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MISSIONARY REVIVALIST SELECTIONS

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HOLINESS BRINGS HAPPINESS
By Elbert Dodd

Text: "Blessed (or happy) are the pure in heart for they shall see God." (Matt. 5:8)

When one sees God as his Saviour and Keeper he is happy.

The cause of all unhappiness is sin -- sin in the heart and sins committed -- caused by sin in the heart. Sin is the cause of all the troubles of the human race. Man lost God out of his soul, and can never be happy until he is right with God and God is in his soul. A man without God in his heart can no more be happy than a fish can live out of water, or an eagle be happy taken from its native cliff and placed in a cage.

Happiness is what the world wants and yet never finds. Happiness is more rare than the most precious jewels. Men sell their souls, and wreck their minds and bodies seeking happiness. They try entertainment until they cannot be entertained. They try sports of all kinds, they seek happiness in the beer and liquor bottles but never find it. The great secret that mankind has not yet learned is that happiness does not consist in what we have, see or hear, but in what we are.

God never intended that man should be unhappy. He created man happy. Who dares to say the good merciful God ever desired man to be unhappy? The fault is with man. Man is out of harmony with his Maker's plan because he is out of harmony with his Maker. Everything God made was for our happiness but the curse caused by sin has put nature, man and God out of harmony and has produced an unhappy man. Man's sin was the cause of it all.

When sin is cleansed from: the heart by the precious blood of Jesus Christ, the friction is gone -- happiness is restored -- the soul is at ease and is happy in God.

The steps to happiness, John 1:9, "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness," after this and we are born into the kingdom, "If we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his son cleanseth us from all sin," 1 John 1:7. Praise God! When sin is gone the thing that caused the unhappiness is gone. Holiness brings happiness.

O friend, if you have not plunged in the cleansing stream and been cleansed, plunge in today. The poet sang: "The cleansing stream, I see, I see; I plunge and oh it cleanseth me." Glory! One who has a holy heart can be happy in a dungeon, or in the lion's den or a fiery furnace. He can sing with the late colored song writer C. P. Jones--"Though poor and deserted, thank God I can say, I am happy with Jesus alone."

There is true happiness in the salvation of Jesus. Holiness of heart is happiness.

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STATEMENT AGAINST TELEVISION

"The increasing number of prisoners, young and old, whose crime closely parallels what they have seen on television, or where the methods used show they committed a crime similar to something they saw on television, is a matter of increasing concern to me The worst of these programs are those that blue print some recent offense that actually occurred and can be easily imitated. The impressionable, maladjusted, and rebellious young person sees these and re-enacts them, believing he can avoid the mistakes that resulted in the misfire which permits the producer to claim his show proves crime does not pay." -- James V. Bennett, Director of Federal Bureau of Prisons

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EDITORIAL

By Spencer Johnson

HOLINESS PROPHESED

"And to this agree the words of the prophets." (Acts 15:15)

Everything which we enjoy in this dispensation of grace was foretold by the prophets. Both the Major and Minor prophets made allusions and predictions as to the sanctification of believers under the reign of Christ and the dispensation of the gospel.

In the sixth chapter of Isaiah is recorded a remarkable experience of that great prophet and a very clear type of the baptism with the Holy Ghost as described in the book of Acts.

There is ample proof that Isaiah was a converted man before he wrote his first chapter. The fact that he denounced the sins of Israel and told them plainly how to be converted is evidence that

he had experienced repentance and justification. Listen to this mighty preacher of righteousness: "Wash you, make you clean: put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:16-18)

Here he preaches repentance, restitution, pardon and the washing away of the guilt of committed sins just as clearly as it is taught in the New Testament.

But now in the sixth chapter and "in the year that King Uzziah died," a glorious vision of the Lord, "sitting upon a throne high and lifted up" and the seraphim crying one to another, "Holy, holy, holy, is the Lord of host," was given to the prophet.

And the first effect of the wondrous things which he saw and heard was not to exalt him and add ego to his pride, but to fill him with despair at his own carnal condition. He felt the same as Peter did after the miracle of the great catch of fish on Galilee, when he fell at the feet of Jesus and cried, "Depart from me, for I am a sinful man, O Lord." It never nurtures spiritual pride, nor any other kind of pride to get a closer and clearer view of Christ than we ever had before. Quite the opposite. Such a vision turns us towards our inner selves, and enables us to see by contrast the darkness and depravity and pollution of our own hearts and in such a view we shall find reason for the deepest humiliation, but nothing to foster pride.

Accordingly, Isaiah groaned in agony of soul, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell, in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." (Isa. 6:5) Jewish tradition says, that it was for the offense of saying that he had seen the King, the Lord of hosts, that the prophet was later sawn asunder. But his testimony lives on and will, no doubt, continue to bless millions to the end of the age.

