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BEVERLY CARRADINE CHARACTERIZED AS A JEKYLL AND HYDE
(Along With Two Other Articles)
By Duane V. Maxey

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01 -- BEVERLY CARRADINE CHARACTERIZED AS A JEKYLL AND HYDE

A -- MY THANKS AND THE INTRODUCTION

My thanks to Gene Long of Lakeland, Tennessee for sending me, this past week, three copy sheets of an article in "The Burning Bush," Vol. 6, No. 1, published in Waukesha, Wisconsin, April 25, 1907. The article asserts an inconsistency on the part of Beverly Carradine concerning profane expressions and the taking of God's name in vain -- and, the cover page of this edition of "The Burning Bush" has two parallel drawings of Beverly Carradine.

On the left, is a drawing of him as Dr. B. Carradine, standing behind the pulpit and declaring, "Such expressions as Lordy, Lord of mercy, etc., will grieve the Spirit and prepare the soul for downright swearing. Pshaw! Bosh! are related to the family of oaths." With this publication, I have included a rectangular portion of this drawing as hdm2372.jpg.

On the right, is a drawing of Beverly Carradine as "The Mississippian," sitting at a desk writing articles under that pseudonym for "The Midland Monthly" in which God's name is spelled out in words that (as I see it) border all too closely upon sacrilege, and in a manner too similar to profanity. I have omitted including any portion of this drawing with this publication.

Beneath these two parallel drawings of "Dr. B. Carradine" and "The Mississippian" is the caption: "DR. JEKYLL AND MR. HYDE," and below the caption are the words of Matthew 7:18 -- "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." In parenthesis following the verse is: (See Editorial Page).

On "Our Editorial Page" of that issue of "The Burning Bush" the editorial is captioned, "DR. JEKYLL AND MR. HYDE." It presents on the top-left column a portion Dr. B. Carradine's article from the Feb. 1, 1900 issue of THE CHRISTIAN WITNESS -- and -- on the top-right column excerpts are given FROM "SKETCHES BY 'A MISSISSIPPIAN'" -- The Two Cronies -- a sketch by Carradine that appeared in the 1899 issue of THE MIDLAND MONTHLY.

In the following, I shall present all of the top-left column which quotes Carradine from THE CHRISTIAN WITNESS, and part of the top-right column text from THE MIDLAND MONTHLY. But first, let me here state that in publishing this material I have no desire whatsoever to denigrate the memory and influence of Beverly Carradine, whom I have dubbed "The Prince of the Holiness Writers." I will, however, state that the editor of this issue of "The Burning Bush" does touch upon a contrast in the writings of Beverly Carradine that I too have noted. For years now, I have purposely omitted publishing on our discs Carradine's "Yazoo Stories" and "Mississippi Stories" -- not simply because they contain language that is offensive to Black Americans, but also because some of the use of God's name in those writings struck me as too close to being sacrilegious. For years, we have had digital copies of these two books, but because they seem foreign to the nature of the rest of Carradine's very sacred writings, I have felt that they did not belong in the HDM Digital Library.

Further, being aware that Carradine wrote the song, "The Wanderer," and cognizant of the fact that some have thought that he had a lapse in his Christian experience, I have thought that "Yazoo Stories" and "Mississippi Stories" might have come from his pen at the time when Carradine was "The Wanderer". However, after writer Gene Long so ably vindicated Carradine in his recent biography, I have questioned this supposition. The editor of "The Burning Bush" in his "Dr. Jekyll and Mr. Hyde" characterization of Carradine seems to insinuate that the inconsistency in Carradine's writings shows that the great writer could not have been a genuine Christian. But, while I am willing to admit that there is an inconsistency in what Carradine wrote in the February 1, 1900 issue of "The Christian Witness" with that which he wrote in the 1899 issue of "The Midland Monthly," I am not prepared to pass such an harsh judgment upon Beverly Francis Carradine.

It is a delicate subject, and probably one in which all readers had best leave the judging to God -- even if, after reading the following material, they agree that there appears to be a glaring inconsistency in Carradine's writings for these two, separate publications. Job 32:9 declares: "Great men are not always wise: neither do the aged understand judgment." Sometimes, in the human, the greatest and most godly saints lack wisdom, and have "blind spots" and inconsistencies in their judgment and doings. Such inconsistencies, glaring as they may appear, do not always, or necessarily, indicate that one's Christian testimony and character are bogus.

That does not mean that their inconsistencies should never be noted and warned against, but it may well mean that while taking note of them one should be careful not disparage, belittle,

or denigrate the Christian character and profession of a true Child of God. In fact, Beverly Carradine may so far outshine his editor-critic in the glory world that the latter will be ashamed that he ever wrote this editorial -- if shame be possible in heaven. I know not the name of this editor of "The Burning Bush," but perhaps it would be best to omit the name, even if I knew it.

With the preceding thoughts in mind, I shall next present the whole of the quotation of Carradine in the April 25, 1907 edition of "The Burning Bush" found in the top-left column of the editorial page.

* * *

B -- THE TOP-LEFT COLUMN IN "THE BURNING BUSH"

From "The Christian Witness" of February 1, 1900

Thou Shalt Not Take The Name Of The Lord Thy God In Vain
By Rev. B. Carradine

The heading of this article is part of the Third Commandment. The general judgment is that this law is only broken by unregenerated people. But a better understanding of the commandment reveals the fact that there are more profane people than one would at first imagine, and that many of the avowed followers of Christ are transgressors here.

