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MISSIONARY REVIVALIST SELECTIONS

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WHAT JESUS TAUGHT ABOUT ETERNAL HELL FIRE
By Elbert Dodd

If Jesus is divine, then His words are all true. If any of His words are not true, then He, of course, is not Divine. But we know that He is the divine Son of God, the Only Begotten of the Father. Any person that does not believe in literal hell fire is, of course, an infidel. If anyone believes in Jesus as the divine, only begotten Son of God, then he must believe in an eternal, burning hell fire, where the soul of the rebellious sinner burns forever.

The doctrine of hell must be preached, as the fear of punishment is necessary to check the action of the sinner and save our nation from the criminal. The fear of capital punishment is necessary to check crime. The reason we have the crime wave we have today is because the liberal compromising ministry has tried to cut hell out of the Bible and leave it out of their preaching. These preachers no longer believe in, or preach, a literal hell fire and brimstone. The liberal, infidel ministers of the pulpits of this nation are to blame for the great crime wave and youth delinquency we have today. The Communists are back of the move to do away with capital punishment in our states, so criminals will so weaken our moral fiber that we will fall from within. All Bible-believing Christians who fully know the truth of the Bible believe in capital punishment, and they believe that it is a necessity to keep a check on crime. The Christian, of course, hopes and prays that no man will come to the place where the State must take his life, but they do know the State has a right to do this. Romans 13,;1 through 4 reads, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he

bearth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

Jesus, of course, taught about Heaven, the eternal abode of the righteous, but He told more about hell, the eternal home of the sinner who refuses to repent. I believe the reason He taught more about hell was to warn the people so men would seek the Lord and come to know Him and miss this awful place. God prepared hell for the devil and his angels, but all those who break His law and do not repent must be put in a place where the law violators are. Therefore, we have the great doctrine of hell, as taught by Jesus.

First of all, we find that Jesus taught the FACT of hell. In Luke the sixteenth chapter, the nineteenth through the thirty-first verses, Jesus tells about a rich man that lived, that died, and in hell he lifted up his eyes. If we can prove a man to be in a place, it is not necessary to prove that there is a place, because for a man to be in a place, there must be a place. Jesus was the greatest hell fire preacher that ever lived on this earth; He preached on it often, and all true ministers of the gospel must be faithful in warning people of hell.

Jesus not only taught the fact of hell, but He taught the NATURE of hell. In Matthew, Mark, and Luke Jesus tells us and warns us about this awful place, and cries out, "Repent or perish!" In the ninth chapter of Mark, the forty-third verse, Jesus says, "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched." Then in the forty-fifth verse, "If thy foot offend thee, cut it off,:" and in the forty-seventh verse, "If thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not and the fire is not quenched." In Matthew the fifth chapter and twenty-second verse, in the Sermon on the Mount, "But whosoever shall say, Thou fool, shall be in danger of hell fire," and in the tenth chapter of Matthew and the twenty-eighth verse, "And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell."

Jesus also taught concerning the DURATION of hell. In Mark 9:44 He said, "Where their worm dieth not and the fire is not quenched." In Matthew 25:46 Jesus says, "And these shall go away into everlasting punishment " Jesus taught, beyond the shadow of a doubt, that this hell was eternal, and when a man neglects his soul and comes to this place, he is to live there forever and ever. Some would say, "How could a good God send a soul to this place?" The facts are, He lets men go to the place they want to go and live where they want to live. He does not force one to go to Heaven, that beautiful city where there is no sorrow, pain, nor suffering; where one can live in eternal bliss and happiness forever. He lets men go to Heaven if they want to go to Heaven and will obey His word and follow His instructions. But if they do not want to go, they would be out of place if they went to Heaven. A man with all the appetites of sin, a man who has cravings for beer, liquor and tobacco, the lust of the flesh and the pleasures of this world -- he wouldn't be happy in Heaven because there is no tobacco, there is no liquor, there are no worldly pleasures, so he would not feel at home; therefore, it would be unjust for a man to go to this place, Heaven, when he has not had a change of heart. But God is a just God. He will let men do what they will, and want, to do. He tries to warn men. He gave His only begotten Son, Jesus Christ, that all men might be saved who desire to be saved, but if they turn down His pleadings and woings and mercy, then

the only place for them is this awful place of hell. I think the reason Jesus gave us so many sermons on this awful doctrine and place of hell was to warn men that they might not go to that place. Jesus died that they might not go, so today it is our duty as Christians to warn our loved ones and friends about this awful place so they may awaken and not go.