But the seraph came with the live coal from the altar to touch the "unclean lips" of Isaiah -- unclean because of innate depravity, and unclean in spite of the fact that he had been preaching repentance and restitution for possibly two or three years before this marvelous experience. And when the holy fire touched his lips he was assured, not that his sins of commission and omission were forgiven, that had been done before, but that his iniquity was taken away, and his (inbred) sin purged.

This was a second, definite experience and clearly symbolic of the baptism with the Holy Ghost and fire, known also as sanctification or "the purifying of the heart by faith" under the dispensation of grace.

After this experience Isaiah seems to look past the centuries and behold the glorious blessings of the gospel as plainly as if they were already present. He writes: "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." (Isa. 35:8) "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." (Isa. 60:20)

The Lord said to Jeremiah, "I sanctified thee; and I ordained thee a prophet unto the nations." (Jer. 1:5)

Ezekiel spoke of the promise of justification and sanctification. He spoke first of justification with cleansing of the pollution of past sins: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you." (Ezek. 36:25) Dougan Clark says, "Committed sin implies both guilt and pollution. And the pollution that is thus acquired by the practice of sinning is removed in regeneration." Thus the regenerated soul is brought again to the innocency of a little child. Jesus said, "Except ye be converted, and become as little children, ye cannot enter into the kingdom of God." A little child has neither the guilt nor the pollution of committed sin, but he does have within him the inherited or inbred sin of his nature. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." (Ezek. 36:26) Here the prophet further describes the experience of regeneration. Regeneration is the impartation of a new life by the power of the Holy Ghost. It removes the heart of stone and places within one a kind, tender, teachable heart that is impressible by heavenly influences.

But he goes on and talks about the experience of sanctification. "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ezek. 36:27) This verse, no doubt, speaks of the baptism with the Holy Ghost, by which the heart is cleansed from all sin and sanctified wholly. It also speaks of the subsequent walk of holy living through the power of the indwelling Spirit.

How wonderful it is thus to know that, what We cannot do by our own strength, the Holy Ghost will cause us to do. This spiritual causation is blessed indeed. Like the fire in the great steam engine that causes it to move its tremendous load with ease, the Holy Spirit within supplies the energy by which the sanctified believer is enabled to adorn the doctrine of Christ in all things, and to bring forth in all righteousness and goodness and truth, the fruit of the Spirit.

The prophet Malachi saw the Lord as the giver of this holy experience and declared, "He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi" (That is the "royal priesthood" which constitutes the true church) "and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Mal. 3:3)

Zacharias, the father of John the Baptist, in his prophetic vision of the mercy of the Lord exclaimed, "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness before him, all the days of our life." (Luke 1:74-75)

John the Baptist, the mighty prophet and forerunner of Christ preached; "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. 3:11-12)

On the day of Pentecost Peter, speaking to the multitude of Jews out of every nation under heaven, quoted from Joel and assured them that what they beheld on that day was the fulfillment of

the prophecy. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." (Acts 2:17-18)

Augustine said, "The New Testament lies hidden in the Old and the Old is revealed in the New." Thank God! Holiness was prophesied in the Old Testament and promised by Christ to His believing children. You may receive the glorious fulfillment of this prophecy by seeking and obtaining a pure heart. Will you pray with the song writer:

"Break down every idol, cast out every foe,
Now wash me and I shall be whiter than snow."

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PEEPS FROM THE INCUBATOR (Or First Audible Sounds of Life)

By J. E. Ray

In the most conspicuous place in the old farm house was located the incubator. At certain times of the year, business really picked up. Even yet there are several things that I remember about the old incubator. Well do I remember that when it was in use, the fire was always burning. The fire was not really so large or bright. In fact, it wasn't nearly so bright as the fire in the fireplace as we all sat around it after the evening meal, but long after the fire had died down in the fire place and Dad had raked ashes for seed fire for the next morning, the light would continue to steadily burn in the incubator. (The fire must keep burning in the Institute long after the Camp Meeting dies down.)

Firstly, when I would awaken at night, I would look at the light from the fire in the incubator and always it would seem to me that the darker the night, the brighter the light would shine. Secondly, the eggs must be turned every day. Thirdly, Mother would look at the thermometer and see if it was warm enough day and night. Fourthly the eggs must be candled before setting and during the period of incubation. Some eggs usually had to be thrown away, even though they looked as good as the others. We children would contend that the eggs should be saved, but Mother knew best, so the eggs had to go.

Finally the hour would arrive when we would begin to hear "Peeps from the incubator." Then the interest would pick up. Even Dad and the older brothers would get a rather motherly look on their faces when they would stop to view the new comers -- they would be roosters and hens.

But as that process elongated into months and years, as we would view the nice productive crop, we remembered that the most of them got their start in the old incubator. And now more than forty years have passed by and we find ourselves among the caretakers of another incubator, with a much more valuable product. As I thought of this little homely illustration, I said: "God, help us to keep the fire burning!" Not in spirits, but continually and evenly just as the incubator at its place

there between the front room and the kitchen. I feel personally that the school is at the cross roads of the movement. What the school is today, the church will be in the tomorrows. So may God keep us on fire at the heart. The Lord has been helping us to do some wick trimming and globe polishing and oil-tank filling, and I believe that there is a real revival on the way.