We are not alluding here to what is called useless profanity as plainly exhibited in the slamming of doors and knocking over of chairs. We have all heard the unmistakable oath of a violently shut door. It came not through the lips, but found egress and a strange, horrible relief in the bang of an inanimate portal or window.

Nor do we refer to that painful series of expressions of pshaw! bosh! bet! pooh! bah! which are but outcroppings of an impatient, irritable spirit, and closely related by blood and marriage to the family of oaths.

Neither do we speak of utterances of a still grosser and more reprehensible nature, like, my goodness! goodness gracious! etc. This is the beginning of evil, the pitching of the tent toward Sodom, the light artillery compared with the heavy ordnance of profanity. It is all wrong, adds nothing to the grace, beauty and proper force of language, is offensive to the spiritually-minded, blunts the finer nature of the soul, grieves the Holy Spirit and prepares the way with many to still more objectionable expressions, if not downright swearing.

But we have in mind still another class of profane, who, being deeply spiritual and altogether given up to God, would be the last to believe and admit that they transgressed in this manner. We refer here to those who use the name of the Lord in prayer and testimony with a frequency that is as needless as it is distressing to many of God's people, and we believe grievous to God Himself. The Jews, filled with reverence for the Divine Being, exhibited it peculiarly in regard to use of His names, which they rarely, if ever uttered. The Saviour plainly warns against

what he terms "vain repetitions," and in His gift to the Church of what is called the Lord's Prayer, He brings in the name of God but once, and this in the opening sentence.

We know, however, some religious people, who according to the manner in which the pray and testify, would have had the name of the Lord to appear in ejaculatory form one dozen times in this brief petition...

* * *

C -- THE TOP-RIGHT COLUMN IN "THE BURNING BUSH"

Next, I shall present some of that which appeared in the top-left column of the Editorial Page of the April 25, 1907 issue of "The Burning Bush" -- material quoted from "The Midland Monthly" of 1899 -- material written by Beverly Carradine under the title: "Sketches By A Mississippian -- The Two Cronies."

The Carradine excerpts include the following expressions which I honestly believe are improper uses of God's Name:-- "Laws a mussey" -- "Lawd a mussey" -- "Lor bless yer" -- "She done told the Gawd's truf."

In addition to those presented above, there were several other usages which, in my view, were even more egregious -- usages that, along with the above quoted excerpts, constitute expressions which really do, in essence, contradict what Carradine preached and wrote in "The Christian Witness." Just how Beverly Carradine may have justified the use of these terms, I know not. If the quotations of Carradine in "The Christian Witness" are accurate and verbatim, (and I have no reason to question them as such) then Carradine's use of them does strike me as a glaring inconsistency.

But perhaps it would be good to note here that among the Southerners of Carradine's day, it was common to use expressions that were condescending toward Blacks, and such as the above-quoted terms in reference to God were probably also common-place in the vernacular of many in the South. In relating them, Carradine may have justified himself with the thought that, he was merely quoting what "The Two Cronies" actually said, when in fact, it was what we might label as "Second-Hand Cussing." Still, I am not prepared to insist that Carradine's use of these expressions originated, of necessity, from a corrupt heart -- nor am I willing, therefrom, to label him as a spiritual "Dr. Jekyll and Mr. Hyde." I shall comment upon this further at the close of this article. Next, however, I shall present more of the Carradine critique by the Editor of "The Burning Bush."

* * *

D -- "THE BURNING BUSH" EDITORIAL CRITICAL OF CARRADINE

[Some brackets in the following indicate missing text in my copy of the editorial, which begins with the following paragraph. Subheadings in the editorial are separated by three asterisks.]

We present above in parallel columns the warning of the Rev. Dr. B. Carradine, contributing editor of the CHRISTIAN WITNESS, and some other productions of his pen.

The reader will notice that in the WITNESS of February 1, 1900, the doctor makes some very good suggestions in regard to the utterance of slang and making use of expressions such as appear above; that his preaching could scarcely be improved upon for warning, reproof, rebuke, and, in itself, is all right.

We would have no possible criticism of it to offer. He states that the use of such language is "pitching the tent toward [Sodom]." [Here, some text is cut off at the bottom of the page on the copy I received. The next line at the bottom-right begins:] and our astonishment when we opened the pages of a magazine printed in the West, called the MIDLAND MONTHLY, of which his son, W. Reed Carradine, was the editor, and who witnessed his father's preaching made utterly void by the profane expressions from his pen, as quoted above.

Dr. Carradine Introduced

In this condition, the following explanation will be appropriate. The editor of MIDLAND MONTHLY, introducing the articles by Dr. Carra[dine, states that he] prefers that, for the present at least, his name not be given to the public.

The Carradine stories which ran in the MIDLAND MONTHLY are as follows: "The Asteroids Visit The Planets," "A Swamp Adventure," "A Churchyard Story," "The Two Cronies."

When the doctor writes on religious themes he signs his name "B. Carradine:" when he writes fiction in the magazine he signs his nom de plume, "A Mississippian;" but he of course has acknowledged that he is the author of these stories.

It is a trite expression that a person should practice what he preaches; but we find that in looking critically through the various stories which we have named above, the doctor makes use of expressions which a saved man could not possibly use. On Sunday, Dr. Carradine preaches that you should not use these slang expressions, but on Monday, makes use of practically the same expressions which he forbids.

