, I will set also upon the mount. Envy. Envy is an evidence of carnality. He envied the position of the Son of God. And, then again, he said, I will ascend above the heights of the clouds. Idolatry. Desiring to be worshipped or looked up to. Men have many gods, but their biggest one is the desire to be worshipped by their own kind above others. They sell their souls to have others worship them.

Illustrate, the movie stars and the sport stars. Last, t will be like the most high. This "I will" of the devil denotes pride. Pride is an abomination to God, Proverbs 6:16 "Pride," the late Uncle Bud Robinson used to say, "makes everyone sick except the one that has it." Pride drives people to unnatural looks and unnatural ways. See poor humanity made out of ordinary mud thinking that they are something. They strut like peacocks. Why? Carnal pride. Pride puts people under awful bondage. They must be like other people. They must do like other people. They must keep up with the Joneses even though it means much sacrifice and embarrassment. Pride is at the bottom of it all. Friends, we must get rid of old self; old carnality, or carnality will get rid of us. Carnality is an awful disease of the heart. The only cure for carnality is the blood of Jesus Christ, the Son of God. John said in I John 1:7, "If we walk in the light as He is in the light, the blood of Jesus Christ his Son "cleanses us from all sin," Then again, he said, "If we confess our sins, he is faithful and just to forgive us of our sins and to cleanse us from all unrighteousness."

Thank God for the blood of Jesus, applied by the Holy Ghost. In regeneration, our sins that we are responsible for, are all forgiven and blotted out by the blood of the Lamb. In sanctification, the sin principle is cleansed. The devil hates the doctrine of eradication because that it is the doctrine that declares that the sin principle can be destroyed. You can call it filling or anything you care to, but when you talk about the killing, then the devil doesn't like it. But, I thank God today there is a remedy for this old sin principle. There is a way to get the old 'I' taken out. It is through the blood of Jesus, the cleansing blood. The first step, the poet said, "There is a fountain filled with blood, drawn from Immanuel's vein, And sinners plunge beneath the flood, lose all their guilty stain." The second step, "The cleansing stream, I see, I see, I plunge, and Oh, it cleanses me." Praise the Lord for deliverance from the "I wills" of carnality.

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EDITORIAL

By Spencer Johnson

THE OPPOSITION OF HOLINESS

"The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." (John 15: 20) "They shall put you out of the synagogues: . yea, the time cometh, that whosoever killeth you will think that he doeth God service." (John 16:2)

A profession of holiness that opposes nothing and is unopposed, is not the experience that is taught by the Bible. Let one devote himself entirely to the positive side of holiness, the love and unity and the doing good to the bodies of men, and he will meet with general acceptance. But let one preach the death route and declare the whole counsel of God by making unrelenting warfare against the carnal mind and he will not be popular. "All that will live godly in Christ Jesus shall suffer persecution." Christ was persecuted; so was Paul, Luther, Wesley, Edwards and Finney. Any man, today, however gentle and prudent he may be, who insists that his hearers, to be saved, must forsake pride, lodges, television, bowling alleys, and all popular sins, and dress plain, and live a self-denying life, will meet with opposition and persecution. The cross has not lost its offense. The carnal mind is not at peace with God. Righteousness has no fellowship with unrighteousness and light does not enjoy communion with darkness.

J. A. Wood, in his day, wrote in the Christian Standard: "The conviction is pressed upon us, unwelcome as it may be, that there is opposition in the Church to Christian holiness, and that it to some extent, is on the increase. We had rather believe otherwise; but clear light and facts manifest on the subject are painfully convincing. We cannot hold our peace and see our Saviour dishonored by the guilt and shame of many of His professed friends. To be faithful to God and point out the faults of the Church is no evidence of being her enemy. He who tells me my faults is my friend.

"It is easily seen that in the Church of today there is apathy, and more or less hostility, to holiness of heart and life. We know, and rejoice, there are many exceptions, but these are far from being general. Where there is no open hostility to the subject, there is a deep and all-pervading spiritual apathy and indifference regarding it."