Jesus was a great hell fire preacher, and I feel today that this great doctrine of hell should be preached over and over to this poor old sin-benighted, sin-cursed, blind world that is rushing to eternity without hope and without God, blinded by worldly pleasure, world sports and worldly things. And so I feel that Christian people everywhere should, with tears, warn the people, and with burdened hearts pray that God will wake up their loved ones and friends.

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THE EVIDENCE OF THE BAPTISM WITH THE HOLY GHOST

"For by one offering he hath perfected forever them that are sanctified." Whereof the Holy,, Ghost also is a witness to us. (Heb. 10:14-15) Every honest heart cries out for reality and certainty in the realm of religious experience.

Many born-again Christians, battling with the carnal mind, have longed for some sure sign that the "old man" is dead and that they have been filled with the Spirit. Many, well-meaning, people in their quest for certainty have fallen into the error of thinking that unknown tongues is the evidence of the baptism with the Holy Ghost. An honest study of the scriptures on this subject would be helpful and enlightening. The Bible clearly teaches in the second chapter of Acts that the languages used were not languages that were unknown to men, but were regular languages. These men spoke in clear, understandable languages that needed no interpreter. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" (Acts 2:4-8) The Bible names seventeen different nationalities that were there on the day of Pentecost and they all heard in their own language.

If one is to lift up one of the phenomena of Pentecost and use that as an evidence of the infilling of the Spirit, he would have to have all three if he were to be consistent. That would mean that there would not only be speaking in other tongues, but the rushing mighty wind and the cloven tongues of fire all at the same time. But the advocates of the tongues theory never insist on the other two. The phenomena passed, but thank God, the Spirit remains, and He can still cleanse the human heart just as real as He did for the disciples at Pentecost.

It is well to note here that the word "tongue" is properly translated "language" throughout the Bible. The Hebrew word is "Lashion" and the Greek word is "Glossa." It means speech or language. In First Corinthians where the apostle speaks of the unknown tongue it is merely a reference to a language that is not commonly spoken by the congregation, and he declares, "There are, it may be, so many kinds of voices in the world and none of them is without signification.

Therefore, if I know not the meaning of the voice I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." (I Cor. 14: 10-11) According to this, there is no voice that is absolutely unknown. When he speaks of an unknown tongue, he is speaking about a language that is not spoken by the congregation, one that is not commonly understood. He declares that if a man speaks in a language that is not known to the congregation he should interpret so that all may understand, or else keep silent and pray to God, for God understands all languages. In other words, a brother who speaks nothing but German or French should keep silent in an English-speaking congregation, or else interpret. Adam Clarke indicates that there were some in this Greek-speaking Corinthian church who insisted on speaking in Hebrew, thus bringing confusion. "If there be none present who can give the proper sense of this Hebrew reading and speaking, then let him keep silence and not occupy the time of the church by speaking in a language which only himself can understand." (Clarke's Commentaries, Vol. 6, P. 278) The fact that these were common languages that were spoken by people is evidenced from the fact that in verses 23 and 24 he refers to these languages that may be learned, for he says here, "If therefore the whole church be come together into one place and all speak with tongues and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy and there come in one that believeth not or one unlearned he is convinced of all, he is judged of all." This indicates the fact that this language might be learned as any foreign language might be learned and furthermore, in verse 16 he mentions the fact that the unlearned would not be able to say "Amen" at one's giving of thanks if he speaks in a language that is not spoken by the congregation, so it indicates the fact that this language could be learned. And Paul, writing to the Corinthians, went ahead to say that he thanked God that he spoke with tongues more than all. It was not that he spoke in unknown tongues, but in languages, for he was a learned and educated man, having been trained at the feet of Gamaliel. Since one must be a believer before he can get sanctified, tongues or languages could not be a sign that he has the Holy Ghost, for we read, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not." (I Cor. 14:22) Speaking in tongues was not given as a sign of the baptism of the Holy Spirit. Tongues are a sign to unsaved people, who hear the Gospel in their own language, not a sign to Christians about anything. The gift of tongues was given to these disciples as a practical measure, enabling them to take the Gospel to the people of other languages then present.