Faithfully Warned Him

Immediately on receiving these magazines we sat down and wrote to Dr. Carradine and warned him of his dreadful peril, and in response he wrote us a kind letter and stated that he did not neglect his seasons of prayer and secret devotion; but wrote this worldly fiction outside of his prayer time. We knew him to be a man who prayed about three hours a day and could not endure the thought of him backsliding and going to Hell, so we advised him that this was the kind of literature he preached against, and that those who have heard Dr. Carradine well know that he speaks of burning up fiction and, in fact, novels of every kind, and in his sermon on the second

blessing of the temple he speaks of going over the library the second time and purging its shelves of the books leavened with worldliness.

He Justifies His Course

Justifying his course, he replied that his financial condition was so straitened that it compelled him to use his time in the preparation of these worldly stories and that he had an arrangement with this monthly magazine by which he was receiving a certain compensation per month, and that if we had a chattel mortgage on our furniture for three hundred dollars, as he did, we might be doing something the same way.

In response to this letter we mailed him a check for three hundred dollars to lift the mortgage on his furniture, and agreed to pay him the same per month, if he would write a sermon and send it to us, as he would have received for writing those unholy stories for the worldly magazine. Suffice it to say the arrangement was not satisfactory to him and, finally, the Lord took the matter into his own hands and the magazine for which Mr. Carradine had insisted upon writing suspended.

His Sermon On The "Old Man"

Dr. Carradine has a sermon on the "Old Man," in which he makes use of the illustration hinted at in our front page picture of this week; to-wit, Dr. Jekyll and Mr. Hyde. In it he goes on to show the possibilities of the transition of a good man into a very bad man in a few minutes of time, and makes use of the character of Mr. Hyde as an illustration.

Dr. Jekyll will be remembered as a most profound and kind gentleman and full of good deeds, and suddenly he disappears from his office and is not heard of for some time. In meantime a vicious, brutish, unspeakable character suddenly appears on the scenes, known as Mr. Hyde, -- who on occasion meets a child on the street or in the alley and kicks [the child], and finally Mr. Hyde disappears and Dr. Jekyll is seen again in his office, and eventually they are proved to be the same person.

Mr. Hyde Appears On The Scene

We need not amplify this incident further than to say that right at the time Dr. Carradine was preaching those hot truths and praying three hours a day, suddenly he would disappear from the pulpit and the "Mississippian" would appear, stating (on page 338 of the MIDLAND MONTHLY, 1899):

"I thought,' said I, with a reassuring smile, 'that you would not mind coming a few yards to get a plug of tobacco and answer a few questions.'... I handed him the half-plug, which I never used myself, but often in my rides throughout the country took to obtain small favors of the colored people in opening [gates and] showing me over unknown fields, creeks, etc."

In the pulpit, the doctor would tell of how he had been graciously saved from the use of tobacco. In the magazine the "Mississippian" would state how he had carried a plug constantly to purchase favors from the colored people.

Son's Aspirations For Father

It was seen that the kindly editor of the MIDLAND MONTHLY had strong aspirations for his father; and voices his sentiments as follows:

"The Mississippi stories, by 'A Mississippian,' are attracting universal attention; we are constantly receiving inquiries concerning the identity of the mysterious author.

"What Page has been, and is, to Virginia, Allen to Kentucky, Craddock to Tennessee, Harris to Georgia, and Opie[... to] Arkansas, so we think our anonymous author will prove to be to Mississippi. In fact, these stories have been so well received that we have decided to issue them in a book form."

The MIDLAND MONTHLY can be found in the Chicago Public Library, if any of our readers wish to refer to th[.....] and will call for the bound volume for 1899. The CHRISTIAN WITNESS can be found in the library of the Garrett Institute at Evanston. The publishers of the MIDLAND MONTHLY say in regard to the editor, page 423 (1899):

"W. Reed Carradine, a brainy young journalist and son of a noted St. Louis divine, is the editor."

It Advertised Actors

It will be seen that the magazine is supposed to be of cosmopolitan character, as seen on page 385 of the same...

Most churches and most clergymen condemn the stage indiscriminately and unqualifiedly. They say that the stage is thoroughly bad and all the profession corrupt... [The remainder of the comments by the editor of "The Burning Bush" on this page have truncated lines, and I shall not attempt to complete them. Also, his editorial obviously continued to another page, a copy of which I do not have.]

* * *

E -- FINAL OBSERVATIONS AND CONCLUSIONS BY DVM

As per my own exclusion of Carradine's "Yazoo Stories" and "Mississippi Stories" from the HDM Digital Library, I must say that I do believe that the editor of "The Burning Bush" was on target in his criticism of Carradine's use of some expressions in those writings. I also agree that such writings are not in harmony with the vast bulk of Carradine's deeply spiritual books, and seem strangely foreign to them.

That given, however, I am not prepared to assess and judge "The Prince of the Holiness Writers" to have been a "Jekyll and Hyde" hypocrite for having written these things. The editor of "The Burning Bush" seems himself to have read some fiction:-- "The Strange Case of Dr. Jekyll and Mr. Hyde" was written by Robert Louis Stevenson 1885, about 21 years before this editor's criticism of Carradine. Judging from his knowledge of this work of fiction by Stevenson, it seems quite possible that the editor of "The Burning Bush" had read it. If so, did he condemn his own reading of that fiction? Had he repudiated such literature and repented of having read it aforesaid himself? Perhaps so. Or, maybe he failed to even realize and his own reading of Stevenson's fiction weighed against his criticism of Carradine for writing those "Stories" books! Robert Louis Stevenson's Jekyll and Hyde story originated with a nightmare, and was pure fiction. I think that many of Carradine's Yazoo and Mississippi stories were at least based on actual occurrences.