On the whole, I believe God has given us the best student body ever -- some of the finest young people on earth. Surely they are young, they are inexperienced, they make mistakes, but their hearts are aglow. The call is burning in their souls; that sense of urgency is upon them. (I must go! I must tell the Gospel story!) Yes, if Jesus tarries, these small "Peeps" today will be thunderers of truth for Him in the soon tomorrows.

About 50% of the students were able to pay their first semester's tuition, room and board in full. Between 25% and 30% of the pledges that were made at the national camp have been paid. We are hoping that the most of the balance will be coming in soon. God has really helped our people to give beyond themselves. He is proving to all of us again that as we give "... it shall be given unto you; good measure, pressed down, and shaken together, and running over."

So, in return for your goodness, the Institute is determined to give back to the church a ministry that will keep heron the move with the fire burning bright until Jesus comes. -- J. E. Ray, Bible Missionary Institute Business Manager

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THINK IT OVER!

The Roman Catholic Church and State are inseparable. The Roman Catholic Church is not only a religious organization it is also a political organization. Its official personnel consists of the Pope, a College of Cardinals, archbishops, apostolic administrators, suffragans, rectors, nuns and nuncios. It maintains a world headquarters in an independent State called Vatican.

In the year of nineteen hundred and twenty-nine the territory was constituted both a City and a State, by a treaty and concordat between Italy and the Holy See. It is an exclusive Roman Catholic State with geographical boundaries, and territorial immunities.

The Roman Catholic organization has its own constitution composed of a preamble and twenty-seven articles. The organization claims "supreme jurisdiction as to time, place, and rank, over all Catholics." It has a sovereign government, strictly totalitarian, and makes its own laws. It has its own bank and financial institutions. It has its own money, which is made in its own mint since 1931. It owns and operates educational institutions throughout the world. It owns and operates postal, transportation, and communication systems. It has its own laws and courts with full legal, executive, and judicial power, from which there is no appeal. It makes its own marriage laws, and does not recognize as legal the marriage laws of other sovereign government. It has its own army the militia of the Pope, and police force. It has its own envoys, and exchanges envoys with other nations.

Pope Boniface VIII declared "In the power of the Pope there are two swords, the spiritual and the temporal. The one to be used for the church, and the other by it. The one by the priest, the other by the hand of Kings and soldiers. Finally, we declare, say, define, and pronounce, that it is necessary to salvation for every creature to be subject to the Roman Pontiff."

Should we be willing to help elect to the high office of President of the United States, or any other public office, any man who identifies himself "as a loyal son of this organization"?

Should we trust any man who has pledged allegiance to a foreign totalitarian sovereign religious-political organization, with the executive branch of our National Government? -- E. V. Wilson

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CAPTIVE SCHOOLS

The "captive school" is an astounding institution. Most people believe such a thing could not exist in the United States. But it is a reality. There are hundreds of these institutions in at least 22 states. A captive school is a public school which has been taken over by the Roman Catholic Church and is operated as one of its own parish schools.

Priests of the Roman Catholic Church insist that they have been appointed by God to control education. This is stated by Pope Plus XI in his encyclical, "The Christian Education Of Youth." A group of priests of Bloomfield, New Jersey, who were disputing over school arrangements with the local school board, cited this encyclical as giving them an authority superior to that of the board. Their Church's control over education, they said, "has precedence over any right of civil society and of the state, and for this reason no power on earth may infringe upon it."

The Church And The Schools

Roman Catholic priests believe that they should either (1) administer all schools, or (2) direct religious teaching in all schools, or (3) failing in either of these, develop their own private system of schools which their own followers are required to attend. (Canon Law 1374 of the Roman Catholic Church states: "Catholic children may not attend non-Catholic, neutral, or mixed schools, that is, those which are open also to nonCatholics " The only exceptions must have the permission of the bishop.)

The captive school is a development of number (1) above. Since the Catholic clergy are unable to take over and operate ALL public schools, they take over and operate those they are able to preempt. The captive school is the public school as the Roman Catholic Church would like to have it everywhere.

What is a captive school? It is a school staffed by nuns or brothers or priests of the Catholic Church wearing the distinctive garb and insignia of their denomination. Schoolroom walls are lined with symbols unique to the Roman Catholic Church -- statues, Madonnas, crucifixes, and the like. Mass is held in juxtaposition with the school program, often in the period

immediately preceding school hours. The catechism of the Roman Catholic Church is taught in :the class periods to all children, or by means of some contrived arrangement under which those who are formally excused can withdraw while it is being taught. The Catholic confessional is urged upon the pupils by the teachers. A peculiar non-historical history, featuring the United States as a Catholic nation in its origin and genius, is often taught. The Roman Catholic dogma that the Roman Church is the "only true church" is taught along with other beliefs peculiar to this denomination. Children are instructed in the prayers, mannerisms, and beliefs characteristic of the Roman Church. All these procedures are defended on the ground that they constitute putting "God" and "spiritual values" into education.