Any evidence of the baptism with the Holy Ghost must be universal. It must be possible for everybody, and it must be present always, for one may die any time. If a man had to jump to prove that he had the Holy Ghost, then a man who had no legs could not have the blessing. If one has to speak in any kind of tongue or language to have the Holy Ghost, then a man who is dumb could not have the blessing. Thank God these things are not the true evidence of a holy heart! Any true evidence of the baptism with the Holy Spirit must be a spiritual thing rather than a physical thing. Apart from God we are poor amidst plenty, lonesome in the largest crowd, wretched in the most comfortable surroundings, hungry even when well fed, weary before we labor, and disconsolate even when health is good and weather is fair, for after all, our world is largely within us, even as Jesus said, "The kingdom of heaven is within you." So the real evidence of the baptism with the Holy Spirit must be something within. It is not an outward circumstance; it is not a physical thing; but a spiritual consciousness within: There is only one conclusive evidence of the baptism with the Holy Ghost given in the Bible. One can have a conscious knowledge down deep in his heart that the Holy Ghost abides and bears witness to his soul that the work is done. Just as surely as God's Spirit bears witness with our spirits that we are the children of God, He will bear witness that we

are sanctified holy. "For by one offering he hath perfected forever them that are sanctified, whereof the Holy Ghost also is a witness to us." (Heb. 10.:14-15) Thank God, the Spirit answers to the Blood! You can have the witness within whether you are sick or well; you can have it whether you can jump or are a cripple. You can have this witness within even though you may not be able to speak one word in any language. You can have it when you are passing through the dark valley and do not feel like shouting. The assurance remains. One can know it when he is living and when he is dying. Praise God! The Holy Ghost is His own witness within. If all the churches in the world should burn down and cease to function, one could know that he is sanctified. If all the preachers were to die and no one would ever preach again on the glorious experience, the Holy Ghost would still bear witness to the sanctified soul that the blessing is real. Dear Reader, do not stop until He bears witness that His work is complete in your soul. You can know! You can know! "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." (Matt. 5:6) It is well to differentiate between the gifts of the Spirit and the graces of the Spirit. One may have gifts without grace; one may have gifts and not have the Spirit; but he cannot have grace without the Spirit. One might have all the gifts of the Spirit and not have the Holy Ghost. Tongues and languages, not some unknown jargon or incomprehensible gibberish, is only one of the nine gifts of the Spirit and is listed last and least. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (Gal. 5:22) One may have the gift and not have the Giver, and one may lose the Giver and retain the gift. One can go to Heaven without gifts, but he can never go to Heaven without grace. Thank God, it is a religion of the heart that really counts. "If it were the grip of the hand that were required, only the good could be saved; if the grip of the head were it, only the wise could enter the Kingdom; but since it is the grip of the heart that counts, no one need be left out." All who will may come with sincerity and find the consciousness within that the Holy Ghost abides, cleansing from inbred sin.

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TWO CLASSES OF WORSHIPPERS

By Oscar Hudson

There has always been two classes of worshipers; two classes fill the Church. With Abel there stands a Cain. With God's Elijah, the priests of Baal. With King David there was a Saul. In the College of Apostles, a Judas. Among the early Christians, an Ananias and Sapphira.

The Bible indicates that it will ever be thus and warns us to not be ruthless in our efforts to uproot the tares while the grain is maturing lest we also destroy some of the good wheat. "Let them both grow together until the time of harvest. Then I will say to the reapers, gather ye first the tares and bind them in bundles to burn them" (Matt. 13:29, 30).