None of the above justifies the writing or reading of worldly fiction or sacrilegious writings. Nor, did Carradine's need for income, or his desire to please his editor-son justify his writing of any things that he ought not to have written. However, I will say that **IT SEEMS TO BE MUCH EASIER TO CORRECTLY JUDGE THE DEEDS OF OTHERS THAN IT IS FOR A PERSON TO LUCIDLY AND CORRECTLY JUDGE THEIR OWN BEHAVIOR.**

Again I quote Job 32:9 -- "Great men are not always wise: neither do the aged understand judgment." Down across the years, I have observed glaring faults in the character and deeds of some very, very sanctified preachers! Great men of God ARE sometimes inconsistent in this or that. If Carradine excused his usages in those stories because of his need for income; or if he contradicted his better judgment therein to please W. Reed Carradine, his editor son, he was indeed guilty of being inconsistent with his own writings and preaching on the matter. But, does THAT, in and of itself, and beyond all doubt, mean he was a backslidden hypocrite? I think not.

Sometimes, great men of God DO have blind-sides. Job was "a perfect man," and yet he prayed in Job 34:32 -- "That which I see not teach thou me: if I have done iniquity, I will do no more."

If Carradine did salve his conscience or wrongly justify his authorship of such as "Yazoo Stories" and "Mississippi Stories" for needed money, or to please his son -- perhaps when the MIDLAND MONTHLY failed he saw the error of his doing such. Or, perhaps at some later time it may have dawned upon him that he was being inconsistent in writing those stories. And, when God's Spirit clearly convicted him of this he may have prayed Job's prayer above, or something close to it, and thereafter ceased writing such works.

On the other hand, maybe Carradine never did see or believe that there was any inconsistency involving the things criticized and judged against him by the editor of "The Burning Bush". **THERE ARE SOME SANCTIFIED PREACHERS AND FOLKS EVEN THESE DAYS WHO HAVE PUBLISHED AND/OR READ THOSE STORIES!**

William Shakespeare wrote:-- "The evil men do lives after them; the good is oft interred with their bones."

One of the greatest evils a man can do that will live on after his death is THE EVIL OF NEEDLESSLY DESTROYING THE GOOD INFLUENCE OF ANOTHER. Fortunately, the good and godly influence of Beverly Carradine was NOT "interred with his bones" -- this, in spite of the fact that some dark clouds of suspicion and aspersion have been cast over that influence by various well-intentioned critics.

In his Carradine biography, writer Gene Long has done much to dispel the shadows of doubt that have lingered over the last days of this Holiness Giant. As for me, until or unless I ever learn differently for sure, I shall always consider Beverly Francis Carradine to be "THE PRINCE OF THE HOLINESS WRITERS."

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02 -- HORSE & BUGGY HOLINESS

In criticizing computer use to me in an email a couple of weeks ago or so, one holiness pastor told me that it was "such a waste of time." He has an old computer that his wife called a "dinosaur," and of course it probably runs at a snail's pace compared to later models, making his computer use slow, and to him, "a waste of time."

I reasoned with him in my reply that he would not refuse to buy a new car, (that could take him places faster) simply because some who buy such inventions "waste time" driving them. But it seemed to me that this dear man felt there was some virtue in having a "dinosaur" computer and in not using such "time-wasting" devices -- even though he could, by using a newer computer with the HDM Digital Library and Bible Programs, gather more data on a given subject in perhaps 60 seconds than he could glean from books in 6 to 60 hours!!

Then again, just today, I learned from another member of the same group about the prevalence of this attitude in their denomination -- apparently considering it a virtue not to own or use a computer, or a virtue to own a "Horse & Buggy" Model that runs sluggishly and that is used sparingly.

It seems apparent to me that some in the Conservative Holiness Movement have adopted ideas and philosophies that resemble all too closely those of the "Horse & Buggy Amish" in Pennsylvania who consider it a virtue to shun the use of automobiles and other modern inventions.

Contrary to the thinking of some, let me list some things that "HORSE AND BUGGY HOLINESS" is NOT:

* * *

(A) It Is Not HEART Holiness:-- The Amish are not holy because they shun automobiles and use the Horse and Buggy! They consider it a virtue, but in fact it isn't! There are probably few, if any, in the Conservative Holiness Movement who would say the Amish shunning the use of automobiles and other modern inventions makes them one whit more holy -- especially

within. St. Paul made it clear that true salvation "is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:29). Can we hear an Amish member say?: -- "Well, we don't believe that using the Horse and Buggy makes us holy, but we believe that if you ARE holy you won't use the automobile." Likewise, can we hear some in the Conservative Holiness Movement say?:-- "Well, we don't believe that not using the computer will make you holy, but we do believe that if your ARE holy you won't use it -- or if you do, you will use an antiquated old dinosaur and use it very, very little." There is a certain subtle danger involved in such reasoning:-- that of making the considered outward evidence of Heart Holiness a virtue in and of itself. Though they might deny it, perhaps most of the strict Amish really DO believe themselves to be more holy because they shun Automobiles and drive the Horse and Buggy. And, though most ultra-Conservative holiness members may deny it, perhaps many of them really consider themselves to be better and more holy because they shun the computer, or run old clunkers, and that very seldom. Maybe some had better reassess their views. One can shun computers and shout hallelujah about it without having one ounce of real, Heart Holiness.