The Nun Teacher

The salaries of the teaching nuns are paid from school funds of the local community. There is no withholding tax: the checks are signed over by the nuns to their superior bishop. Other expenses of the captive school are also paid from public funds.

The teachers in the captive school have been called "faceless women" since they have taken vows of total obedience to their superiors and vows of total poverty. They may be transferred by the mother superior without notice at any time. The superior has absolute authority over the nun, including the right to discipline her for infractions of the order's rules. The size of the nun's traveling bag is prescribed for her; she may not have her initials engraved on it. Her mail is read by the superior before she may read it. She is forbidden to wear a wrist watch or have gold fillings in her teeth. She is under solemn instruction from the Pope (Plus XI) to see that all courses she teaches shall be "permeated with Christian (i.e., Roman Catholic) piety."

In a decision unanimously upheld by the Missouri Supreme Court, it was declared that nuns teaching in the so-called public schools of Franklin County in that state were not free to accept the American policy of Church-state separation in good faith. It said that "in case of conflict between the directions and orders of the defendant school directors with the obligations, orders," anti direction of the superiors in their respective religious orders of the Roman Catholic hierarchy, the nuns and each of them by virtue of their oaths of obedience be required to ignore the orders of the secular authorities and obey the orders of the religious superior and the Church hierarchy."

A fact not ordinarily realized is that the Roman Catholic sisters who teach in captive schools, as well as in regular parochial schools, have often been recruited abroad and brought to the U.S. to serve as teachers. Such persons often have difficulty speaking the English language. They are strangers to the concepts and practices of American democracy. They live in a state of abject dependence upon their superiors, a state made the more irrevocably by their introduction to a new land whose ways they do not comprehend.

In some instances the nuns have been brought in as domestics under temporary visas. Then, since they lack educational qualifications to remain as teachers, special bills are put through Congress to circumvent the immigration quotas and permit them to remain anyhow. At Watertown, Ohio, for example, in the town's captive school, the teaching staff is composed of Sisters of the Assumption from Ireland. These women were brought to the U. S. by way of South Africa to be teachers in the Watertown "public school."

One of many such bills in Congress was a bill on behalf of three Italian-born nuns who have been teaching in parochial schools for Bishop Emmet M. Walsh of Youngstown, Ohio. Without educational qualifications, these women were deportable under immigration laws. Rep. Michael J. Kirwan (D-Ohio) introduced legislation giving Sister M. Tarcisis and Sister M. Regina and Sister M. Damien, of the Oblates of the Sacred Heart Of Jesus, permission to remain in the U. S. and become citizens. Such a maneuver has become almost commonplace.

Nuns from abroad constitute a substantial number among Roman Catholic school teachers.

The Captive School At Work

In Jasper, Indiana, the school has a dual listing: it appears as a public school in the Indiana directory of public schools and as a parochial school in the diocesan record. It is operated as a regular parochial school taught by nuns. The salaries of the nuns and other school expenses are, however, paid out of public funds. The school day begins with Mass. Roman Catholic dogma is taught in the classrooms. Protestant and Jewish children may be excused from attendance if their parents so request. About 80 per cent of the students are Catholic. Every teaching influence is used to indoctrinate all pupils in the Catholic faith. Protestants are told that if they don't like it they can move out. They have endured religious discrimination in the schools of Indiana for years, but they have been too intimidated to resort to the courts for relief. In Marion County, Kentucky, Roman Catholic Actionists seized control of the school board and closed up the only high school serving the predominantly Protestant sector of the county. They lavishly furnished and equipped two captive schools, St. Charles and St. Francis, in the Catholic sector, and staffed them with Catholic sisters. Having closed the school in Bradfordsville, they attempted to force Protestant children into the captive schools. The result was a long and disastrous school strike. Bradfordsville citizens went to court and won their case in the Kentucky Court of Appeals. But three years later the Catholic school board and superintendent were still obstructing and frustrating the order of the court. Justice had not been done.

These are two examples among hundreds. A recent survey has disclosed 2,055 Roman Catholic nuns, brothers, and priests teaching in the public schools of this country. Problems like those described usually develop in the school where they teach.

The Real Meaning

What is the real meaning of the captive school? It is a symbol and a warning. It is a symbol of the control over education which the Roman Church has always asserted for itself. It is a warning of what this church proposes to accomplish in numerous areas where it has a large membership.

POAU has contended that captive schools violate citizens' religious rights as guaranteed by the First and Fourteenth Amendments to the Federal Constitution and also that they are in defiance of state laws.

POAU is a specialist in the captive school problem. It has attacked such school arrangements in the courts of six states and has succeeded in terminating them. The captive school is sold to the public on the ground that it "saves money." It may do so initially, since the nuns will work for less and the church may even own the building. But the community cleavage and social anguish which invariably develop are hardly worth the price.