One might wonder why such a condition develops. Both classes have had a vision of the rewards and eternal joys awaiting them, else they would not be found here. But mankind is fallen and his nature is corrupt. Too many fail to seek and find complete deliverance or to walk in all the light God shines on their pathway making it possible for them to retain purity when once it is found. We are in a material situation assailed by deception and temptation. Complete devotion is the price of liberty and few there be who pay it.

"Wide is the gate, and broad is the way that leadeth to destruction and many there be which go in thereat: because straight is the gate and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14).

The Bible abounds with warnings or dangers of being decoyed by the love of things of this life and exhortations to self denial and sacrifice. But few take careful heed. In His parables Jesus taught that the kingdom of heaven is like a treasure hidden in a field which a man found and was so filled with joy that he sold all that he had and bought the field, and like a merchant seeking pearls who when he found one of great price went and sold all that he had and bought that pearl. (Matt. 13: 44-46.) ALL in these passages does not mean some or part, while a goodly portion is withheld. Complete consecration is blocked only by the love of the world.

"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" (I John 2:15).

When the rich young ruler was told to sell all that he had and give to the poor that he might be perfect and have treasures in heaven, he went away sorrowful for he loved his possessions.

All-out Pentecostal consecration today would be followed by Pentecostal manifestations. The powerful revivals that characterized the early days of the holiness movement, when pungent conviction would overwhelm the unsaved causing some to cry out in agony while others would be prostrated and unable to rise, was preceded by consecration that precluded the care of emolument or popularity. The early pioneers went in to win. When the break did not come in the first few days of a meeting they set themselves to fasting and prayer with a grim determination to win -- a determination that refused to take no for the answer. A bulldog tenacity that would not give up.

Holy Ghost revivals are not the usual. They are not the result of entertainment but are accompanied by wrestling, sweat and blood -- self sacrifice.

General William Booth, founder of the Salvation Army, took for his slogan "Others." He printed it in his letter heads, at the top of his tracts. It was chalked on the wall overlooking the platforms of his halls; until his lieutenants and soldiers caught the spirit, forgot themselves and holy fire spread through their ranks rescuing the fallen, sobering the drunken and turning the gambler into an honest man. This always follows complete consecration. When it is replaced by selfishness and love for materialism these results disappear and ritualism and other human programs follow, some of which are akin to hypocrisy.

One pastor, who was a great orator, was discussing sacrifice when he recalled that he lived in the bon-ton section of the city, on Oriental rugs and similar furniture throughout, and he stopped and said: "I know that I don't live this but it is the Bible."

The preaching of John the Baptist stirred the high and low throughout the realm but it was underlined by a type of consecration that caused self-effacement and superlative abstinence.

The Apostle Paul was a gifted scholar, on a pathway leading to the highest position in the Church, but he came face to face with the Man of Galilee and was so changed that he counted gifts

and culture but trash and filth, saying "My speech and my preaching was not with enticing words of man's wisdom but in demonstration of the Spirit and of power." He did not despise those things but did not depend upon them.

It was allowing his eyes to rest upon fine clothing and gold that led Achan to his doom and these things are no more holy now than they were when Israel was entering Canaan.

Let us give our all, become dead to materialism and see what God can do.

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SHALL WOMEN WEAR MEN'S CLOTHING?

A. L. Vess

"An abomination unto the Lord."

Does the Old Testament Scripture forbidding that a woman should wear men's clothing still hold true in our day? If so, why do we not hold to all the Old Testament customs?

Here is the Old Testament Scripture referred to: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are an abomination unto the Lord thy God." Deut. 22:5. We say yes! and so do all godly, thinking people.

