

DBS 2014 Ladies Meeting

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Bible Text: 2 Timothy 3:16-17; 2 Peter 1:19-21

Preached on: Wednesday July 23, 2014

Dean Burgon Society

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Online Sermons: <http://www.sermonaudio.com/deanburgonsociety>

"In shady, green pastures, so rich and so sweet,
God leads His dear children along;
Where the water's cool flow bathes the weary one's feet,
God leads His dear children along.

"Some through the waters, some through the flood,
Some through the fire, but all through the blood;
Some through great sorrow, but God gives a song,
In the night season and all the day long.

"Sometimes on the mount where the sun shines so bright,
God leads His dear children along;
Sometimes in the valley, in darkest of night,
God leads His dear children along.

"Away from the mire, and away from the clay,
God leads His dear children along;
Away up in glory, eternity's day,
God leads His dear children along.

You may be seated.

Shall we pray.

Dear Father, we pray for every woman here that has come and for those that are listening on the Internet that you will open their eyes in a new way today and see how God does lead the Christian along. Sometimes life is a struggle, Lord, and you know it and you permit it in our lives and maybe you permit it so that we can see how you lead us along. I pray for your speaker today here in our little ladies group and also the speakers at the conference. May our hearts melt together in love for one another and in love for thee in Jesus' name. Amen.

Speaker: We're going to have three speakers today. The first one is a devotional by Mrs. Hughes, and I think you'll going to introduce her. Judy Cooper is introducing her.

Judy Cooper: Welcome to Bible Baptist. We love to have you and we're so happy that you are honoring us with your presence.

Miss Shirley: I'm glad to be here.

Miss Judy: I want to introduce Shirley Hughes, my dear, dear friend. She is a Bible speaker and she is certainly a blessing for she is helping me out today; she's filling in for me. I'm sure you'll get a blessing from listening to Miss Shirley.

Miss Shirley: Thank you Miss Judy. Judy, would you be able to hand out some things for me? Maybe make Diane pass out some of them too.

To be used of God. To sing. To speak. To pray. To be used of God to show someone the way. I long so much to feel the touch of his consuming fire, to be used of God is my desire.

I'm so thankful that my dear little mama when I was nine years old led me to the Lord. She was a young mother and she wanted to make sure that I just didn't get up there and pretend, I suppose, so she had one dear elderly lady on one side, A. L. and Alice Garin on the other side and those two ladies when I think about when I get to heaven, I'm going to want to see them right as soon as I see our other blessed loved ones. But they led me to the Lord at Hoopers Creek Baptist Church, Fletcher, North Carolina more than 50 years ago and I'm so thankful that I have the heritage of a mom and dad that kept us in church.

God was good to us to give us that wonderful church and then we met a wonderful missionary, Dr. James A. Stewart, and I'm sure every one of us knows about Dr. James Stewart and Mrs. Stewart and their tremendous ministry all over this world. Well, he knew about a Bible college and I am from just a country, a town and my dad didn't have the money for me to go to college and so for one year, my dad did the unthinkable, he raised tobacco so that I could go to college. He said, "One year. You'll have to earn the rest," and I worked my way through and I was so thankful that I was able to graduate from Bob Jones University many, many years ago in the good old days and met this wonderful guy from Chicago. I fell in love with him and I prayed and I chased. By chasing, what I did when we got through our fourth hour class there in the science building on the other side of campus is the dining common, I made sure I was right behind him the whole way. So we dated from 68 to 70 and we've been married ever since. I was so thankful to have a godly man and he has served the Lord faithfully. Many, many years, 30 years in fact, we were in Greenville, South Carolina with Dr. Harold Seitler and that wonderful work. Then God took Dr. Seitler to heaven and my husband had to go out and do his work and a little church in South Georgia just fell in love with my husband and prayed him in as a pastor. So for seven glorious years I was a pastor's wife. I loved every minute of it. Then my husband had this call for evangelism and we sold everything we owned. Nine rooms of stuff I had collected for all those years. We live in a bus. We

went from over 2,000 square feet to less than 400 square feet and I want you to know, be it ever so humble, there is no place like bus. It is my home. I do not care to ever have to live in such a huge house again. But we know we are in the Lord's will and I'm so thankful now that I have this opportunity. We're in a different church every Sunday and I have this opportunity to speak to ladies and my burden is for pastor's wives and for Sunday school teachers, for us to realize as women that the devil will fight us on reading his precious word. I think he fights us more than the men but he knows that that's our global place. We have so much to do but stay in the word of God.

So if you would, open your word of God to a passage in 1 Thessalonians 4 and I'm going to read verses 9, 10, 11 and 12 and we're going to talk about the taught of God school. I'm so thankful that I was able to teach school. I tell people I taught school for 100 years. Many times it did seem like 100 years but my precious students now, we have students that are on the mission field and we've been invited to visit them on mission fields and what a blessing it has been because we were faithful all those years and now I'm able to go back and they're all grown and they have their own children and it's wonderful.

But I have a precious pastor's wife in Myrtle Beach, South Carolina and we go every single year and her husband asked that I write curriculum for their ladies meetings so this comes out of a curriculum that I wrote called, "The Taught of God School." The paper that you've got, the Womanly Wisdom Courses, there are seven courses here and we'll see those as we read these verses. 1 Thessalonians 4:9, 10, 11 and 12.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. 10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more.

Course number 1: Intro to Increasing.

