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MISSIONARY REVIVALIST SELECTIONS

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HOW CAN ONE KNOW WHEN ONE IS SAVED
By Elbert Dodd

Romans 8:1: "There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

I John 2:3: "And hereby we do know that we know him, if we keep his commandments."

I John 3:14: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

I John 2:10: "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."

I John 2:21,24,25: I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father. And this is the promise that he hath promised us, even eternal life."

I John 4:18: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

Our subject is "How Can One Know if One Is Converted or Saved or Born Again?" The reason this question is raised in our minds is because after one is saved, though they may get a wonderful experience with the Lord, the devil and wicked people and well-intentioned people and Pharisees with their measuring stick will be continually trying to bother those who want to make it

to Heaven and have really been saved. The devil never tells one that he is not saved until after he is saved. But, after we are saved, have been really born-again, there are some ways that we can know and that we can point our own hearts to in the time of stress and strain and dark days and long tunnels. These will come to those who are really saved.. So, the question is asked, "How Can One Know?"

First of all, one can know by asking and answering this question: "Has one been convicted by the Holy Ghost?" John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. Of course, the Holy Ghost is the executive of the Godhead and is the One that will draw or convict. Conviction is essential to real repentance. Unless one has really been convicted, he cannot see sin as God sees it, therefore, he will not be willing to pay the price to really repent and be saved. After conviction comes genuine repentance. Repentance is Godly sorrow for sin. It is confessing of all sins to God, and confessing to those one has wronged. We need not confess to those we have not wronged or make a public confession of all the sins of our lives. The sins are to be confessed to God and to those we have wronged. Next, it is turning one's back on all known wrong. The transgression of God's known law is sin. He that is born of God doth not commit known sin. Third, it is making restitution to the best of ones ability and possibility. Some things are impossible to restore. God never requires the impossible. Acts 2:38: "Then Peter said unto: them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. But, He does require one to restore to the best of his ability and one will never have victory until he is willing to do that. At the end of genuine repentance, one must believe to the saving of the soul. Believe on the Lord, Acts 16:30-34. And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. We must get on believing ground before we can believe, but when we have repented, genuinely repented, then we are on believing ground and we must believe that He is, and that He is a rewarder of them that diligently seek Him.

This brings us to the witness of the Spirit. I John 5:9, 10. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

And, the witness of the conscience, Romans 2:15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. And, last, one can know he is saved by what he loves. I John 2:10. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. Next, by what we do not love. I John 2:15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. And, next by keeping His commandments and sinning not. I John 2:3,4. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. I John 3:9. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. These are the evidences of true

regeneration. If we have these, and do these things, let the devil and wicked men and the critics and whoever may, say what they may, but we can know that we are saved and that we have passed from death unto life, that we are the Lord's and the Lord is ours. When the devil is trying your soul, and you know that you have not sinned against the Lord knowingly, then, stand on God's promises. Praise God, there is a way we can know. Paul, the apostle, testified and said, "I know in whom I have believed." Not a guess so, but a know so. "And, I am persuaded that he is able to keep that which I have committed unto Him." Praise the Lord.

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STATEMENT ON TELEVISION

"I believe that television is an instrument of intense pressure that convinces the immature mind that violence is an accepted way of life. It is a subtle form of American brainwashing. The fatal consequences will be best known by posterity. Hour after hour, simply by the flick of a switch, a child can see a swiftly flowing panorama of human misery, despair, homicide, and thievery. Exposing children to such violence can be compared with taking children to public tortures and hangings in medieval times." -- Judge Frank J. Kronenberg, president of the New York State County Judges Association.

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EDITORIAL

By Spencer Johnson

NOAH A WITNESS TO HOLINESS

"Noah was a just man and perfect in his generations, and Noah walked with God."
(Genesis 6:9)

In every age God has had a witness to the experience of holiness as far as it was dispensationally possible. Noah was an outstanding witness at a time when all flesh had corrupted his way upon the earth, and the earth was filled with violence. Men lived long and became experts in the business of crime. Sin had become so intense and so deeply ingrained in the character of mankind that God "Saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually." (Gen. 6:5) In the midst of all this wickedness Noah stood alone and lived a life of true holiness for six hundred years.

No doubt there were strong powers of opposition to Noah's godly example. There is never an Eden in the world into which the tempter does not come. Every disciple of righteousness will find it to his apparent advantage to sell out his Lord. Anyone who desires to follow the broad way of sin will never be at a loss for someone to lead the way. In the best of environments bad examples can be found. Company is plentiful in the paths of evil that lead to destruction.

Noah's friends, associates and most all of his loved ones turned back from following the Lord. The preaching of Noah saved only his household. In most places here and there one can be found who loves and serves the Lord but not in that day in which Noah lived, loved and labored.

Search as far as he might and in whatever direction he would, he could find no congregation of the saints for there were no saints to gather. Every assembly was a wicked assembly. Every man and every woman was wicked. To stand against this tide of corruption required moral and spiritual courage. Noah had it. As the years crept upon him he did not compromise as so many do, but he held out faithful to God to the end. He did not shut his mouth in the presence of sin; but bore an outspoken testimony against it. He was a preacher of righteousness.