If these modern women who run around with overalls on, with one leg rolled up and the other down, could see themselves as all intelligent men see them, they would never be caught in such a garb again. It not only breaks down the distinction between the sexes, but it makes a woman look coarse and rude in her appearance. She looks like the legs of a man hanging down out of a woman, or the body of a woman sticking up out of the legs and waist of a man. She looks more like some of those strange beasts pictured in the book of revelation than she does like a modest, intelligent, feminine woman, or a sensible man. Why don't men go up and down the streets with skirts and petticoats on? Why they have more common sense. What would you think of your pastor if he were to appear in your pulpit next Sunday morning with a woman's waist and skirt on, with face painted and his hair long and curled. You reply, "I would think that he was a crook and fool or a hypocrite." Right, but how do these masculine women impress sane, godly men and women? Why not change the features and anatomy of the woman to that of a man? Back to Adam? Why don't you mannish women wear your overalls or slacks to your weddings? You don't want your husbands to feel like they are marrying just another man. Then why should he court or live with a 'man' before and after he is married? Suppose your bridegroom should come to your wedding dressed out like a woman? You would think he was a "fool." What does he think when he sees you dressed like a man?

There is just one thing slacker than "slacks" and that is to see our modern women going around with nothing on but shorts and mere hornet's nests pinned over their sacred breasts, whether it be on the bathing beach or in the living room.

But could you picture anything more horrible in appearance and character than a modern woman straddling around with a pair of overalls or slacks on, with a cigarette between their fingers or teeth? No wonder our modern men have no respect for our women when they have no respect for themselves or us men.

But you insist, "Why should we hold to this Old Testament custom of distinction between the sexes in clothing, and not hold to all the customs and rules of the Old Testament?"

We reply that some of the customs and laws of the Old Testament referred only to certain times, customs, conditions and nations which have passed. Other laws and conditions refer to all times and generations and conditions which never change. The ceremonial law of the Old Testament passed away when it was fulfilled in Christ, BUT THE MORAL LAW EXPRESSED IN THE TEN COMMANDMENTS NEVER CAN PASS AWAY BECAUSE IT EXPRESSES THE CHARACTER OF GOD AND MAN.

If the distinction between the sexes has passed away, then let the outer form or distinction pass away. But as long as men are men and women are women, they must dress and act as such or become an abomination to God and all sensible, conscientious people.

Do you think that God has changed who made the sexes? "For all that do so are an abomination unto God." The sexes have not changed and God has not changed. Then why would God's required distinction between the inner nature and the outer form of the sexes change. They have not.

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. II Cor. 5:10.

The Bible declares that "all have sinned and come short of the glory of God." But "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Rom. 3:23; I John 1:9. -- From The Voice of the Nazarene

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CHILDREN'S PAGE

By Mrs. Paul King,
Box 382, Lima, Ohio

TELLTALE HANDS

Terry stuck his hands deep down in his crisp new denim overalls and thought. For some reason or other, he could always concentrate better with his little chubby hands in his pockets. Those pockets were kind of like Pudge, the playful black cocker spaniel -- they always made him feel good and at ease.

'Now what could he do?' he thought, and he plunged his hands down more deeply into his two new stiff pockets, then sat down on the front porch step. Life sure was dull with Jimmy in

school and Michael taking his nap and Grandma at the store. Poor Pudge! He wondered if Pudge was as lonesome for him as he was for her right then. Next time he came to grandma's house he'd bring her along. Yes, sir! Not that he didn't like grandma; oh, no! He loved grandmother and grandfather, but grandpa was always so busy keeping the apartments nice looking and . . . say! what was that paint brush doing in the corner?

Quickly Terry rushed to the corner of the big porch and grabbed the stout brush in his two five year old hands. A bright idea struck him and his eager eyes lighted up like light bulbs from within. He'd help grandpa finish painting the big porch! How surprised and pleased they'd be!

He pried hard at the lid on the paint bucket and, lucky for him, grandpa had just barely set the lid on the big can. He inhaled deeply of the clean paint odor then plunged the awkward, clumsy brush 'way down into the can. When he brought it up, the gooey paint dripped and dropped like half cooked frosting across the porch, making a speckled polka dot trail. Vainly he tried to brush it on like Grandpa did, but the bristles refused very little movement from the small chubby hands. Back to the bucket, then the middle of the porch, and more speckles and polka dots. Oh! this was fun! He could polka dot the porch if he couldn't paint quite like grandpa! Wouldn't mommie and daddy be proud of him when grandpa told them he had helped paint the big porch! On and on his happy childish thoughts roamed until he heard the back screen door open. Quickly he scurried to the corner and laid the big messy, clumsy brush on top of the paint can. Zoom! It fell to the bottom. He pulled it out and set the drippy mess in the corner.