* * *

(B) It Is Not HUMBLE Holiness -- Plain clothes, long sleeves, modest attire, and all of the rigid adherence in how one dresses that go with the Amish, the Mennonites, and the Conservative Holiness groups do not make them humble. Many who dress in these ways "feel humble" when being thus attired, while being quite critical of those who do not line up to their views on the matter. In Romans 2:28-29 Paul sternly set those straight who were, in fact, proud of their outward display of humility: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Yes, folks can be proud of their humility. I suspect that many Amish folks are proud of how plainly they dress and how separated they are from the use of modern inventions -- and -- there are those in the Conservative Holiness who pride themselves in the same way. Shun everything forbidden in the Church Manual, and you may gain "the praise of men" and still be proud as a peacock!

* * *

(C) It Is Not HEAVEN-SENT Holiness -- In the Great Commission, Jesus commanded the Church to go into all the world, but many in today's ultra-Conservative Holiness Movement content themselves with going to services and going to the altar, while the world goes to hell. It was Mark Twain who said: "A lie can travel around the world while the truth is putting on its boots." While multitudes perish, those who possess the light content themselves to hide it under a bushel -- being willing to let Satan's lies fly around the globe at lightning speeds while they transport the gospel on an ox-cart. Some folks are going to have to "give an account" for their failure to use every legitimate means to emulate Paul's zeal, who said, "I am made all things to all men, that I might by all means save some" (1 Cor. 9:22). Heaven-sent Holiness goes places and uses every legitimate tool at its disposal to spread scriptural holiness, while Horse and Buggy Holiness is content to move at a snail's pace, because such is considered more virtuous!

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(D) It Is Not HARMONIOUS Holiness:-- In John 17:17, 22 we read in Jesus' Prayer: "Sanctify them through thy truth.. that they may be one, even as we are one." Horse and Buggy Holiness is not harmonious. The stricter it becomes, the slower it moves, the more division there is in its midst. It is ironic that often those who most loudly preach John 17:17 are the most disregarding of John 17:22 -- "that they may be ONE." They preach a divisive Holiness as necessary to its preservation, when, in fact, without harmony and unity, there can be no true holiness. It should alarm many in the holiness movement at how divisive the preaching, manualizing, and governing their leaders have become. Instead, those who make logs out of forests, blocks out of logs, chunks out of blocks, kindling out of chunks, splinters out of kindling, and toothpicks out of splinters are heralded as the greatest champions of holiness! But, listen up: -- YOU CAN DO THIS WITHOUT ONE OUNCE OF REAL SALVATION!

* * *

(E) It Is Not HEAVEN-BLESSED Holiness -- When the great, national gatherings of a group are degenerated into platforms to pass more legislation; when prayer is outlawed as the possible means of persuading someone in a vote; when there are more precepts enjoined than praises uttered; when the board-meeting has more influence than the prayermeeting; when the emphasis is placed upon getting opposers off the scene, instead of God on the scene -- it is NOT HEAVEN-BLESSED HOLINESS. It may well be "Horse and Buggy Holiness" but it is not Heaven-Blessed Holiness.

* * *

(F) It is Not HEALTHY Holiness -- Jer 8:22 asks: "Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" Why is it that today's Holiness Movement is plagued with more folks who repeatedly hit the altar than there are new folks being born again at those altars? Something is BAD WRONG when the Holiness Movement is populated for years with spiritually un-"recovered" seekers who outnumber those who are being newly saved and sanctified. Today's Holiness Movement is SICK! -- not vibrant, HEALTHY, FULL OF VIGOR, GIVING BIRTH TO NEW CHILDREN, AND GROWING IN GRACE AND STRENGTH! Who can deny this sad fact? Horse and Buggy Holiness is sick, and none of its efforts to remain antiquated have caused it to "touch the bones of Elisha" and find that needed spiritual quickening and health. Why? -- BECAUSE TOO MUCH EMPHASIS IS BEING PLACED ON THE SYMPTOMS AND TOO LITTLE OF THE "BALM" IS BEING PLACED UPON THE DISEASE ITSELF! -- It's that simple!

* * *

(G) It Is Not HELL-ESCAPING Holiness -- Jesus warned thus in Matthew 5:20 "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The Amish will not go to heaven in a chariot of fire because they drove a Horse and Buggy. Ultra-Conservative Holiness Folks will not commute to Heaven because they did not compute on a PC! Millions will be in Hell who never used the Internet! Think about it! IT IS TRUE! All who enter the City

Foursquare are going to need much more than Horse and Buggy Holiness to get there. The nostalgic old husband in the old love song said to his wife of many years:

"Put on your old gray bonnet,
With the blue-ribbon on it,
And we'll hook old Dobbin
To the Chaise (Shay);
Through the fields of clover
We'll go up to Dover,
On our Golden Wedding Day."