Noah was a just man. He fulfilled all his commitments both to God and his fellow man. Some who claim to be honest will, when opportunity occurs, take advantage of those who have taken advantage of them. They seek to get even with the dishonest. If the government steals from them they do not hesitate to cheat the government. If they think others are misrepresenting, their own representations must be taken with "a grain of salt." But Noah was just and fair. Honesty is fundamental in holiness. It is a very small part of holiness but it is absolutely essential. No excellence in other qualities can compensate for a lack of integrity.

Noah was devout. While living righteously among his fellow men he maintained a spirit of true devotion to God. He was led by the Spirit. His life was one of fellowship with God. His Worship Was not formal, his prayers and praises were more than ritual. He had sweet communion with God. Morality without devotion is nothing more than Stoicism. A Stoic is not a Christian. He lacks a very necessary ingredient. No service is true when it is devoid of the love of God. God seeks our love first of all, He will have our service when He has our love. The song writer expressed it when he wrote: "He walks with me and He talks with me, And He tells me I am His own."

Noah was consistent. His holiness was not streaked or spotted. His piety was all of the same mold. There was no vacillation about it. There are some who are holy abroad but are ill-tempered and carnal at home. Others are liberal in their giving but they gain their money by questionable methods. Some are honest, polite, kind, and firm but they encourage pride both by their example and their silence. Some are meticulous about doctrine and yet they are stingy and selfish. Many start out a blaze for God and then gradually cool down to the temperature that surrounds them. Noah had found the jewel of consistency. He was perfect in his generation. He started well and finished the way he began.

In true holiness there is a balance or uniformity of character. After one is sanctified he still has his natural human defects. The things that are wrong holiness removes. The things that are too eminent holiness depresses, and furnishes whatever is lacking. Grace is intended to supply the individual with whatever is necessary to overcome these defects. Those who are already sanctified and have perfect hearts are commanded to "perfect holiness in the fear of the Lord." Sanctification is a definite, instantaneous act of God's grace but we build our characters. Anybody can become a saint. Whatever is necessary for the purpose God can, by the operation of His spirit, impart.

The Bible not only declares that Noah was perfect but God commands us to be perfect. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." (Matt. 5:48) This is the practical application of all the Saviour's teachings. It demands right attitudes toward our fellow man and a course of conduct corresponding in every particular to those attitudes. It requires love to our enemies, the kind treatment of all and the complete fulfillment of our duties which we owe to our Heavenly Father.

The objective of all the teachings of the Bible is this holiness of heart and completeness of Christian character. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect; thoroughly furnished unto all good works." (II Tim. 3:16-17) It was to this end that the ministry was given. "And he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:11-13) Surely with all these helps the weakest Christian in this day of grace should excel the mightiest saint who lived and died without them. "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. 11:11)

Holiness is adapted to us the same as it was to the patriarch. It influences all our relations and circumstances of life. Grace does not degenerate. "It is a crown of beauty to the young, an unfailing source of strength to the middle-aged, an unwavering support to the aged, and to all a safe covering from the scorching rays of prosperity and the blasting storms of adversity." Glory to God! The blessing is mine today and it may be yours! "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14)

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WHO SETS THE TREND

By Parker Maxey

It is a well known fact that the educational institutions of any religious body eventually set the trend for that denomination. As their schools are their churches become. This is true because it is out of the schools that the preachers come to lead the churches. It is also true that the denominations that have held the nearest to their ideal for the longest period of time are denominations that have concentrated on Bible Schools to train called young people. We believe this is our vision and calling. We must hold to this. We must not lose the vision of a lost world. We must go with God for souls.

We could sum up our great task as a training ground for young people in the words of a Methodist Bishop given at a dedication service: "Give us Methodist preachers (for us, Bible Missionary preachers). We are not bigots; we will gladly extend the shelter of these lovely shades over all who come to us, provided their hearts are right. But we desire to send out true and earnest soldiers of the cross, sanctified by the power of the Holy Ghost, cleanseth and washed in the blood

from all sin, that they may go out into the world and contend in blood earnest for "the faith once for all delivered to the saints."

"I say but one other word, though I would be glad to say many. Avoid the half deserved criticism laid at the door of some theological institutions, that of destroying individuality and training all students after one pattern. If a lion comes here, do not shear his mane, pare his claws, draw his teeth, nor still his roar; but cultivate him, develop him. By all means develop him, but let it be on leonine principles; and when you send him out, turn him loose upon the world a lion still. See to it, of course, that his roar be true, and that the fire in his eye be holy, and that he shall go out in the fear of God to use his voice, and teeth and claws. See to, it also, above all else, that his heart shall beat responsive to the heart of the Lion of the Tribe of Judah. The church of God needs in her pulpits no more of that class of which there are too many already -- which one is too many -- nice little, clipped, perfumed, attitudinizing, platitudinizing, ecclesiastical dandies; but O, she wants from Maine to California, in every state and in every hamlet and in all lands, an ever multiplying race of brawny, brainy, developed, individualized, consecrated, manly, Godly men in her pulpits."

We would add just this further word. We are called as an Institute to train young people not to rubber stamp them. The Holy Spirit sanctifies, individualizes and flows through personalities. To train individuality out of young people is to train out the Holy Spirit. This has been the downfall of many institutions. Our task is great. Pray for us in this tragic hour in which we live that God will enable us to fulfill our calling.