"Terry. Oh, Te-rr-y! Where are you?" and he heard grandpa's footsteps coming through the house.

He stuck his fat chubby hands way down deep in his pockets and started for the front door.

"Here I am, Grandpa," he said, standing all innocent looking in the living room, both hands again thrust deep into his pockets.

"What were you doing?" grandpa asked. Without waiting for a reply, the white-haired gentleman came over to the round faced grandson. "Terry!" he exclaimed sadly. "You've been in papaw's paint! And I told you not to go near it!"

"But but . . . Grandpa! How did" you know?" and Terry's round blue eyes filled with sudden tears.

"How did I know? Look at the new overalls grandma bought you. Your pockets! They're full of paint smears," and grandpa sighed a long, deep sigh. "Let me see your hands, Terry." From somewhere deep down inside the crisp new pants pockets, Terry very reluctantly withdrew the two chubby hands -- sticky and messy.

"Just look at those hands!" grandpa exclaimed, carefully taking hold of the one with the least amount of paint on it.

"I can wash them." Again the boy was all innocence.

"You'll never wash that mess off. That's paint! We'll have to get a special something to remove it. Come along now before grandma gets home. She may think you deserve a spanking for ruining those nice pants."

"But, Grandpa, I thought I was helping," and tears flowed freely now. "And grandpa told you not to touch the paint. Remember?"

The boy nodded as the old man continued, "Your hands are like the Bible says sin is."

"Oh, no, Grandpa! Not that bad," and he looked at his fat chubby, messy hands.

"Remember what grandma and I often told you, 'Be sure your sin will find you out?' Well, your little telltale hands told on you."

"They... they..., did? How?" and Terry looked at his speechless hands in utter disbelief.

"Oh, maybe they didn't talk, Terry, out loud, that is; but they told me what you had been doing by what's on them. See?" and grandpa rubbed the child's hands briskly with the paint remover. "Whenever you're naughty, the Lord has a way of letting mother and daddy know."

"He does?" Terry asked in deep thought. "I often wondered how mommie knew every time I did something wrong. God must have showed her."

"Shown her, Terry, not 'showed her,'" grandpa corrected. "Yes, there are different ways the Lord uses to let mommies know when their little boys and girls have been naughty. This paint told on you today. It always pays to be obedient, then you'll never need to fear anyone or anything -- not even to show papaw your hands," and he held the clean chubby hands up for Terry to behold. "Now let's go to work on those new overalls before grandma gets home. Stand still while papaw works on them." The boy hardly moved a muscle, so intent was he on having every bit of paint removed.

"Whenever you sin," grandpa continued as he worked, "it makes ugly stains and marks on your life and no matter how hard you may try to erase those marks and wipe out those stains, they're there. There's only one thing that can wash away the sin, Terry, and that precious thing cost a Man His life. It takes the blood of dear Jesus to wash away our sin. Water cannot do it, but Jesus' blood can. If ever you sin, remember it takes His blood to wash away your sin. But you don't need to sin. You can let Jesus save you and take away all your sin, then ask Him to sanctify you and fill you with His Holy Spirit and you'll want to please Him and do exactly what you know He wants you to do. Do you understand?"

Terry nodded sweetly, then, hearing the screen door open, he rushed to grandma saying, "I know now how mommie knows when I'm naughty -- God tells her."

Grandma, smelling the pungent paint remover and seeing a few remaining smudges on the dark blue pants, said nothing as she turned to the refrigerator and: smiled.

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THE DIVINE REFUGE

By Harry McElrath

Text: Deut. 33:27. "The eternal God is thy refuge and underneath are the everlasting arms; and he shall thrust out the enemy before thee; and shall say, destroy them."

A very appropriate scripture is the 46th psalm. This beautiful psalm begins and ends declaring that God is our refuge. There are also these wonderful statements in the chapter: -- A very present help in trouble...There is a river, The streams whereof shall make glad the city of God . . . God is in the midst of her... God will help her and that right early ... and... Be still and know that I am God.