The low standard of piety which is required for admittance into the membership of most holiness churches has filled them with unregenerate worldlings who, naturally, resent the preaching of true holiness. Most preachers in modern holiness churches do not actually preach holiness. Many of the seminary-trained holiness preachers of today are as much at ease and as readily accepted in the pulpits of churches that embrace the Calvinistic concepts as they are in the professed holiness churches. The facts are that many of them, during their seminary training, made their living by pastoring churches that made no claims of believing in holiness. Their experience was so shallow and their preaching so tame that it brought no opposition. Now these same preachers have filled the pulpits of the, once old fashioned holiness, churches and they have preached so little real eradication holiness that when an old fashioned second-blessing, radical, holiness preacher comes along and denounces sin and pride he meets with decided opposition. Recently, I noticed that a number of film strips were advertised on the Sunday School page in the bulletin of one of the supposedly most radical districts of a holiness church.

How much does the ordinary standard in most holiness churches include of self-denial, of cross-bearing, of deadness to the world, and of agonizing prayer? How much of daily effort for the

salvation of souls? How much does it demand in the way of entire consecration of all one has, all he can do and how much of his whole being to the cause and service of God?

New Testament: holiness demands all these; but it would seem that they have largely dropped out of the elements of Christian character, and are no longer requirements for Christian life. Though these items continue in most disciplines and church manuals, their spirit and meaning have departed leaving only the hollow-sounding names.

This low grade of holiness is not Bible holiness. The shallow consecration so prevalent in these days is not Bible consecration. These sad conditions are the results of a generation of theologians whose creed is more a philosophy than a religion. Professing themselves to be wise they have become fools and have produced a membership that professes to fear the Lord and serves the gods of this world (II Kings 17:33) Men are not better than their creed. "As a man thinketh in his heart so is he." A person may be better than his opinions, and for a while, even better than his convictions; but churches and nations are not better than their creed, nor is their character or conduct for long really inconsistent with it. "A stern logic works alike in nature and society, keeping everything and everybody true to their ideal, and before long a false ideal or a false doctrine inevitably reveals its falseness in the distortions and corruptions of actual life."

The Devil opposes holiness because it destroys his last lurking place in the human heart. The carnal nature is the Devil's ally in the heart of man that lets down the bars for the temptations from without.

Holiness draws opposition because, by its very nature, it is not compatible with sham, unreality, or impurity. It is unalterably against the cheap practices of unethical men and demands wholesome consistency in every motive, desire and purpose. Real holiness is a constant rebuke to Pharisaical self-righteousness. It draws fire from proud hearted men because it derives all its goodness from God by faith and not by a system of meritorious works of man. Carnal hearted men like to think of their own self-sufficiency rather than relying alone on the merits of the shed blood of Christ. This is why multitudes never receive the blessing of a pure heart. In their pride they depend upon themselves instead of coming to the end of themselves and surrendering all to God. God can do in a moments time what man can never do.

We cannot work ourselves into high and holy character any more than we can force ourselves by daily drudgery of learning to the intellectual perfection of Plato or Bacon. Milton, Shakespeare, Bunyan, and Edison were endowed with unbought, unmerited powers called genius. "Genius is God's free gift to certain individuals, bestowed on them for reasons best known and only known by Himself." Likewise the power of purity is God's free gift to obedient and yielded hearts. Genius is for the few, but thank God, in the bestowment of holiness of heart the same Lord over all is rich unto all who call upon Him! Glory!

"Yes, if the Lord His mind reveal  
Even to the meanest of the throng;  
Their Father sends by whom He will,  
And teaches babes the gospel song.

Not to the prophets' school confined  
He gives to the unlearned His word;  
And low, they now declare His mind,  
And husbandmen proclaim their Lord!"

Some who may read these lines, have sought in self-sufficiency to fulfill the law, and have miserably failed; you could not climb the heights of moral perfection or pierce its depths; but once find in Christ the abundance of grace and the gift of holiness and you shall delightfully fulfill the commandment in its exceeding breadth. The law will be made easy. Prayer will be a delightful communion with God the Father, instead of a dread duty. To many, prayer is like the sad penance of so many Pater Nosters and Ave Marias that is prescribed by the papal priests to the poor deluded Catholic after confession of his sins. Prayer to them is punishment. Thank God, to the sanctified man communion with God is delightfully sweet. Charity out of a pure heart is the fulfilling of the law. This glorious experience enables one to rise above the opposition of the Devil and Hell and enter into the rest of faith where he has ceased from his own labors. When God, for Christ's sake counts us righteous, in that very act He makes us so, and out of that holy heart springs all good works. It is not something afar off but it may be, obtained here and now. Christ abolished pilgrimages, He obliterates space. He is here to meet your need. The Holy Spirit is here to perfect your cleansing. We do not need to traverse the centuries back to Pentecost. Jesus the mighty Deliverer is able now to apply the blood by the power of the Holy Ghost and cleanse from all indwelling sin! He does not offer it upon hard and unattainable conditions, but by simple faith in the offered mercy.