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THE PREACHER AND HIS ETHICS

By Paul E. King

Ethics is the science of conduct and the very art of life. Becoming a preacher should not prevent one from becoming a gentleman. He certainly should have a code of ethics for himself, and with which to govern his relations with his brethren. Life consists in the maintenance of proper relations not only with God, but also with one another. Because: of the ease with which the human heart can deceive itself, it is the more necessary that a strict code of ethics be maintained. Neither can the preacher avoid the logic which declares that he, of all men, should maintain that code, for of all men, he is in most danger of breaking that code: Therefore, let us stir up our pure minds by way of remembrance to some essentials that are imperative to a high ethical code.

In Paul's letter to Timothy, his son in the faith, we find these words concerning the life of the minister: "If any desire the office of a bishop, he desireth a good work..., a bishop then must be blameless . . . one that ruleth well his own house . . . moreover, he must have a good report of them that are without." The conduct, life, and ethics of the minister much be such that will command the respect and confidence .of those within the home, the church, and also those without the church.

In the first place it is unethical, as well as unscriptural for a minister to become a self seeker. For such God has no place in His economy. Many are the plans, schemes, and devices used by self, or place seekers, who are determined to get to the front by shoving ahead. This is a germ

that has ruined the life and usefulness of many a minister. What did Jesus say concerning this matter? Was it not that if any man preacher or other -- would come after Him, he must take up his cross and follow Him? Where did that take him -- to the head of the class? No! No! It took him to the foot of the cross!

Another thing involved in this matter of the preacher and his ethical conduct is the meeting and paying of his financial obligations. It is almost unthinkable that a preacher would leave town with his debts unpaid, or without making satisfactory arrangements for their liquidation. "Owe no man anything, but to love one another," is the word of Paul to the Roman church. The beautiful hymn, 'Jesus Paid It All,' does not refer to the milkman nor the groceryman. Jesus did pay the whole debt for our sins, but He expects us to pay our debts and fulfill our obligations.

Not only is the minister expected to care for his own finances, but it is required that he be fair and ethical concerning his financial dealings with his fellow ministers. All monies raised for a specified purpose, should go to said cause. For example, if, during a revival meeting the pastor announces that all offerings received will go to the special workers, he is under moral obligation to do so, and not hold a part back to be put in the local treasury.

Pastoral ethics are often ignored in the white heat of competitive church progress, if indeed, the word be progress. It is so easy to major on numbers, and oftentimes the most unscrupulous tactics are invoked. No man is a man of high ethics who visits the members of another preacher's flock, and seeks to win them to himself and his own church. I recently read of one who did such a thing. At the beginning of the week, with addresses of the other minister's members, he would commence his calling. Not being satisfied with contacting and visiting them, he urged them to leave their own church and attend his, then boasted to fellow ministers the following day that he had gotten five or six of Brother So and So's members. Brethren, such things ought not to be. Let us all bear in mind and practice the words of the Saviour who said, "Whatsoever ye would that men should do unto you, do ye even so unto them." Matt. 7:12

If occasion should arise that a member of another congregation visits one who is not his pastor, to seek help and advice, nothing should be said, nor any advice given that would in any way reflect upon the other minister, or mar his reputation. Never should he try to tear down nor belittle what his fellow minister has tried to build or achieve. He must speak kindly and tenderly of the one spoken of. It should never be his policy to ingratiate or bring himself into favor with members of another flock merely to advance himself.

Another thing involved in this matter of the preacher and his ethics is this -- when he resigns from a church, it ought to be a complete severance of all functions relating to that pastorate. When he moves out of the parsonage, he should move. One of the most unethical things a man can do is keep a live contact with the people for whom another has become responsible. He should tell them how he loved them and enjoyed being their pastor, but he is going now and another man is going to shepherd them, therefore they must not expect him to keep up a correspondence with them. He should tell them not to expect him to come back for their weddings or funerals, but learn to love and share with the new pastor.

When the time comes to move he should not weep and wail, and build up a feeling of tragedy among the people. Some pastors like to make their last two weeks a time of general mourning. They can shed tears, receive farewell gifts, and so stir up the emotions of the people that it will take a long time to get the swelling out of the people's eyes.

Another point in this field of ethics which certainly deserves attention, is the preacher's attitude toward his predecessor. Never should a minister capitalize on the former pastor's mistakes to enhance his own position. He should treat the mistakes of the man who was before him like he hopes the man who follows him will treat his mistakes and blunders. Give him credit for the work he has done and always speak of him with brotherly love and kindness. He should never be disturbed over the love the people have for the pastor before him. It is to be remembered--he lived among them, buried their dead, married their young and helped bear their many burdens -- his departure was like losing a member of the family.

The minister of the gospel needs a strict code of ethics in his dealings with any member of the opposite sex. In I Thess. 5:22 we are all admonished to "Abstain from all appearance of evil," therefore it is most unholy and unethical for the minister to make long handshakes, or to touch and try to raise the arms of a member of the opposite sex while praying around an altar of prayer, or even to get too familiar in conversation. "In everything," we are told in the Word, "To approve himself to be a minister of the gospel."

Last, but by no means least, the preacher in his practice of ethics must never sow discord and dissension among the brethren. Peter, in his Epistle said, "Speak evil of no man." Not only is it important to refrain from evil speaking, but it is equally important to refrain from the hearing of evil. The preachers ethical outlook toward others should be that of Paul in writing to the Corinthian Christians: "I will gladly spend and be spent for you, though the more abundantly I love you, the less I be loved."