I have always liked that old song, and the sentiments and emotions evoked by it. But it is going to take more than "Horse and Buggy Holiness" with all of its old-fashioned garb, its sentiments and its emotions to "Go up to Heaven on that Golden Wedding Day" when Christ is united with his Bride. Not "Horse and Buggy Holiness," but "Heart-Holiness" is what it will take in that hour, for, says Psalm 45:13 -- "The king's daughter is all glorious WITHIN: her clothing is of wrought gold." Selah.

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03 -- THE BODY OF GLORIFIED SAINTS

"How are the dead raised up? and with what body do they come?" (1Corinthians 15:35).

"That body that shall be" (1Corinthians 15:37).

St. Paul wrote to the Roman Christians: "we ourselves groan within ourselves, waiting for.. the redemption of our body" (Rom. 8:23). The Full Redemption of God's people will include the redemption of their body, as well as that of their spirit, or soul. But, "with what body" shall "they come" forth from the grave? Does the Bible describe "THAT BODY that shall be"? While the full revelation and realization awaits their resurrection, there ARE some revelations and hints in God's Word to His people about what manner of Body they shall inherit at Christ's Return. Please bear with me: -- various truths on this subject overlap one another, and in presenting Scripture below, in focusing on a given point, I shall omit another aspect mentioned some verses, but will touch upon them later. Please consider, if you will, the following concerning "The Body of Glorified Saints:

* * *

(A) It will be A DIFFERENT AND CHANGED BODY

"Thou sowest not that body that shall be" (1 Cor. 15:37).

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:56-57)

Whatever else the saints' glorified body is, or is not, it is certain that it will be "different" from their present body. In describing this fact, the apostle said, more fully, in 1 Cor. 15:37 -- "And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain."

In part, Paul was saying here: -- Just as "bare grain" is different from a fully grown and ripened stalk of "wheat" or the fully ripened stalk of "some other grain," even so the "earthly body" of a saint is different from his or her "resurrected body".

But different HOW? -- a "bare grain" is smaller than the "ripened stalk" -- a "bare grain" has a different shape and appearance from a "ripened stalk," even though part of that ripened stalk contains many more grains like that sown. I doubt that we can ascertain precisely what is meant by this comparison. Will the saints' glorified body be larger, as well as strikingly different, just like a stalk of wheat is both larger and very different in appearance from the "bare grain"? I don't know, and neither do you.

However, St. John wrote thus to the saints: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear.. we shall see Him as He is" (1 John 3:2).

Long ago, I think I may have picked up on some hidden significance in this verse:-- viz., that WHILE JESUS WAS ON EARTH, even after His resurrection, JOHN AND CHRIST'S OTHER FOLLOWERS DID NOT YET "SEE HIM AS HE IS" IN HEAVEN. Christ's transfiguration was probably the closest thing to a pre-Second-Coming revelation of Christ "as He" NOW "IS" in the Glory World. Even after His resurrection, Christ was probably compelled to reveal Himself here on earth to his disciples "as He WAS" during "the days of His flesh," Heb. 5:7 -- so that they could recognize him as "this same Jesus."

There IS, therefore, a Revelation yet of come of Christ, "as He IS" now in heaven. Will His size be different? -- just as the grown and ripened stalk exceeds the size of the grain? Perhaps so. Somehow, his Awesome, Majestic Face will be seen as He sits in the heavens at His Return. His visage will LOOM LARGE in the sky, and the wicked will cry "to the mountains and rocks, Fall on us, and hide us from the FACE of HIM that sitteth on the throne..!!" (Rev. 6:16).

At that awesome Revelation CHRIST'S SIZE may be much more immense than most now imagine, and perhaps the saints' resurrected bodies will also be much greater in dimension, but none can now know this. Nevertheless, whether or not size and shape are involved in the "different" body of the resurrected saints, Paul does say that they shall be instantaneously "changed" -- and, he clearly teaches that their resurrected body will be different in some remarkable ways. Both the Revelation of Christ "as He IS" and the display of His saints in "that body that shall be" is going to be STRIKING, and something DIFFERENT than human minds can now imagine.

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(B) It will be A BODY LIKE THAT OF CHRIST

In Philippians 3:21, Paul wrote thus of Christ's Changing of His people at His Second Coming: -- "Who shall change our vile body, that it may be fashioned LIKE UNTO HIS GLORIOUS BODY.."

And an entire quotation of 1 John 3:2 reads: -- "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, WE SHALL BE LIKE HIM; for we shall see him as he is."

At Christ's awesome Revelation "every eye shall see him" (Rev. 1:7) -- yea, "see Him as He IS" in all of August Majesty and Power -- and the body of every saint caught up to meet the Lord in the air will be like unto HIS body.

In Philippians 3:21, the adjective "vile" is in the Greek "tapeinosis," signifying, in part, says Strong's Concordance "depression (in rank or feeling)." Cheer up, depressed saint! At the Rapture you shall inhabit a body that will never again be "depressed" -- in either "rank" or "feeling"! Can you say, HALLELUJAH! "Tapeinosis" also means to "be made low" -- but in "that body that shall be" you're gonna "fly HIGH," and stay "High"! Again, "tapeinosis" means to be of "low estate" -- but in that body "fashioned like unto His glorious body" you're gonna live in an "High Estate" in New Jerusalem that will make the grandest palace in this world look like an hovel in comparison!