You may have a captive school in your community. Such arrangements are more readily nipped in the bud than rooted out years later. If you know of such a situation, communicate with POAU, stating the facts as you have observed them, including newspaper clippings or public records if possible. As a loyal American, true to his country's honored tradition, you can do no less. -- C. Standley Lowell

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ANCHORED!

I know not what the days may bring,
Tomorrow waits unknown;
But this I know--the Changeless Christ,
My Lord, is on the throne!

I know not where my path may lead,
How dark or rough the way;
But this I know--with Him I'm safe;
He holds--I cannot stray!

-- Anon.

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DIVINE PROTECTION

It is good to use common sense and our better judgment as we go through life in regard to the many dangers to which we are constantly exposed, but over and above all this we should trust God for protection for body and mind, soul and spirit. He knows the dangers that beset and confront us far better than we do, and He has power that stands above all the power of mankind. We should realize this all along our earthly journey, therefore lean on His "everlasting arms" and trust Him always.

As we travel the highways of the nation we are constantly faced with danger signals and caution signs which are for our protection and safety, and for the protection and safety of those

whom we continually meet and pass. This is good and should be appreciated and heeded, but our faith and trust should be anchored in God far more than that of the human. It is wise to breathe a prayer before we start and as we travel from place to place that God may guide and protect us, lead and direct us.

I have driven a car for thirty-five years and have never had a wreck of any major consequence. I have never hurt anyone or been hurt on the highways of our country. For all these years I have looked to God and trusted Him for guidance and protection. Has it paid ? Indeed it has. I have been in close and dangerous places, and seemingly nothing but God could have saved my life and the lives of those who were with me, and the lives of others along the way. To Him be praise, honor and glory.

Then when we think of the dangers to which we are constantly exposed as nations, our main hope and faith for protection is Divine. Men and nations are always preparing for war, even though they talk peace in the meantime; but we know that the history of the world has been war across the centuries. Today great armies are being trained, dreadful munitions of warfare are being made, and especially the most awful and dreadful bombs that the human mind can conceive are prepared, and being prepared, with which to kill and destroy. Men and nations are constantly in strife and turmoil. When one dreadful war closes they set to work for another. And surely no period in human history has ever looked so dark and dreadful from the standpoint of war as the present. Only the mighty restraining power of God can save us from utter destruction. Our faith in God today for protection should be the greatest, if possible, that it has ever been. We should say with the Psalmist: "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." (Psalm 91:2).

However, when we think of the many and awful dangers to which we are exposed from the standpoint of the soul--our ONLY hope is in God. We can't lean on, nor depend, upon anything else whatsoever. Everywhere we go, every turn we make, at all times and in all places, the enemy of our lives and souls is there to allure us away from God, to tempt, test and sorely try us, and to curse, blight, wreck and eternally damn us. Sin abounds everywhere; but wherever it abounds, there is the marvelous, abounding grace of God to keep us, if we will entirely depend upon Him and deeply and fully trust Him. Our bodies may perish, but when we live for God and in His holy and matchless will and protection, He will take care of and see us through to eternal life and victory. Praise His holy name forever and ever. Therefore, dear pilgrim, love, serve, worship and trust the God of the universe. Amen. -- Rev. Walter E. Isenhour, Taylorsville, N. C.

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CHILDREN'S PAGE

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

TERRIE'S THANKSGIVING

"Oh, Mother!" Terrie said excitedly as she came hurrying into the kitchen. "Could we have a new kind of Thanksgiving this year? A brand new and different kind!" she exclaimed with a dreamy faraway look in her dark brown eyes.

"What kind of Thanksgiving would that be?" asked Mother smiling. "You know Grandmother and Grandfather want us over to Snow Valley for Thanksgiving with them. Uncle Ed and Aunt Mary, and all your Aunts and Uncles will be there, and all your little cousins, and you know what a grand time you always have sledding down the big hill on the farm!" continued Mother.

"I know that, Mother, and I do love it; but.., well I was just wondering if we couldn't make someone else happy this Thanksgiving instead of me always being made so happy?" answered Terrie seriously.

"You do make others very happy," said Mother, "just by being at Grandmother's and Grandfather's house on Thanksgiving. They love you and love to have you come to their house, dear. But what was your plan, Terrie, and we'll see what we can do about it?"

Terrie sat up real straight and as her dark eyes sparkled and twinkled with anticipation she said, "Oh! Mother! You're so good! You remember Miss Fawn, my Sunday School teacher said we should try to make someone else happy and try to give the poor people who can't have a good Thanksgiving at least some food? Well, I was thinking how I could give food when the thought came to me, "Why not have a Thanksgiving dinner at our house! A truly Thanksgiving dinner, Mother! We could have a big turkey with just lots and lots of dressing and cranberry sauce, and . . . and.., just everything good to eat, like your pumpkin and apple pies and coconut cake, and I'd invite poor Widow Snow with her seven hungry looking children, and that smelly old Mr. Ralt, and poor Mr. and Mrs. Tremble with all their ten children. He's really poor and can't work at all since he's had to have his back in that horrid harness."