"I am resolved to enter the kingdom,  
Cleansed from the bent to sin;  
Friends may oppose me,  
Foes may beset me;  
Still will I enter in."

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## WHY NOT A ROMAN CATHOLIC PRESIDENT?

By Evangelist C. Wm. Fisher

Since Senator John F. Kennedy, a Roman Catholic, has formally announced that he seeks the Democratic nomination for the presidency, the religious issue in politics has come into sharp focus.

Not since 1928 has a Roman Catholic seriously sought the highest office in the land, and despite statements to the effect that the religious issue is dead, and that a man's religion makes no difference in his politics, it can be expected that the tempo of the debate about a Catholic in the White House will increase immeasurably in the months ahead.

Why not a Roman Catholic president?

Is it because of the danger of a pipeline being built between the Vatican and the White House? No. Few people believe that today. It is because the majority of Americans would object to the endless parade of nuns and priests traipsing in and out of the White House--to the constant whirl and click of television and newspaper cameras? No, not merely.

Is it because Cardinal Spellman might be made Secretary of State and Fulton Sheen made ghostwriter of the president's speeches? No.

Is it because one should vote against a man simply because of his religion? Indeed, no.

Why not, then, a Roman Catholic president?

Without prejudice and without passion, every American must come to the clear understanding that a Roman Catholic is not only a believer in a religion, as a Protestant or a Jew or a Mohammedan or a Buddhist would be, but that a Roman Catholic is a member of an ecclesiastical system--a religious and political system so rigid, so authoritarian and so totalitarian that it demands, and gets, the first allegiance of every true member of it.

## CHURCH OVER STATE

The Roman Catholic church has, through history, proclaimed itself the only "true" church with the implied and stated rights to restrict or destroy "error," that is, non-Catholic beliefs. And through the unique blend of secular and spiritual power, the Roman Catholic church has grown to be the most monolithic, authoritarian, political and religious power-structure the world has ever known. And even today it demands to be recognized as superior to any civil government anywhere in the world.

Pope Pius IX asserted, in 1864, "To say in the case of conflicting laws enacted by the Two Powers (Church and State), the civil law prevails, is error."

Pope Leo XIII's Encyclical on the Christian Constitution of States declared: "It is not lawful for the State, any more than for the individual, either to disregard all religious duties, or to hold in equal favor different kinds of religion."

The Vatican Council of 1870 made every "ex Cathedra" utterance of the pope "infallible"--and that "infallibility" was retroactive. In that very Council, 150 of the 600 bishops held that Rome had no moral right to compel the conscience of a secular official, but they were outvoted. Since the Council never formally adjourned, but was only suspended, the pope can still claim authority to dictate to Catholic politicians in matters of "Faith and Morals"--a phrase that covers every conceivable issue -- or can be made to.

## ARE AMERICAN CATHOLICS DIFFERENT?

"But," some say, "American Catholics are different."

That is wishful thinking. No American cardinal, no American bishop--not one member of the American hierarchy--has ever repudiated these "infallible" pronouncements of Rome--and, indeed, it would be ecclesiastical suicide, if not heresy, for him to do so.

As the New Republic states: "One characteristic of the American Catholic remains unchanged: he is a faithful member of an hierarchically organized religious community which has spiritual concerns and secular interests .... and its center of authority vested in the Pope in Rome."

There are those, of course, like Roman Catholic Governor Stephen L. R. McNichols of Colorado, who say that a man's religion is "irrelevant" in his political life. But is that really true? One need only go back to December of 1959 to find General De Gaulle, of France, so strongly favoring a bill to increase state aid to Catholic schools from 12.3 million to 41 million dollars a year that he threatened to "reform" the Constitution if the bill didn't pass. Under that kind of pressure--from an ardent Roman Catholic president the bill passed.

That couldn't happen here in America!

Couldn't it?

In 1954, when Edmund Muskie was elected the first Roman Catholic governor of Maine, the Roman Catholics immediately stepped up their demands for bus transportation to Roman Catholic schools--at public expense.