May we who serve Him, love the brethren and be tenderly affectioned one to another, in honor preferring one another, and so fulfill the law of Christ.

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PROPHETS IN HIDING

By Spencer Johnson

"For it was so, when Jezebel rut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water."

Strange to find prophets of God hiding when they were most needed! The reign of Ahab and Jezebel was unparalleled for wickedness. If ever there was a need for boldness on the part of the men of God and a time to take a clear cut stand for righteousness it was then and yet we find these one hundred men who professed to be prophets of the living God, hiding. One cannot but wonder how they could hide while Elijah the Tishbite was out there alone fighting the battles of the Lord and challenging the idol worship of the wicked Ahab.

While Elijah was taking a bold stand for the true God and suffering persecution for his position these "brethren" were afraid to show their faces. They wouldn't be caught at his meeting: Elijah was an open rebuke to sin but they held their peace in the presence of evil. No doubt, these prophets in hiding professed to be "old time, radical holiness preachers" but they must keep silent at certain times, cooperate with the old apostate program and be loyal to Jezebel because of their bread and water. After all if they took too bold a stand for the old time way, they would be in danger of "losing their field" and then what could they do? Jezebel did permit them to believe what they wanted to so long as they made it plain that it was their personal convictions and did not try to enforce such a position in the kingdom -- just stay in hiding.

Then, of course, there was always the hope that Ahab and Jezebel would pray through and swing the entire kingdom back to the old fashioned way. On one occasion, after a stinging rebuke from the prophet of God, had not Ahab humbled himself and put on sackcloth and fasted? Some of the old fashioned folk were so moved that they ran the aisles and shouted but Ahab did not get rid of his idols (television, church kitchens, wedding rings and the sports) and Jezebel still wore just a touch of make up, as well as keeping her hair trimmed.

The attitude of these prophets was the "wait and see" philosophy. If Elijah didn't starve out or get his head cut off, if the rain really came then they would get on the band wagon. When some good churches with furnished parsonages and handsome salaries are available they will be interested.

One cannot but wonder why these men did not come out and at least stand by while Elijah and his servant battled the four hundred prophets of Baal. Could it be that some of them were silent partners in the "smear campaign" that went on against Elijah and the true way of holiness? Their false code of ethics made them suspicious of the "tactics and methods" of Elijah when he invited the worshippers of Baal to come to his meeting and learn of the true God. They were in mute agreement when they heard others say that Elijah was the "troubler in Israel." At least they were too cowardly to raise the feeblest voice of protest.

Probably many of them would declare that they really were old fashioned and had done many favors for the old radical boys, and now Elijah had run out on them and they couldn't understand. Others said that they were just waiting about coming out of hiding until they knew what Dr. Obadiah was going to do. For after all Obadiah did fear the Lord greatly and he had some influence in the court of Jezebel. Of course Ahab and Jezebel kept him so busy hunting grass that he did not have time to seek grace. These poor bread and water prophets encouraged themselves by keeping the bauble of false hope before their eyes. Of course history bore no record that a church ever returned, having once drifted from its moorings but "surely this would be an exception." No doubt, they told themselves that "if things don't change we are going to do something." If certain old fashioned fellows are not treated right there is really going to be a "shake up." There will be a crowd of prophets come out that will make Elijah and his little crowd of "come-outers" look like a boy scout troop, etc., etc."

But these old radicals in the cave have learned to adjust to spiritual disappointments and ecclesiastical circumstances. They have found a way to support Jezebel's program and yet ease their conscience. Naboth can be slain and his vineyard confiscated but they adjust and go on.

"After all maybe there were two sides to the question, perhaps Naboth should have been more cooperative." Ahab and Jezebel can get near unanimous votes, but the poor blind cowards in the cave vainly talk of the way God is blessing and of some encouraging "trends" so on they go hiding in the cave when they should be out in the open for God.

There is no record that these prophets ever got out of the cave. As far as we know they died in hiding. While Elijah was out striking terror to evil doers and rebuking kings for their wickedness these men trembled in the darkness. They suffered short rations of bread and water while God put on an air lift of Ravens and fed Elijah. Elijah enjoyed freedom while they suffered bondage vainly hoping for a better day which never came.

There are two different idealisms represented here. The materialistic and the spiritual. The prophets in hiding were actually materialists. They were afraid for their bread and water. Elijah was spiritually minded. He preferred spiritual victories over physical well being. The prophets in hiding were concerned with the physical and temporal. Different ideals bring different destinies.

The carnal, materialistic idealism is destined to terminate in eternal hell while the spiritual is destined to ascend the heights of everlasting glory. Jezebel and the false prophets went down but Elijah mounted the chariot of fire and wheeled off to glory. There is a better day coming for all who will take their stand for God like Elijah did. Jesus is coming to rapture His saints.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is heaven." (Matt. 10:32-33)

"You may shrink to pay the price,
Say 'too great a sacrifice,'
But you'll wish you were one of us by and by.
Then this old world will look small,
And you'd gladly give your all
Could you know you had a mansion in the sky.

"So be careful how you talk,
How you shake your head and mock
You'd be glad to be one of us by and by;
Tho' despised by men on earth,
We are all of Royal birth
For we now possess a mansion in the sky.