"That's a brace, dear, not a harness," corrected Mother, "and he'll have to wear it all his life unless the Lord heals him," Mother said sadly.

"Heals him!" said Terrie, "Why, he never goes to church, and that's what else I was thinking," she continued sweetly. "Maybe---just maybe they'd be thankful enough to go with us to hear Rev. Brown preach that night and get saved."

Mother was silent for a long time, then finally she said, "We'll do it, Terrie! You may invite all of them and I'll fix a dinner fit for a king, and meantime we'll do a lot of praying for them. You run along now while I write Grandmother and explain everything to her. It will be a great disappointment to them, but this is more important."

In the weeks that followed, Terrie was so excited she could hardly think or set her mind down to studying, and when Thanksgiving Day finally came she was up bright and early helping Mother set the big table in the dining room. Her soft, fair cheeks were pink and rosy like Mother's as she carried the steaming food to the table and her heart felt light and happy.

At the stroke of twelve o'clock the front door bell chimed and the clean-aproned, sunny Terrie hurried to the door to admit her special guests. They were all there and, when old Mr. Ralt saw the snow-white tablecloth with all the food upon it and the clean, crisp napkins, he said, "I'm sorry, Missus, that I didn't bother to put me best clothes on."

"That's quite all right," Mother said sweetly; and as the meal progressed the old man seemed to become more and more uncomfortable. Finally he said:

"Missus," (for he always called Mother 'Missus,' and Daddy 'Mister') "I feel most dirty 'round about you good, clean people." The tears began flowing carelessly down his cheeks to his long chin whiskers as he brokenly continued :

"'Twas the day I was a good man, but sin . . . it dragged . . . me down -- way, way down! When my good Mother . . . she . . . passed on . . . I . . . went clear down. Missus, my Mother was a clean, holy woman such as you." Here he paused, then almost reverently he said, "You remind me of Mother. She had the same kind, calm look on her face as you have," and he sobbed bitterly.

Just then Daddy slipped over by the chair of Mr. Ralt and kindly he said:

"Wouldn't you like to find your Mother's God again?"

"Yes! Yes! Sure would! I've never seen such love and kindness of God for deliverance from his sins, and suddenly Jesus came and forgave him of all his sins. He ran about the dining room shouting, "Thank you, Lord! Thank you! Oh, I love You!" Then suddenly he was over by the chair of the crippled Mr. Tremble saying lovingly, "My Christ can heal you, Mister! He can heal you for He just saved my soul, and I know He can heal you."

"Heal me?" said the weeping, frail cripple. "I'm not worthy of His healing. I need to be saved! I'm in this condition because I disobeyed God and I want Him to heal my poor lost, crippled, never-dying soul. Please pray, everybody!" and he was begging God for mercy upon his soul. He told the Lord how sorry he was for being disobedient to Him by taking the job the Lord had warned him not to take and after he had confessed all his sins to the Lord and told Him to: please save his soul the blessed Saviour came and, before he realized what had happened, he was up and out of his chair hugging the bewhiskered old smelly man whose face was aglow with the light of Heaven. Together they ran about the room shouting and praising the Lord when suddenly Mr. Tremble stopped and looked around him, wondering if he was still on this earth below; then reverently he said as he looked from one to the other seated about the table, "He's saved my soul, bless His Name! And he just now healed my deformed back too; I felt the bones going into their proper place, and see," he said as he unfastened the metal brace that he wore out over his shirt and about his neck, "I can walk again by God's grace and healing power! Oh, thank the Lord!" Then seeing the tears in his wife's eyes, he walked over to her and placed his hands on her thin shoulders, saying, "I thank God for you, Ellen. Your prayers and the children's prayers have been answered and I'm a new creature in Jesus."

Then turning to Terrie's parents he added, "When you prayed that wonderful prayer before we ate, God began dealing with my heart and I knew then I'd have to do something, and I'm so happy that Jesus has saved my SOUL."

"We have special services at church tonight," Terrie began. "Mother and Daddy and I are going and we'd like you all to come with us and be our special guests in church too. You should testify tonight now and be thankful by going to church. Will you, please?"

Mrs. Snow and all her children said they'd love to go and Mr. Tremble said, "We certainly will go! I can hardly wait until services begin to tell those people what the Lord has done for me," and again the Lord blessed his soul.

"You can count on me, too," said Mr. Ralt. "I'm going home first and clean up this body of mine; now that Jesus my Saviour abides in my heart, I want the outside of me clean too. I'll be there, but not the same old, dirty, smelly man. Tonight you'll see a new me." Then turning to Mother he said, "A great dinner, Missus! And thank you. I must do some housecleaning at home too so I'd best be runnin' along. See you in church tonight the Lord willing."