When Albert D. Rosellini was elected governor of Washington--the first Roman Catholic governor of that state--the Catholic lobby immediately descended on the state capital, pushing a legislative program calling for various kinds of subsidies to parochial schools and a proposal to revise the state constitution so that public funds could be used for church activities.

In Ohio, with the second Roman Catholic governor in its history, approval has been given to place garbed nuns on the public payroll as teachers in public schools. There are now over two thousand (2,055) nuns and priests teaching in public schools, and on public payrolls, in the United States. Nineteen states now give free transportation to parochial school pupils, and five states furnish them free textbooks--all at public expense--and ALL a clear violation of the First Amendment to the Constitution.

One of the first bills to be presented to the Colorado lawmakers after the election of the first Roman Catholic governor of that state was a bill for free transportation to parochial schools--paid for, of course, out of tax funds.

It has been estimated the Congressman John W. McCormack, (Dem., Mass.) who is a devout Roman Catholic, has been personally responsible for legislation which, under various categories, has brought public funds of more than thirty million dollars to the institutions of his church. As someone said, "If a mere Catholic congressman can do that, what couldn't a Catholic president do!"

Whether a Roman Catholic president would himself initiate measures giving preferential treatment to his church is not the point. By the very nature of his position he could help to create a climate in which such preferential treatment would develop and flourish.

## THE THREAT OF EXCOMMUNICATION

But do the members of the American hierarchy actually put pressure on politicians to carry out the wishes of the Catholic church? Indeed so! And in ways that no other church could possibly exert such pressure: by the threat of excommunication, which means, to a Roman Catholic, the damnation of his soul.

No Protestant president could ever be under such a threat. No Jewish president could ever be under such pressure. But a Roman Catholic president would always know that that authority of the hierarchy existed.

As was stated in the Christian Century: "Protestant and Jewish leaders sometimes mix politics and religion, but they cannot 'excommunicate' or damn the soul of one who refuses to fall in line with their church's pronouncement. And they cannot enforce obedience to their will under pain of sin. There lies the crucial difference--and a person is not a bigot who takes that difference into account."

Is this threat of excommunication ever used in America? It is.

In the New Orleans diocese, the members of the Louisiana Legislature were threatened with excommunication if they supported compulsory segregation laws applying to Catholic parochial schools.

In St. Louis, when the Catholic archbishop decreed desegregation, many Catholics petitioned and threatened to use legal action to force the Archbishop to reverse his action. The following Sunday a pastoral letter threatened excommunication to any who associated with this movement. The movement promptly collapsed.

In these coming crucial months every American must ask himself this question: Could a Roman Catholic president actually divorce himself from the control and pressure of his church to the extent that his judgment on certain controversial questions subject to political determination such as government aid to parochial schools, gambling, birth control, divorce, censorship, relations with foreign countries--Spain and Israel and Latin-American countries, for instance---would his decisions be objective and wholly unbiased by his church's position on these questions?

And the answer, substantiated by examples of Catholic pressure and power in America and around the world, is NO.

It is true that Senator Kennedy stated (in Look, March 3, 1959) that "religion is personal, politics are public, and the twain need never meet and conflict." But with Roman Catholics, they



have met and they would meet, and conflict, if a man were a sincere politician AND a true Catholic ---and Senator Kennedy is both.

And when Senator Kennedy said, in the same article, "For the officeholder, nothing takes precedence over his oath to the Constitution," the press of his own church castigated him unmercifully and said that his statement was certainly not good Catholic doctrine.

One is left to believe that much of the talk about "American Catholicism" being different from the "official" or "traditional" Catholic views is, in Wilke's phrase, so much "campaign oratory."

Daniel Poling reminds us that when Senator Kennedy was invited to an inter-faith ceremony, he refused to attend--because a high-ranking member of the hierarchy advised him not to. And when the motion to censure Senator McCarthy (a Roman Catholic) was before the Senate, Senator Kennedy did not declare his stand.

As Eleanor Roosevelt said, "Senator Kennedy knows what courage is, but he is not free to exercise it." Exactly! And that is true of any Roman Catholic who has, or will have, designs on occupying the White House. A Roman Catholic president would not be free to exercise courage because he would never be free, as a true Catholic, from the control and pressures of the traditions and the hierarchy of his church. This fact may be difficult for Protestants to understand, but it must be understood--before it is too late.

After Al Smith was defeated his bid for the presidency in 1928, he said that the time had not yet come when a man could "say his beads in the White House."