After your "earthly house of this tabernacle" is "dissolved" into the dust, Christ is going to raise it up again, "a building of God, an house not made with hands, eternal in the heavens" (2 Cor 5:1)! Yes, Jesus' House (His Body) will be the most glorious of all, but -- mark it -- yours will be "like unto it"!

* * *

(C) It will be A BETTER AND ENDURING BODY

"Ye have in heaven a better and an enduring substance" (Heb. 10:34).

Your "earthly house of this tabernacle" is subject to decay -- sooner or later, if Jesus tarries, it will be "dissolved" because that's how it is in this old world -- nobody has a body that can live forever. But, though the saint's body "is sown in corruption; it is raised in incorruption," (1 Cor. 15:53), a body that shall never decay nor perish.

One of the sailors on Columbus's second voyage to America was Juan Ponce De Leon. When Columbus returned Ponce De Leon stayed in Hispaniola, became popular, and was made governor of Puerto Rico in 1508. There, he heard of the mythical "Fountain of Youth," the drinking of its water said to keep one young. Ponce became determined to find this fountain, and after several years of searching he thought he knew where it was, and gained permission from Spain's King Charles V to go, with ships, in search of it, so long as Ponce agreed to pay for the

ships and crew. In March of 1513, this deluded, but determined, seeker and his company sailed from Bimini in the quest to find this non-existent fountain. After sailing for days without seeing the Island of Bimini, Ponce De Leon and his crew sighted the Florida coast on March 27, and on April 2 they landed at a spot that he named, St. Augustine, and which became the first Spanish settlement on the mainland of North America.

Even after his first venture failed to locate the mythical "Fountain of Youth," so determined was Ponce to find it that in 1521 he made a second voyage in search of what was no more discoverable than the mythical Pot of Gold at the end of a rainbow. During this repeat trip and venture Ponce and his men were attacked by native tribesmen in Florida. Many of the expedition died. Ponce was himself gravely wounded, and though he escaped to Cuba, where he entered a hospital, there he died of his wounds.

There is no magic elixir in this world whereby the "perishing substance" of our mortal bodies can be transformed into that "incorruptible" body made of that "better and enduring substance" than can live forever. But, there IS A FOUNTAIN, the healing powers of which DO bring Eternal Life! That Fountain has been "opened" (Zech. 13:1) and flowing for nearly 2,000 years since Christ's death on Calvary, and all who partake of it can live forever! -- "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have EVERLASTING LIFE" (John 3:16).

"With what body [shall the saints] come" out of the grave, (1 Cor. 15:35)? -- Answer: -- With a an "incorruptible" body made of "a better and enduring substance" that will never tire, never wear out, and never perish! -- "world without end."

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(D) It will be A SPIRITUAL BODY

The angels are spirits: -- "Who maketh his ANGELS SPIRITS" (Ps 104:4; Heb 1:7)

Jesus said of the saints: -- "When they shall rise from the dead, they.. are AS THE ANGELS" (Mark 12:25) -- and, since the angels have spiritual bodies, then the saints too shall have spiritual bodies.

But, there can be no doubt here at all. 1 Corinthians 15:44 states this clearly: -- "It [the triumphant saint's body] is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

The "better and more enduring substance" of which the glorified saints' bodies shall consist is a spiritual substance. After Christ's resurrection, He had "flesh and bones": Luke 24:39 -- "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Yet, the "substance" of those flesh and bones had to have been "spiritual" for -- he was able to appear in rooms without passing through any opening. He passed through the material substance enclosing the rooms with his spiritual body.

Apparently, we cannot discount the idea that the saints' glorified bodies shall be such that they can still be legitimately called "flesh and bones" bodies. Consider what Job said: -- "And though after my skin worms destroy this body, yet IN MY FLESH shall I see God" (Job 19:26).

Job expected to see God "IN HIS FLESH" -- after his resurrection, and we have no reason to doubt that he shall. 1 Cor. 15:39 tells us: "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds."

God made different kinds of flesh in and for this world. It will be no trouble for Him to create another, supremely different kind of flesh -- spiritual flesh -- for his glorified saints.

In light of the above, perhaps we should take Paul's statement in 1 Cor. 15:50 "that flesh and blood cannot inherit the kingdom of God" to mean, more precisely, that earthly, flesh and blood bodies cannot enter heaven -- but heavenly and spiritual, flesh and bone bodies shall. What think ye? Whatever the case about substance of the glorified saints being "flesh" it is certain that the bodies of the glorified saints will be spiritual bodies.

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(E) It will be A BRILLIANT, CELESTIAL BODY

Hollywood (more aptly called Hellywood) is inhabited by what worldly people call "Stars". The only Scripture that might agree with their being called "Stars" is Jude 1:13, which tells of those who foam out their own shame, and who are "WANDERING STARS, to whom is reserved the blackness of darkness for ever." This is the kind of "stars" produced by Satan in that cesspool of iniquity.

Christ produces stars of a different order, and of a much brighter magnitude. The body of a glorified saint as he joins Christ in the air "shall shine as the brightness of the firmament" and those who have turned "many to righteousness" shall glisten in their brilliance "as the stars for ever and ever" (Dan. 12:3)!! This is the kind of "STARS" produced by Jesus!

In 1 Cor. 15:40, St. Paul says concerning the saints' glorified bodies: -- "There are also CELESTIAL bodies, and bodies terrestrial: but the GLORY OF THE CELESTIAL IS ONE, and the glory of the terrestrial is another" (1 Cor. 15:40).