As the old man left, the telephone jangled loudly and when Terrie heard the voice on the telephone she called out excitedly, "Grandma! Dear, dear Grandma! We've had the most wonderful Thanksgiving ever!" Grandma said they had saved their Thanksgiving Day for Friday, the next day, and that way Terrie and Mother and Daddy could all be there with all the other cousins, Aunts and Uncles.

"Oh, Mother," Terrie beamed happily, "it's wonderful to be unselfish and try to make others happy! The dear Lord Jesus always seems to give us back so many more blessings than we ever dreamed possible. I feel happy all over this Thanksgiving with a new kind of happiness." And her sweet face seemed to reflect the light of another world.

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PARENTS, TAKE TIME

Mrs. G. R. Fleeming

Take time to enjoy your children today,
Tomorrow they will be gone;
Like birds in the nest, they're trying their wings,
Too soon you'll find they have flown!

So choose to take part in their games today,
Show an interest in all that they do,
For soon your birdies will leave their nest,
And no one be left there but you.

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DIMENSIONS

Coy E. Michael

"In the beginning, God created the Heavens and the earth." How many of us can create anything. Do you know of anyone who has or who can create anything. No, I don't believe you can either. God is the One and only creator. All we can do is just rebuild and remold things that God has given us. If we build a house of wood, we are using the trees that God has given us. If we build a house of stone, we are using the rocks of the earth that God has created for us. Thus we see one of the mighty powers of God. The power of creation.

But let us look for a minute upon dimensions. One of the first things that a carpenter needs when building a house is dimensions. He needs to know what size to build it. He must have three dimensions; length, width and height. Almost everything in this world is or has three dimensions. We are three dimensional people. We have three dimensional bodies. We each have a certain height, a certain width, and a certain thickness. Let us look at a two dimensional object. Our shadow is two dimensional. It has length; it has width, but it has no thickness. A person's shadow seems so common place that one hardly pays any attention to it. It follows us wherever we go if there is light. We are in complete control of our shadow. If we move an arm, the arm of the shadow moves.

If we, as three dimensional people have control over our shadow, a two dimensional object, think how much power God, as a many dimensional being, has over us. Although God does have the power, He brings us into the world, feeds and clothes us, but He gives us complete say so about our soul. He doesn't make us go to church, but He gives us such a blessing when we do go, that we want to keep on keeping on serving Him.

I don't know how many dimensions Heaven will be, but I do know it will be at least four, if not many more. One new dimension will be eternity, for time will be no more. If we want to go visit someone on the other side of Heaven, we just think about it and we are there. It doesn't take any time to travel, for there is no measure of time in eternity.

We might think of ourselves taking on the dimension of penetrability. When God gives the call, the dead in Christ shall rise from their earthly graves, take on a glorified body and meet Christ our Saviour in Heaven. There'll be no caskets or dirt stopping us. There'll be no steel vaults stopping us. There'll be no oceans of water stopping us. There'll be nothing stopping us when God calls us.

If we have lived a faithful Christian life, and know beyond the shadow of a doubt that God is truly manifested in our hearts as our Saviour and sanctifier, and we have everything on the altar, we have something to look forward to. I want to make it to Heaven, don't you?

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THE CHRISTIAN'S RESPONSIBILITY TO CHRIST

By David Sholley

Let us look at the 23rd Psalm and see what we can find by approaching it a little differently than is usually the case. "The Lord is my shepherd." Not just the Lord is a shepherd, but the Lord is my shepherd. It is a personal relationship.

Many people quote this Psalm and many talk about it. Many think about the Shepherd's responsibility to the sheep, but they forget that the sheep have a responsibility to the Shepherd. First of all, let us notice that it is the sheep's responsibility to produce wool, and the Shepherd has a right to shear anytime He feels it is necessary. The sheep should not complain. "As a sheep before her shearers is dumb so he openeth not his mouth." Isaiah 53:7.

We are told that during the process of shearing the sheep are placed on some kind of an apparatus where their feet are left dangling, and when they are not standing on their feet they are helpless and cannot fight back. When we realize that we have nothing in ourselves to stand on, and that we must rely on Christ, then we will make it all right. So if there is any fight back when the Shepherd is shearing, you had better take inventory and be sure that you are not trying to stand on your own righteousness. You hear many professed sheep make quite a commotion when they are sheared a little too close or if they feel the preacher might try to take some of their fleece. "I just don't have anything (for the Lord) it all belongs to me." Everything is on the altar though. I have to vacation every year and buy a new car or truck, and redecorate my house, or buy some lots. But when it comes to buying some for the church, let's wait until a depression comes. I can't loan any to the Lord's work, let alone give anything. I feel such creatures are producing bristles instead of wool. Our responsibility for the Lord. Secondly, the Shepherd also has a right to call upon a sheep for a sacrifice when He wants it.

Many holiness (?) people don't believe in sacrifice. Anyone that doesn't believe in sacrifice cannot be a Christian. You may say that's putting it pretty strong, isn't it? Yes, but it's the truth. For without Christ's sacrifice on Calvary we wouldn't have any Christian religion. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God, which is your reasonable service." Romans 12:1. And this business of sacrifice is not, and should not be one-sided. Really, how many of us have sacrificed anything to get the Gospel out?