And every Protestant in America can pray, without prejudice and without rancor, that that time will NEVER come--in '60, or in '64, or in '68-- or beyond. Not because there is any objection to how a man prays to his God. But because the rosary is more than a chain of beads with which a Roman Catholic prays; it is a symbolic chain binding every true Roman Catholic to Rome--to Rome's purposes, to Rome's pressures, and to Rome's "infallible" pope. -- From The Herald of Holiness

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## THE CUPIDITY OF CHRISTIANS

Daniel G. Finch

Extortion! Robber! Thief! Stingy! Multitudes would only be known as Christians by their profession--never by their lives! Lay not up treasure for yourselves upon earth but honor the Lord with thy substance. How strange does the profession of piety sound from those who, by every plan, scheme, and effort, prove that they are denying deliberately, with miserly, mercenary minds, the high claims of this word of God! With thousands in their coffers--they safely lock up what they have, and compass sea and land for more! Professing to be heavenly-minded, they give the strongest evidence that this world is all their aim!

Professing to be paupers when the collection plate slides by, their pay day reveals ample funds for every carnal whim and fancy! Professing to be the stewards of the Most High, they arrogate to themselves the rights of sole and irresponsible proprietorship. Professing to be pilgrims and strangers, they heap up their colossal piles of enduring marble, as if for a residence for the ages. Professing to be of those who love their neighbors as themselves, they hide the bowels of their compassion from the suffering cause of God and humanity, and hoard the gains of a sinful selfishness, while God calls for the tithes and offerings that He may prove them therewith.

You say this bit of criticism is entirely uncalled for, and shows a lack of judgment? Nay, not half so blatant as the revealing Books of Diety--millions for self, pennies for God.

Much of the so-called giving to the Church is utterly unworthy of the name. Instead of adopting the divine standard of tithing and sacrificing, we adopt the rule of convenience. "How much can I give and not feel it?" is the question, propounded together with a call of benevolence. Such rapacious souls would do well to investigate the Saviour's idea of them found in Mark twelve, forty-one through forty-four. Sacrifice! Sacrifice! The very word has been dragged in the dust of soft and high living and covered with the mud of egotistical selfishness. Not one person in a hundred knows the self-discipline, which a real depth of Christian sacrifice demands. We cannot afford to sacrifice for it might deprive us of the extra tidbits of luxury. We enjoy our wealth while the church enjoys her poverty. We strut and swagger while the church struggles and stumbles. Self's desires are crowned openly, while the Saviour's cause fumbles in obscurity. The call to the need of the faltering church is answered with copper pennies when it should be with silver dollars.

The small amount contributed to the Christian cause contrasted with the immense sums squandered upon useless and pernicious indulgences, shows how extensive is the sway of selfishness. Covetousness, avarice, ease, the lust of the flesh, and the lust of the eye and the pride of life trample many a springing bud of holiness to the earth. We adorn ourselves so profusely with the trinkets and gaudy shows of earth, while God's cause languishes for our means. We amuse ourselves with the crusty tomfoolery of a deteriorating society, spending our money for that which is not bread and our labor for that which satisfieth not. We purchase pleasures, recreations, and luxuries for ourselves and expect the church to run effectually and swiftly in her mission of soul saving on the cheap, worn-out cast-offs.

Instead of paying for something to make us laugh, we should be pleading for God to make us lament. Instead of giggling, we should be groaning, instead of cheering, we should be crying and instead of smiling, we should be sobbing. What have we done and who have we sinned against? We have played the robber and thief against the Eternal One of the Universe. God have mercy on poor benighted apostate Christendom.

What but the power of the Holy Spirit can soften down the asperities of nature, and cause the complicated machinery of unsanctified men to move on to complete surrender and purity? What but this can evoke, the self-denial and forbearance, can melt the cold, frozen fountains of Christian giving and cause them to send forth needed tribute to regenerate the world? What but this can go down deep into the petrified affections of the soul, and tearing them loose from the embrace of the Mammon god, present them, all consecrated and sanctified, cheerful offerings upon the shrine of Christian gratitude?

A delinquency -- an appalling delinquency -- prevails through all Christendom in this respect. The cause of God has been threatened with financial disaster so let us revise our code of benevolence. The stingy Christian ought to be felt to be as great a misnomer as the forceless thunderbolt.