"O that mansion in the sky!
I'm goin' to claim one by and by,
And I'll never, never die,
Hallelujah to the Lamb!
Turn your back on sin and see,
You'll be happy as can be,
Hallelujah to the Lamb."

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PSEUDO PURITY

By Daniel E. Finch

"Blessed are the PURE in heart." Matthew 5:8.

A vast espionage plot co-sponsored by the devil and his arch demons is spreading like a plague through our moral and religious fibers. Paul speaks of "false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." These evil cohorts seek to establish a hazy discolored view of purity in the minds of all. What is left of this little known attribute is fast disappearing in the maelstrom of 20th century immorality, liberalistic thought, and mild insipid Christianity. The idea of living a pure life is becoming a rank inconceivable, inconsistent tenet of queer old-fashioned faith. It is being clothed in a garb of smutty religiosity. The highest Christian virtue is being scoffed at as unreal and impractical for this advanced age. Yes, we have progressed, fast and far away from the scripture Purity is a terrible liability to the carnal mind, so something must be done to prevent it or to contaminate it. Recently a popular national actor made a slam at the pure life, when he sang about, "the little bit of good in the worst of us, and the little bit of bad in the best of us." One minister stated that all Christians are over balanced with evil in their lives, but God looks past all that for the spark of good, which when He finds it, fans it to an acceptable flame and bestows a wonderful record to all for harboring the spark of good.

The tragic trend in the moral conduct of our nation and the silent slide of spirituality in our churches should make the supplicating soul to lament, where is purity? All would do well to disrobe themselves of their self-righteousness and ask, where is MY purity?

The present state of partial purity is perplexing! What the Bible demands, we find the modern church denying. If the time we spend in defending our human frailties and excusing our natural weaknesses, could be spent in intensive soul searching, desiring to correct and perfect the soul condition, we would come forth with a revised code of piety and purity. So often we hear, "O, it is just my disposition!" Well, I enthusiastically and emphatically declare that Jesus Christ came with the power to change your disposition. Paul challenges all with, "Abstain from all appearance of evil." Possibly this pertains not only to the outward aggressive acts of sin, but also to those traits of personality that hinder the cause of God, or might have the appearance of evil. How about the liberties we take in sharp words, careless thoughts, and inconsistent deeds, that might not be sin, but some could interpret as having the appearance of evil. I fear too often, we carry an independent, "Take it or leave it" attitude about our spirituality. May I remind you that no man liveth to himself, or dieth to himself? Pardon a quote from John Wesley: "Avoid every thing in look, gesture, word, and tone of voice, that savors of pride or self-sufficiency. Studiously avoid every thing magisterial or dogmatical, every thing that looks like arrogance or assuming. Beware of the most distant approach to disdain, overbearing or contempt. With equal care avoid all appearance of anger, and though you use great plainness of speech, yet let there be no reproach, no railing accusation, no token of any warmth, but that of love. Above all, let there be no shadow of hate or ill-will, no bitterness or sourness of expression; but use the air and language of sweetness as well as gentleness, that all may appear to flow from love in the heart. And yet this sweetness

need not hinder your seeking in the most serious and solemn manner." Therefore, even our personality must be tempered to fit the standards of the Superior Kingdom. Quirks, undisciplined and untamed quirks in personality sometimes lead to a loss of purity in the Christian life.

In multiple congregations, impurity still stalks around unchecked, while we are fussing about the superficial sentimentalities of theological hair-splitting human ideas. We have no time for soul saving, because of trying to curb the outcroppings of deep-seated iniquity, and of trying to defend the moss covered, termite infested citadels of denominational rules and practices. Ulterior motives and love of position propel putrid personal plans and drag holiness into the dregs of disgrace.

It is indeed strange that this doctrine of purity has secured no firmer hold upon the affections of Christians. It would seem that a doctrine which is the complete embodiment of all that is noble, purifying and holy in the religion of Christ, would win admirers and adherents wherever proclaimed. But alas! how different the result. Like its originator and sincere exponent -- the Lord Jesus -- it is a fugitive and a stranger in the earth. While seeking the lost and the depraved, to purify and restore them, it is scoffed and derided in the attempt! While pointing to a heaven of glorious holiness, it is hurled to a grave of disgraceful forgetfulness. While going about doing good, it is scandalously gibbeted by heated disputants, and hooted and smeared by sin-loving professors.

Purity of heart and life is no longer considered absolutely essential as an entrance to heaven. Many harbor sin and secretly or unconsciously feel that somehow in the article of old age, or death, all impurities will vanish. This is a visionary Holiness purgatory! Our entrance to a holy heaven will depend upon our holy life, NOW!

If there is one sin of greater magnitude than any other that now curses our Zion, it is this repudiation of complete purity! Not only is such disputing spiritual suicide, but it is to labor for a curse, and toil for sorrow. It is to flounder upon the seas of insecurity and be lost in the midst of confusion. It is to live a miserable powerless, ungrounded Christian life. It is a deliberate summing up of all actual sins, and confirming them by a single rejection of their remedy.

This sin is increasing; ever augmenting -- never diminishing! O Christian dream no more of heaven, if thy life is stained by the least of impurities. Think no more of that restful pearly mansion on golden avenue, till with tears and entreaties, you call upon Christ and accept His purifying power, which is your life-plank and only hope.