The apostles and early church leaders sacrificed jobs, positions, and life itself for the spread of the gospel. Does God require any less of us? Everything had to be going our way. We're just too tired to get out and help on the church building at night or to get out and do any calling, but we aren't too tired to gad about other places. Yet the poor preacher can work 10 to 14 hours a day on the church, and you still expect him to have two sermons for Sunday and one for prayer meeting, and he's supposed to call in his spare time(?). The attitude or at least the actions of a lot of people are, "I don't care whether the church gets built or not, or whether we get any new people in or not, or whether we have a revival or not." I know if they did they would be doing something about it.

This idea of everything belonging to us, when we were supposed to have given it to the Lord when we got Sanctified, (our life, time, money, and material possessions), I can't go along with it. This is a selfish age in which we live, a day of 'MY' and 'MINE.' Yet we have brought the full price to Jesus. O, yes "we paid the price." If we have, don't give the lie to it by our actions. Remember Ananias and Sapphira.

Men and women can go to hell, just so we can hold on to our little pet ideas and notions. Awake, O church of God, "This is the very last hour" St. John said. Material possessions and money are the gods of many professing holiness in this day and age. We read in the Bible about a group of people who "feared the Lord but served their own gods." It seems to be quite applicable in this age.

Is the Lord your Shepherd, or is money, possessions, ease, comforts, and pleasures?

"I shall not want." I shall not want of saving grace. "He is able to save to the uttermost all those who come unto God by Him, "seeing He ever liveth and maketh intercession for them." I shall not want of sanctifying grace. "Wherefore Jesus suffered without the gate to sanctify the people with his own blood." I shall not want of walking grace. "Lo, I am with you always even unto the end of this age." I shall not want of talking grace. "Let your conversation be always with grace seasoned with salt." I shall not want any good thing. No good thing will He withhold from them that walk uprightly. One child when quoting this said, "The Lord is my Shepherd, that's all I want." If you really know Him as your Shepherd, you won't want anything else. Programs, contests, singspirations, healers, etc., will hold no attraction for you. If you don't have Him, you will be seeking these other things to fill the empty void in your soul. I shall not want of compassion for the lost, dying, and sin-burdened humanity. And I will do all in my power to point, (or lead) them to Christ. "He maketh me to lie down in green pastures." The Douay version says, "verdant pastures." To me this carries a deeper meaning. A pasture may be green and still there may not be much in the way of nourishment.

The word, 'verdant' carries with it the idea of an abundant supply. This speaks of: 1. Contentment; 2. Satisfaction; 3. and Safety. 1. Content because, "all things are working together for good to them that love God and are the called according to his purpose." Rom. 8:28. The sheep don't worry about whether the Shepherd has sufficient to "supply all their needs," or not but fully trust the Shepherd and know that "He doeth all things well." Praise Him. 2. Satisfied -- because "He is everything to me." If He really satisfies you won't be seeking religious entertainment, such as music, chalk drawing, divine healers, so-called, etc. "Go ye not out to see them."

"Hallelujah, I have found Him, Who my soul so long hath craved.
Jesus satisfies my longings, Through His blood I now am saved."

Are you satisfied with Jesus, or do you seek your satisfaction elsewhere?

3. Safe because "I'm hidden with Christ in God." Safe from sin. Safe from the devil if we keep following Jesus. There is safety in the blood of Jesus. God's people are satisfied with little. A sheep can live where a cow would starve to death, because they have teeth in both the upper and lower jaws. This enables them to crop the grass off close to the ground. But a cow has to use her long tongue to get a mouthful of grass. Did you often wonder why some people had such long tongues? The grass has to be quite long for a cow to get enough to eat. "Little is much if God is in it, There's a crown and you can win it." "I have learned in whatsoever state I'm in therewith to be content." They are content to follow the Shepherd, and to paraphrase a song, "Where He leads me I

will follow, What He feeds me I will swallow." "Content whate'er my lot may be, Since 'tis my God that leadeth me." "Godliness with contentment is great gain."

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YOU NEED NOT FEEL SORRY FOR ME

Now since I have found my Redeemer,
And He has come into my heart,
There's been quite a number of changes
No more with the world I take part.

Wherever I go folks soon notice
The difference in dress, word and deed.
They can't understand and are baffled,
And think it is pity I need.

They shake their heads sadly and whisper
"She's pretty religious you see."
But down in my heart I am singing.
You need not feel sorry for me.

Why I am a Child of the King now.
My Father has riches untold.
The joy and the peace that He gives me
Is worth more than silver and gold.

No longer in bondage I'm living.
He's saved me from sin and all strife.
Your sympathy I just am not needing.
I'm having the time of my life.

I have a bright hope for the future.
Praise God, I am happy and free.
You're wasting your time with your pity.
You need not feel sorry for me.

-- By Mary E. Owen

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THE END