We have or can obtain means enough--with the spirit of primitive Christianity--to revolutionize the world, and plant the standard of the cross upon every hill top of our benighted globe. Is it not a fact that God condemns a man quite as much for what he might have done, but has failed to do, as for the positive crimes of which he could be guilty? If the church has been obedient instead of indolent, the monstrous social evils under which we now groan might have been greatly limited, if not exterminated! The political deception, intrigue, and corruption so rife in our government might have received a mortal-blow, or even been strangled in birth.

Thousands of mortal souls who are now cursing a sleepy church from their realms of torment would today bless us if we had parted ways with greed. The future lies before us, will we cause to curse or cause to bless. Our influence upon the world should now be felt in the darkest recesses of earth's caverned tribes, and the world should ere this time been taught that the name Christian is the symbol for all that is noble, and good, and divine in the human race.

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#### CHILDREN'S PAGE

By Mrs. Paul King,  
Box 598, Grand Rapids, Mich.

#### JOHNNY'S DREAM

Johnny, Mary and Jane were sitting beneath the Wisteria vine in the yard just outside the west kitchen window busy making mats and tiny baskets out of the burrs from the burdock plants that grew wild down along the old fence row of the pastor. Pete, the neighbor boy, was busy setting up the ware of the children and pretending he was the store man with lots and lots of people buying the pretty baskets, mats and hearts that were already finished.

Mother glanced up from the pot of hot, bubbly jelly she was making and out the window to the children to see what they were doing, then with a sigh of relief and satisfaction she proceeded pouring the sticky goodness into the small sterilized jelly jars on the cabinet. She was just ready to call the children in for a piece of freshly baked bread with butter and the still warm jelly when Johnny's voice floated in through the open window:

"I don't care what you say, Jane. I believe Pete and he said his Dad and Morn said people were talking about the Lord's coming fifty years ago, and He still .hasn't come!" He emphasized the "still" so loudly that Mother dropped her spoon and stood in dead silence listening. Was that her Johnny? Why surely he knew different than that! But the conversation went on with Mary's tearful pleadings:

"Johnny Brooks, you know you don't mean that!" And thirteen year old Johnny said strongly, "I do mean that! People tell you about Jesus' coming just to scare you. That's all! It's kinda' like Hell, they think you'll get scared and then hurry and join their church."

Mary and Jane drew in a breath of utter disbelief at what their brother was saying and finally Mary said with tears brimming over her pretty brown eyes:

"Johnny! Johnny Brooks! Why . . . Why... Why... you're an infidel or something! You know you must be saved and you know Jesus is coming back again! You know it, Johnny! You know it!" And she went sobbing in to Mother who still stood as one in a dream.

"Mother, oh, Mother!" cried Mary and Jane, "Johnny says Jesus isn't coming back again like you and Daddy tell us and read to us from the Bible. He said Pete said it's all just a lot of silly, scary talk, but it's all true, Mother --I mean the Bible--isn't it?"

Mother gently and tenderly placed her arms about the slender shoulders of her ever loving and tender hearted Christian little daughters and said softly, "Yes, it's true, all of it. So true!" And Johnny, who had come in after his sisters, stood staring at his feet with his face all red and ashamed.

Mother, with tears rolling down her sweet face, walked over to Johnny and put her arms in love around him and let her hot, burning tears fall on his round head and only said, "I love you, Johnny! I'm going to pray a lot more for you." It was like a big dart went through Johnny's heart and he looked up to his Mother's kind eyes and tried hard to apologize by saying:

"But, Mother, Pete said it's so, and his folks go to church too. I'm sorry, I didn't mean to hurt you, Mother, but that's what Pete said." He went on and on about what Pete said and Mother just stood there with a far-away look in her eyes, and finally she said gently, "God is truth; His Word is truth. Believe Him!"

The children went back to their play and somehow things just weren't the same. Johnny was irritable and cross with his sisters and with Pete, and his mind just refused to be happy, for he heard a low moan and groan and "Oh, God!" and then some more moaning, weeping and groaning coming from the big pantry off the kitchen and he knew those moans and groans; Mother was praying! The longer she prayed, the sicker he got until he told Pete he was going to the barn; there was some work he must do before Dad and Jack got in from the field. Pete left the girls and went with Johnny, much to Johnny's disgust.