No wonder that: faith is not stronger. How can our faith be strong, while we ignore the heaven established means for its existence and vigorous activity? A holy life, springing from a holy principle, is an essential condition to the exercise of the higher degrees of Christian faith. How different might the facts have been if purity had been defended as vehemently as it has been disputed. O, what a transforming power is needed in the Church of Christ.

Has the blood stained banner of purity been carried through the ages by martyrs, sacrificers, and self-deniers only to be stomped in the mud of compromise by a soft, man fearing, world-loving church? Has the battle been fought for years only to be lost at the threshold of

victory? Will the next generation ask in vain, where is purity? Away with this modern standard of perverse, palsied, polka dot, phony purity! Up! soldier of King Emmanuel, rally round the cross, plead for purity. The day is far spent, but purity must reign!

* * * * *

CHILDREN'S PAGE

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

"WILLIE, THE TURTLE"

"Come see what Uncle Will brought me from the lease," said Danny. "It's a turtle! A little baby turtle! He found it while he was out looking about the oil wells, and it's for me to keep!" he said to Mike who stood looking down at the tiny creature that kept going around and around in the pen he was in.

"He's really cute, Danny," said Mike. "May I pick him up and hold him?" he asked.

"Sure," said Danny, "but he's kind of scared yet. We must tame him, Mike. You can help me to tame him. Every day we'll hold him awhile and talk to him, and then he'll soon be used to us."

"I wonder if he doesn't miss his mother," said Mike. "I know I'd miss mine if I was taken away from her."

"Me too," came Danny's quick reply, "but I guess maybe they don't have brains to think like you and I have, so maybe he's forgotten he has a mother."

"Let's hope so," Mike said pitifully, "but, Danny, what are you going to call him? If we're going to make him tame, he must have a name that we can say over and over to him to help him get used to."

"That's right, Mike!" said Danny, "but, dear me, what could you name such a small thing."

"Maybe Termite," suggested Mike, "or Twerp or Peanut," and both boys laughed and laughed.

"I don't think any of them fit him," said Danny as he gently stroked the hard back of the turtle.

"Well, what about Nebuchadnezzar, or Socrates," suggested Mike again, "or maybe even Aristotle."

"What funny names for a tiny turtle!" laughed Danny, and for a long time the boys only laughed as first one name was suggested, then another. Finally Danny said excitedly:

"Mike! I've got it! He's going to be called Willie. Uncle Will gave him to me, so his name is Willie."

"That does sound better," said Mike, "Now let's start taming him." Whereupon both boys took turns at holding the frightened little creature and whispering over and over in his face, "Here, Willie! Come, Willie!" and the poor little fellow stuck his head as far beneath his shell as he possibly could.

"Enough taming for now," said Danny, "Let's play ball."

"Good!" said Mike and both boys ran for the vacant lot next to the house with ball, bat, and mitt in hand.

"I'll beat you over," said Mike who already was running rapidly toward home plate.

"All right," said Danny, "let's see!" and the race was on. Both boys made it at the same time and fell into the soft, green grass exhausted and laughing merrily.

The starlings that had been quietly taking their stand at the craw fish holes all over the lot, watching and waiting for the first sign of a claw or pincher to come up through the hole for their supper, flew away in a dither of excitement and disillusionment, then perching on top of the pine and elm trees, let out a loud scolding to the two carefree boys.

Day after day the two pals met and took turns talking to Willie and helping him get more acquainted with his new surroundings. All the children in the block knew about Willie the turtle, and many times the boys and girls came to Danny's house to see the little turtle, who seemed to love the children by now and loved to stretch his funny little neck out and look around with his two little beady eyes.

What fun they had with Willie! He even went to school one day with Mike and Danny, for Mrs. Flowers, the teacher, had wanted to use him in a nature study lesson.

She put Willie on a piece of yellow construction paper on her desk, then put it in a shallow box where all the children could watch and see the turtle. It seemed Willie knew he was on exhibition that day for he did the cutest stunts, just like a little show off boy. How the children laughed when he stretched his funny neck 'way out and high, then looked all around the big class room.

"Oh, look," said one of the girls, "he sees me. He's looking at me!" And they laughed with glee. But then, all the children thought he was looking right at them; you would have too if you had seen him. Soon Mrs. Flowers asked questions.

"Who can tell me something about turtles?" she questioned, and almost immediately six hands were raised.

"Johnny," she said to a timid little boy whose hand was partially raised, "you tell the class something about turtles."

Surprising all the boys and girls, Johnny went into a long discussion about turtles, and how they like the water and love to sun and sleep on a log or rotten piece of wood nearby. Then Mrs. Flowers asked:

"What do you feed your turtle, Danny? Does he eat much?"

"I feed my turtle a special food we buy at the dime store or pet shop," said Danny. "It's dried ant eggs, dried flies, and dried ants. My turtle doesn't eat much yet for he's still small, but as he grows older, I'm sure he'll want more just as we do."

"That's right," said the teacher, then quickly she asked:

"How many of you would like to hear a story? A true story about a little turtle?"

Again the hands were raised and some of the girls whispered, "Oh, goody! I like stories."

"Let's settle down and be very quiet and I'll tell you the story," said Mrs. Flowers.