Let me put that in a little homespun language:-- It is one thing to "shine" in a terrestrial (earthly) body, but TO SHINE IN A CELESTIAL BODY -- NOW, THAT WILL BE SOMETHING ELSE!!

Christ gave his disciples a little glimpse of what it will be like when, on the Mount with them He "was transfigured before them: and his face did shine as the sun, and his raiment was white as the light" (Matt. 17:2).

At His Revelation, Christ's blazing splendor will literally slay the wicked: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall DESTROY WITH THE BRIGHTNESS OF HIS COMING" (2 Thess. 2:8). But, before that

burning destruction, the wicked will also see Christ's glorified saints "shall.. also appear with Him in glory" (Col. 3:4), and their brilliance shall be seen as stars of the first magnitude.

When Jesus thus puts His glorified saints on display with Him in the heavens, can we not hear Him saying to those who have badmouthed, despised, and hated them: "Where is now thy mouth? .. Is not this the people that thou hast despised? Go out.. now, and fight with them" (Judges 9:38). And you know the outcome of that battle -- **OVERWHELMING VICTORY FOR CHRIST AND HIS GLORIFIED SAINTS!**

Before leaving this point, however, let me note with Paul's words that: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory" (1 Cor. 15:41). The greater the saint's love, the greater that one's sacrifice, service, and suffering for Christ has been in this life, then no doubt the greater shall be the brilliance of that saint's glowing in glory. I venture to say that many who have not "shined" in the eyes of those in the Church on earth, shall glow in glory with a splendor that will contrast greatly with the lesser brilliance of some who were more popular in the congregation here below. It is clear from the preceding verse, that while none who make it in to heaven will be unhappy with their lot, and the visage of none in heaven will be dim -- **SOME WILL GLOW WITH GREATER GLORY** there, and doubtless it will be those whose reward is justly much larger and brighter than that of others.

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(F) It will be **A PAINLESS AND POWERFUL BODY**

Rev. 21:4 tells us that in the New Jerusalem, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"With what body do they come" into the Holy City? -- With one that shall be forever free from pain. Just think of it, saint of God: -- You won't be prone to bang your shins in heaven, but even if you were, it wouldn't hurt! Folks won't be stumbling and falling up yonder -- but even if they did, it wouldn't hurt! It is hard to imagine and understand (with finite minds) how it will be possible to never blunder, never stub your toe, and never suffer pain -- but God said "neither shall there be any more pain" in Heaven, and thus it **SHALL** be.

But, not only will you have a pain-free body in glory, dear saint, you will also have **A POWERFUL BODY**. Do you feel pretty weak these days? Fret not, Jesus has promised that though the body of his saint "is sown in weakness; it [shall be] raised in power" (1 Cor. 14:43).

You may have been unable to lift your weight in feathers in this world, in that world you shall be a perfect specimen of strength and vitality. You may be very surprised, as well as delighted, at how much strength you have in heaven! Your power (all from Christ, of course) will be great, and unlike the shorn Samson, you will never lose that power!

Again, are you feeling awfully weak, dear saint of God? Remember, the Almighty "giveth power to the faint; and to them that have no might he increaseth strength," (Isa. 40:29), and in heaven your "increased" power shall never diminish. Read this: "They go from strength to strength, every one of them in Zion" (Psa. 84:7)! Read this also: "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger" (Job 17:9). Now if God has promised to make those "stronger and stronger" who are "holding on their way" to heaven, you can be sure that when they get there their glorified powers will ever grow and never diminish!

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(G) It will be A PREPARED BODY

"A body hast thou prepared me" (Heb. 10:5).

1Cor. 15:38 -- "But God giveth it a body as it hath pleased him, and to every seed his own body."

God prepared a flesh and blood body for His Son -- a body in which he suffered, bled, and died for a lost world. God prepared a glorified body for his risen Son. Thrice in the Word it is declared that God would not "suffer [His] Holy One to see corruption" (Psa 16:10; Acts 2:27; Acts 13:35).

God prepared your earthly body. Hard as it may be for finite minds to understand, it is God who ordains that each one come into this world with the body in which they arrive. Those born with particular deficiencies and problems do often wonder why they are born as they are.

"Once a minister paid a visit to a deaf and dumb asylum in London for the purpose of examining the children in the knowledge they possessed of the divine truth. A little boy on this occasion was asked in writing, 'Who made the world?' The boy took up the chalk and wrote underneath the question, 'In the beginning God created the heavens and the earth.' Then the minister inquired in a similar manner, 'Why did Jesus Christ come into the world?' A smile of delight and gratitude rested on the countenance of the little fellow as he wrote, 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.'

"A third question was then proposed, eminently adapted to call his most powerful feelings into exercise: 'Why were you born deaf and dumb, while I can hear and speak?' 'Never,' said an eyewitness, shall I forget the look of holy resignation and chastened sorrow which sat on his countenance as he took up the chalk and wrote: 'Even so, Father, for so it seemeth good in thy sight.'" -- Sunday School Evangelist

Saint of God, a body was prepared for you in which to dwell in this world. You may not understand why your earthly body is what it is, but God did not make a mistake in allowing you to come here thus. "God set the members every one of them in [your] body, as it hath pleased him" (1Co 12:18). Like the lad in the story above, it is best that each one accept the wisdom of God in their own case -- whatever it be.

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THE END