Out at the barn Pete suddenly said, "Say, Johnny, what's the matter with you? You look like you ate sour apples! Why," and he laughed, "you're not doing that right; that chop goes into the cow feeders, not the chickens." And Johnny almost cried, his mind was as mixed up as the work he wasn't doing right. Why had he said that? He must never listen to Pete again.

"Well," after awhile came from Pete, "can't you say anything?"

"Yes," Johnny replied tartly, "go home! Will you, Pete?"

Pete stared at Johnny as though he hadn't heard right, then finally he said, "Johnny, I thought we were pals! You never were cross to me like this before."

"I'm . . . I . . . I'm," and Johnny's face got redder and redder as he stuttered and finally said, "I'm sorry, Pete, but I'd like to be alone; you see, I don't feel too. . . too... good."

"Shall I go tell your Mother?" Pete asked quickly.

"Oh, no," was Johnny's reply, "I'd just like to be alone, that's all."

Reluctantly Pete started through the barn yard and down the narrow pathway through the meadow that led to his home, muttering, "What a pal!"

That night at the supper table Johnny noticed Mother's face was all red and swollen from crying, and somehow his usually big appetite was gone. He noticed too that Mother had baked his very own favorite pecan pie, and when he refused, Daddy said, "Something wrong with you, son? Does your stomach ache?"

"Oh, no, Dad," Johnny replied, "I just can't eat it tonight, that's all."

Mary and Jane cast little glances his way but he pretended not to notice.

For family worship that night Mr. Brooks handed the Bible to Johnny saying, "Son, it's your turn tonight, I believe."

Johnny swallowed hard as opened the Bible to the Book they were reading in, and suddenly he swallowed even harder, for he noticed his chapter was on the second coming of Christ.

"Read it carefully, slowly, and prayerfully," Mr. Brooks gave his usual command for the reading of the Word and Johnny could scarcely read.

After the family worship, the entire Brooks family retired in peace for the night--all, that is, except Johnny--he had a troubled mind.

Sometime during the wee hours Mother heard the phone ringing and hurried down stairs to answer it before the children were all awakened, but Mary and Jane were down almost as soon as Mother said, "Hello," their eyes all sleepy and little-looking.

"What's happened?" asked Jane.

"Is somebody dead?" Mary questioned sleepily, and Mother was saying:

"Who? Oh, yes. That's too bad! We'll be right over! Do you hear? Now don't worry! Yes, right away," and she hung up the receiver saying:

"Mrs. Cooper's real sick and Mr. Cooper called to ask could I come over right away. So you girls better get back in bed; Daddy can take me over and he can come right back. I'll take baby Tim so if he cries, I'll be there to take care of him. Jack's asleep and so is Johnny and you'll be all right," and she started up the stairs.

"Oh, Mother," begged the two girls, "please do let us go with you. We're scared to stay here without .you and Daddy. Please, may we go? We'll stay in the car as you promised," and she hurried with her dressing as Daddy went downstairs to get the car out of the garage.

Quietly, the three children and Mr. and Mrs. Brooks went out the door and drove away; and the Lord, in His goodness, had planned everything that morning at two o'clock.

Johnny in his bedroom was fast asleep and completely unaware of what had happened. Jack, too, over in his bedroom was having a most pleasant dream; Rags, the dog, was with him and had scented a fox trail; together they trailed the fox through the verdant green woods and over hills and fields.

Johnny's dream, however, was quite different. He dreamed the Lord had come and taken Mother and Dad; he ran all over the house calling, "Mother, Daddy, where are you?" When he couldn't find them, he began calling, " Mary! Janie! did you go too?" In his dream, he alone was left behind, and Mary's accusing words came back to him, "You know it's true! You know Jesus is coming back again! You know it! Know it . . . know it!"

Suddenly Johnny was wide awake. He sat up in bed then, and the horribleness of being left behind settled down upon his young heart like a midnight storm. He jumped out of bed, raced down the hallway to Mother and Daddy's room and fell over their bed crying, "Oh, Mother, Dad, pray for me! Please pray for me!" But instead of Mother's soft, reassuring words, he felt the bed was empty -- completely empty! Quickly, he turned the light on and in an instant his eyes took in the whole situation Mother and Dad were gone and so was baby Tim, just like they said it would be when Jesus came!