"One day there was a little turtle named 'Porky,' He belonged to a very pretty little blue-eyed girl who loved him very much. Her father bought her the turtle whose back was painted a bright yellow. Just like Danny, she loved to play with Porky.

"One day she took the turtle the yard while she was playing with her dolls, and when she went to his box to take him inside, he was gone. She looked all over the yard for Porky but couldn't find him. How sad her heart was! Porky was lost and she knew it! "A whole year went by and one day some boys hit a ball that went into a neighbor's rose bed and while they were looking for the ball, guess what they found!"

"Porky!" The children said excitedly.

"Yes," said Mrs. Flowers. "They found Porky! and he still had his bright yellow back. But the boy who found him said, 'Good! He's mine now! I found him!'"

"His friend, who was a Christian boy, said, 'Oh no, Ken! That would be stealing. That's Susie's turtle -- we all know that; she lost him a year ago.'"

" 'That's all right,' said the boy who found the turtle, 'losers weepers, finders keepers,' and he laughed as he said, 'He's mine! I'm keeping him!'"

"Now," continued Mrs. Flowers, "whose turtle do you think he was? Susie's or the boy who found him?"

Some of the boys spoke up and said, "I think he should have belonged to the boy." "Oh no?" said the girls, "he should have been given to Susie; after all, he was her turtle."

Then Mike's and Danny's hands went up.

"What do you think, Mike?" the teacher asked.

"Well," said Mike, "I go to Sunday School and church and I'm a Christian; I feel the turtle should have been given to Susie; it belonged to her."

"What do you have to say, Danny?" asked Mrs. Flowers.

"I feel like Mike. I'm saved too and if you find anything that doesn't belong to you and you know to whom it did belong, I believe that's like stealing. Now if you don't know to whom it belongs, then you may keep it with a clear conscience. Just like I found a dollar one day that I didn't know who owned it, but if I had known, I would have given it to the person it belonged to. But to keep something that belongs to someone else -- when we know it's theirs -- is stealing and Lord said, 'Thou shalt not steal. Susie should have had her turtle back.'"

"That's exactly right," Mrs. Flowers said, "and that's what happened. You see, the Christian boy persuaded Ken to give it back to Susie, and how happy she was to see her little Porky again."

The children all sighed a sigh of happy relief and looked kindly at Willie who was poking his neck up high to see around.

"Aunt Mozelle told me they found a little turtle beneath their rose bush too," said Danny, and Mrs. Flowers smiled for the boys had found Porky under her very rose bush.

"It always pays to be honest in all things," said Mrs. Flowers as the class was dismissed.

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CHURCH'S GREATEST CHALLENGE

By A. A. Ronshausen

Earth's greatest past event is the incarnation of Jesus, when Deity became flesh, creating a new thing, that consummate miracle, the God-man, linking in fellowship, God and humanity. Earth's greatest future event will be the return of the God-man to earth in power and glory. Earth's greatest co-related event is the descent of the Spirit at Pentecost, fulfilling the Father's promise, inaugurating the dispensation of the spirit, coincident with the church age. John testified, One cometh after me, mightier than I, He shall baptize you with the Holy Ghost and fire. This mightier baptism were the credentials of our Lord. Pentecost is no isolated event. Pentecost ushered in earth's greatest dispensation. Deity withholding nothing to perfect salvation. Deity underwriting, glorifying the ministry of Jesus, to all flesh, for all centuries. Humanity tempting Deity, an habitation of God through the Spirit. Deity manifesting, dispensing to human experiences the things of Christ.

Pentecost is the Spirit enduement of power. Pentecost is the church's greatest challenge and privilege. Pentecost is the church's only problem dissolving all others. Pentecost is Christ's infallible blueprint for victory. After the crucifixion and resurrection, the gospel revelation was complete. All the fundamental doctrines of our faith could be preached. Nevertheless Jesus commanded the disciples to tarry. Gospel truth must be set on fire and attended with the demonstration and power of the Holy Ghost,

In His incarnation the Divine Logos (Word) was emptied of His innate attributes of Deity, omniscience, omnipotence, omnipresence and assuming flesh, became in all points as we are, excepting without sin, Heb. 4:15. At the baptism, beginning His public ministry, the Father anointed Jesus with the Holy Ghost and power; and He went about preaching in the power of the Holy Ghost, Luke 4:14. Likewise Jesus commanded His disciples to tarry until they also would be endued with the power of the Holy Ghost, Luke 24:49.

The servant must be as His Lord. Jesus never intended His disciples to lack that power. Hear Him, as the Father hath sent me, even so send I you. Receive ye the Holy Ghost, John 20:21, 22. The pattern of Pentecost is to be the pattern of Christ's church. Many run before sent. It is certain none are sent unendued.

The doctrine of the Holy Ghost is peculiar to the Christian religion. No other religion has anything like it. The power of the Spirit released to the church, witnessing and demonstrating with signs and wonders (miracles) makes Christianity supernatural, experimental and mystical. Lacking the Spirit's agency, we are in a spiritual vacuum and blackout. The effects of Pentecost were tremendous. Crucified ignominiously, the disciples inherited from Jesus, derision, contumely and contempt. Previous to Pentecost, they were a feeble flock. After Pentecost they were bold as lions and invincible. Nothing could stop their witnessing power, neither fire, dungeon, nor sword. Pentecost triggered that epic march of conquest that turned the world upside down and relegated the pagan gods to the realm of mythology.