There is a wonderful example of the refuge of God found in the book of Joshua and the 20th chapter. Here is given the story of the six cities of refuge for the protection of the children of Israel. There were three cities on each side of the Jordan river, chosen as the cities of refuge. The Jordan river is a type of the crossing over from the experience of Justification to sanctification, so do also these cities, the names of which are characteristic of the experience of the two blessings. We shall notice the meaning to the names of the six cities of refuge.

Bezer is the first city named on the wilderness side of Jordan. The meaning of the word Bezer is "A high place, inaccessible by height or fortification." (i. e. Protected from the enemy). So we see that in the experience of Justification there is the protection of God. He said "I will never leave thee nor forsake thee", "As the mountains are around about Jerusalem so will I be around about you". Job had a hedge around him that the Devil couldn't dig under it, and couldn't climb over it, and couldn't push it down.

Ramoth was the name of the next city and it means "Something high in value." So is this experience the most valuable of all earthly possessions. When once its value is discovered, men will sell all to obtain the whole field, wherein is the hidden treasure or the pearl of great price. Paul said (Phil. 3,:8) "... And I count all things but loss for the excellence of the knowledge of Christ Jesus my Lord; For which I have suffered the loss of all things and do count them but dung, that I may win Christ. Then in the 11th verse he says, "If by any means I might attain unto the resurrection of the dead."

Golan, The third city of refuge in the wilderness, Golan means captive or exile, Naked (Captives were usually stripped). So we truly are captives and glad to be love slaves for Him. The Apostle Paul says "Ye are not your own, ye are bought with a price." (Rom. 6:16), Know ye not, that to whom ye yield yourselves servants ye are to whom ye obey?" Stripped, So we stand before God. All confessed, nothing hidden for again Paul says in (Heb. 4:13) . . . All things are naked and open unto the eyes of him with whom we have to do. These are truly some of the characteristics of the Justified life. Now let us look at the cities on the west side of Jordan, representing the Canaan land experience.

Kedesh means clean, sanctify, purify, wholly. No it is not strange that this first city just inside the Canaan land, which is a type of sanctification, should have a name meaning, Clean, Purity, Holiness. God designed Holiness from the foundation of the world. If it is strange, it is strange only to those who do not understand, or to those who do not accept God's plan of Grace.

Shechem, The second named in Canaan means "Shoulder, a place of burden. It means the neck between the shoulders (Where the ox wears the yoke of burden.) So this blessing of holiness is a burden bearing blessing. Jesus said "Take my yoke upon you., for My yoke is easy and my burden is light". It is actually pathetic around some of our altar services today. If we chance to have one, How people chew gum, laugh and visit, Rather than to be burdened for a soul who is in the grip of Satan and hell, trying to pray through. It borders on blasphemy.

Hebron is the last city named as a city of refuge. It means, (and I will give it as it is given in the Hebrew dictionary.) A prin. root; to join (lit. or fig.); spec. (By means of spells) to fascinate: -- charm(er) have fellowship with, heap up, join (self together). League. Now my dear reader we can see that this speaks of so many things that so beautifully characterizes the sanctified life. It says it means to Fascinate and to charm. Does the message on holiness fascinate you? Does it charm you, hold you spell bound? Back a few years ago, evangelists started on the first night preaching on second blessing holiness. Great throngs were thrilled to hear the message. Now evangelists seldom preach it, only perhaps one or two nights in the meeting. I think the uninterested attitude of the people may be the reason, and then the evangelist must really have the blessing himself to make it interesting, so that he will fascinate and charm the people. It is a sad day for us when the message of heart holiness has lost its appeal and sweet sound. And then Hebron means to join together by means of spells. We don't see many holiness spells any more where folks have religious spells and run the aisles and shout for joy. We saw it in our last general camp at Duncan, Okla. and in our General conference at Denver, and a few churches are seeing some of it today, I pray that God will give us more of the manifestation and demonstration of His wonderful presence and glory in these last days.

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THE END