Tears rolled like rivers down his cheeks and he prayed, "Oh, God! Dear God! Can you ever forgive me? I've, beena...a... an infidel, just like Mary said this morning!" And at the name of Mary, Johnny took new courage and raced over to his sister's room, only to find it empty! Now there was no doubt in his mind, Jesus had come; sometime while he was asleep He had come and Mother and Daddy and all the family had heard the sound of the trumpet and gone on up to meet the Lord, and he, Johnny Brooks, was left alone in the world There was nothing more to live for, he thought! Why, oh, why, had he ever believed Pete in the first place! Just wait until tomorrow, he would tell Pete, he surely would, for he knew Pete and his folks wouldn't be gone -- they didn't live according to the Bible but did as they pleased!

Again Johnny prayed -- really prayed! There was no doubting of God's Word in anyway or place. It was all true; God was truth just like Mother had said, and if he ever wanted to see Mother again, he knew he must repent! Oh, how dearly he realized he loved both Daddy and Mother just then, and he continued praying and crying and calling upon God for mercy on his "infidel" soul as

Mary had said. "Forgive me, please forgive me, dear Jesus, and have mercy on me a bad sinner boy!" Johnny prayed and his prayers were well seasoned with salty tears of true repentance.

It was ten minutes until three o'clock and suddenly Johnny felt all of Heaven turned loose in his soul! He was saved! Saved! Saved! And best of all, he knew it! All the bitterness he had felt toward Pete for telling him something that wasn't true was gone, and in the place of hatred, God filled his heart with a big, yearning love for Pete and his soul. In the morning he would go over and tell Pete how he was an orphan and that Jesus had come, but at ten minutes to three the Lord had saved him and he wanted Pete to get saved too.

For a long time, Johnny knelt by his bedside with tears of joy flooding his soul in his new-found peace, when suddenly the emptiness and loneliness of the house settled down upon his little heart.

Tearfully, he made his way downstairs and turned the lights on in the living room when he heard a key turning in the front door, and the door opened: There stood Mother, Daddy, Mary, Janie, and Baby Tim! Johnny, almost hysterical with fright, rushed into Mother's arms crying, "Mother, dear, dear Mother, I thought Jesus had come! Forgive me, Mother, forgive me, Janie and Mary for saying what I did today. God is truth, His Word is truth! I was wrong, so wrong; but, Mother, Daddy, I know I'm saved; at ten minutes to three the Lord Jesus came into my heart and I know He's mine now! Then Johnny told of his dream and how he ran to the bedroom and couldn't find anybody.

"Jack's in his room," Daddy said tenderly and Mother only said, "Thank you, Lord! Thank you!"

Johnny lovingly cuddled up real close to her and kissed her cheeks. He knew why she had said, "Thank you, Lord"; that was in answer to her groans in the pantry yesterday.

Upstairs, Jack and Rags were still leading the fox a merry chase through dreamland as Mother again tucked her two little girls carefully back in bed after putting baby Tim in his crib; then she lay down beside Johnny and for a long time they talked and rejoiced in Johnny's new-found peace and joy in Jesus. Then Mother noticed the steady, heavy breathing of her young son, and placing a kiss upon his forehead, she tip-toed down the hallway to her bedroom, her heart light and thankful!

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## CONTEND FOR THE FAITH

By Walter Eversley, Jr.

Fight for the Faith

Brother fight,

For it is late...

Nearly night.

Deceivers will come in

Hypocrites will sin,  
But fight for the Faith,  
Brother fight.

For it contend,  
Brother do.  
You will offend  
But keep true.  
As you give God your all  
The real Fire will fall;  
So preach all the right  
With your might.

Preachers will backslide  
Yes, indeed;  
Spurious doctrine  
They will feed.  
But, brother, preach the Truth  
As you did in your youth

And preach the true Word  
Of the Lord.  
When in season  
And when out  
With your reason  
The Truth shout.

By Christ you will succeed,  
He'll meet your ev'ry need.  
Win souls for the Lord,  
By His Word.

Contend for it  
Earnestly  
And guard it  
Jealously.  
Not respecters of man,  
On the Faith you must stand  
Just live what you say:  
Preach and pray.

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STATEMENT AGAINST TV



"Every month, every year, I've been working on this problem in clinics and private practice. Why does a child commit a violent act? Not only because of impulse, but also because of rationalization to do it---TV supplies the rationalization. The non-TV affected child has compassion and an awareness of suffering; the TV affected child has a callousness, a lack of understanding. There is moral harm." -- Dr. Fredric Werthan, Psychiatrist and Author

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THE END