Hell can never prevail against the Church that tarries in obedience. Pentecost is the devil's nightmare, unloosing the power of the Holy Ghost through human channels. Fired with that divine fire, the apostolic church scattered the fire all over the earth. Satan's cunning strategy beguiles the church to disobey the Master's command, refuse to tarry and fail to receive the Spirit's enduement. The climactic sin of the Jews was the rejection of Jesus, their Messiah. Will the climactic sin of the church be the rejection of the Holy Spirit.

Prometheus of Greek mythology angered the pagan gods bringing down fire to man from Mt. Olympus. Christ thou art our Prometheus, bringing down divine fire from heaven. Luke 12:49, kindling in our hearts the celestial fire of Divine love and devotion to Thee consuming with its hotter ardor, every lesser desire. May that sacred flame ever blaze on the altar of our soul, impassioning us, constraining us to do all, dare all, suffer all in Thy name's sake and count it all joy. This holy fire generates holy zeal, spiritual power.

When this fire of divine love dies out on our altars, our zeal is congealed to ice. We lose our holy boldness, our burning, witnessing testimony, our dynamic evangelism, and sink into deadly fruitless formality.

The primary cause of the present appalling condition of the world today, is the deplorable, backslidden, powerless state of the church, that has departed from Pentecostal power and purity. Vital religion is secondary, and worldliness is supreme. We have forfeited eternal realities for worldly bubbles. Popularity has been substituted for power with God. Polish in the pulpit for unction. Program is substituted for the consciousness of the Divine Presence. Our orthodoxy is milderer by Laodicean lukewarmness. The pulpits are cold, intellectual and dead. The popular preaching of today, spineless, ununctionless, is as effective against sin and hell as shooting paper wads against Gibraltar.

We need a spiritual transfusion in our spiritual veins of the martyr blood of Christ. We need prophets on fire with a burning passion, who will speak for God and denounce sin without fear or favor. The old fashioned gospel truths must be resurrected. Sin must be painted black and made exceeding sinful. Judgment to come and hell hot with brimstone and fire, putting godly fear of eternal retribution into the hearts of sinners, must thunder from our pulpits.

Of the greatest consequences, society is losing its moral indignation and no longer revolts against sin, and is fast filling up its cup of iniquity, when the scales of God's justice will tip to judgment. People no longer have positive convictions and are wishy-washy on what is right and what is wrong. Sin is losing its sinfulness. Sin has left the gutter and become respectable. The filth of the movies once confined to worldly theaters is now spilling into countless Christian homes through TV. What a break for the devil. Ancient idolaters cremated their children in a fiery furnace, worshipping Moloch the fire god. Today we sacrifice our children to the modern Moloch of home parlor movies, educating them in vice, crime and immorality. Granted there is some good, yet the evil outweighs the good a hundred fold. What irony. Judges and police officials, who know, are rising up against this evil; while many preachers are mum, fearing to offend the worldly element in their churches. Crime stories, westerns, unreal sexy programs, contribute more to juvenile demoralization than any other factor. How far can we go down this dangerous road before moral integrity is totally eclipsed? The curse of shallowness is on us. The trumpet no longer sounds a clear warning. The note of repentance is seldom sounded. Revival without repentance is a chimera. The authority of Thus saith the Lord is waning. Preaching must be popular, whether or not it pleases God.

Laodicean lukewarmness, hell's subtlest stratagem is the church's greatest curse. Like dry rot it pervades all our worship and thinking. Our prayers are passionless, our works are mediocre. Our giving is half-hearted. Our consecration is incomplete. Lethargy and indifference sap our very foundations. Christians are, at ease in Zion. No soul burden, no travail, no power to bring forth. Prayerless praying, self-love and worldliness abounds. Lukewarmness and the love of God cannot co-exist together. One will slay the other. Either you will love God supremely or backslide into powerless formality. God will have first place or none.

The sin of Laodicean lukewarmness is the sin of the church and not of the world. Only Christians who have experienced fervency of grace can commit this sin, which is cooling off from

first love. Laodiceanism attacks unawares and secretly assassinates its victims. The victim knows not his true state. He is a deceived soul. This sin does not attack orthodoxy or stop profession, or take away respectability. That is why it is so dangerous and universal. The cure is repentance, II Chron. 7:14. Judgment must begin at the house of God. A backslidden church blocks revival. The revival we need is a revival from sin to holiness. We must go down in humility, confession and tears, and earnest heart-searchings, until we hear His loving rebuke. "I have this against thee, thou hast left thy first love."

O God of revival send revival before judgment tempests blow. O God let thy people witness a Holy Ghost cyclone before Jesus returns.

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AWAKE

Awake, awake, oh Church of God
The Harvest fields are white
Why slumber neath the chastening rod
Or falter in the fight?

Awake, awake, make haste to pray
For those you love so dear
Spend and be spent from day to day
God's vengeance is so near.

Awake, oh Church and hear the cry
Of millions lost in sin,
They're doomed to suffer and to die
Lest you their souls can win.

Awake, no power can thee withstand
Why should you suffer loss?
Resist all evil in the land,
There's glory in the cross.

Awake, put on thy garments white
For soon you'll hear Him say,
"Arise my fair one take thy flight
To Heaven's endless day."

-- Mrs. Henry Reeves

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THE END