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

Oh, wouldn't we like to start with that course, the lack of nothing, but I have learned in the last ten years and Miss Judy, do you know it was ten years last Sunday? Ten years we have lived on the road, lack of nothing. Think of it this way: you do not need a lot in life. If we can realize, we do not need a lot in life. As I took five weeks to sell everything we owned from that nine room house to what we put on the bus, I know in Cordele, Georgia where every one of my Jell-O molds, those beautiful copper Jell-O molds, people came in my house and I didn't even have to take a picture, "I'll buy every one of those Jell-O molds that mark this room. I'll buy all your dining room furniture. I'll buy your four sets of China," my Christmas China that I used for the entire church. I know which family has that. It was just glorious how we were able, do I use the word, get rid of? Yes, what was the very first thing that sold? My piano. Was it dear to me? Sure. Did I cry? No, because it was the very first thing. One of the last things that sold was a little short cherry

bookcase. Miss Mayo Bush, I'd been in her home many times. She didn't have any books but she just wanted something from the preacher's wife, from Miss Shirley. I cried then for sure.

But I'm so thankful that all of that stuff, I'm just as happy and content as can be without it. Now, let me just say I'm just going to talk about this one course here, this Intro to Increasing. I would love to start with that lack of nothing and just let us talk about how little we really need to be content but my burden is for course number 1, this Intro to Increasing and I want that to be Bible learning increasing. Yes, there is friendship increasing. You do need different kinds of friends. You need to be a mentor. Every Christian lady in here needs to have someone that you're burdened for and you be a mentor. But every one of us need someone that we look up to also. I have dear little ladies all over this country in their 80s and 90s and I tell them in sincerity, "When I grow up, I want to be just like you." And could not every one of us turn right here and say, "When we grow up, we want to be just like Mrs. Waite." Oh, how wonderful to be a mentee, to be a mentor. So all different kinds of friends but first of all, Bible learning increasing. Bible reading increasing.

In front of you, I trust I have enough to give out the Bible reading schedules. We have done those for 16 years now, a method my Sunday school teacher taught me: three chapters in the Old, one in the New. Check it off. There is a little block by every one of those. Check it off. Now, two months ago when my daddy died, there were days that there were no checks made but I made sure I found time to make up my Bible reading. It is a discipline that women need in our lives and the devil will fight in every single way. But I'm so thankful for this Bible reading schedule because at the end of the year, I have seven weeks. In my Bible reading, I finish the year and I always have prayed, "Lord, please, what should I reread for seven weeks?" over and over and over. A couple of years ago, I had remembered when I read Habakkuk that I didn't like reading that three chapter book and I think it was because Habakkuk moans and groans. He starts out and he is just blaspheming and moaning and groaning to God but then God just answers him so gently. That three chapters is nothing but a dialogue. Why didn't I like Habakkuk? Because I'm like that. Moan, groan, carry on. Don't we many times moan, groan, carry on? And so I was so burdened and so for seven weeks, every single day, I read Habakkuk. Do you know what happens? Now it's my favorite book of the Bible because I see I can talk to God about anything. I can tell him my burdens and he answers me gently. And what happens at the end of chapter 3 in Habakkuk? "Yet I will rejoice." How wonderful that it ends up like that and our life can be too. I've wondered what's going to happen at the end of this year. What book do I need to go back and reread? Last year it was Ephesians so I went back and reread Ephesians every single day. Do we love the book of Ephesians? I hope you do. So the Lord will burden me and I will know what I need to reread this year for seven weeks and I'll check it off. There is no little places there but I'll just check off what I have decided to reread.

Also in talking about our Bible, many of us have read our Bibles over and over and over. And last year at the beginning of January, I knew I needed to add something, do something differently and I was reminded of a lady I met in Mississippi. Her name was

Connie. Connie was a truck farming wife. They would go to market six days of the week and she would sit there in her little truck and sell vegetables. There were many times when there were no customers and she bought \$.50 composition books. Do you remember them when we were in school? They are beautiful now. Aren't they fancy? But she bought these and started writing the word of God and I had remembered Miss Connie and so I bought five of those and this started writing one chapter in the New Testament and I have Matthew in one composition book, Mark, Luke, John and Acts all in different composition books. Well, then I went to a meeting and this was my gift. Have you seen this composition book? Isn't this thing absolutely fabulous? Out of all the colors that's on here, let me just show you, she had matching pens to go with it. So of course, I said, "Then I'll do Paul's writings. I'll do his 14 books in this." And I'm so happy to tell you one chapter a day and I started Hebrews just a couple of days ago. Look, I had this much room left. I already have new composition books for the rest of the New Testament but I'm thinking about just staying with this. But I'm working on my penmanship. Here's one of the reasons, I got a thank you from this lady last year that I needed to write a thank you for the thank you. Her penmanship is unlike anything I've ever seen and so this year I've worked on my penmanship also in writing the word of God. Why did I need to write instead of just read? I read too fast. I love to read but I read too fast. This has slowed me down and I want to share this with you that I love reading my Bible but I also love writing my Bible. Now, if I read three chapters in the Old, one in the New, I realize it's going to take me three years to write the Old Testament. That's all right with me. Come this coming January, I'm going to start on the Old Testament just as I have on the New. I love the word of God. I pray that you do also.

Would you write one blog address on this sheet of paper that I've given you? You will find a 2015 Bible reading schedule free to download and the website is isaiah4t31.wordpress.com and that's my little friend in South Georgia that puts our Bible reading schedule together and you'll find now on her blog which is fabulous, her blog, she's a little crippled lady and if you ever make a comment on her blog, it will thrill her to pieces. But champion your Bible. Champion the King James Bible. I tell so many people, I taught English lit for many years, we didn't upgrade and change Shakespeare. It's still, "Friends, Romans, countrymen, lend me your ears." If I were to do as the world in, "I must reword this," it might be, "Yo people, listen up." How foolish. How foolish it is to think that we need anything other than our precious King James Bible.

I'm thankful to share my burden. The rest of those courses on there, take those sometimes when you're wanting to do a Bible study and see if that might help you but I appreciate, Mrs. Waite, the privilege to get to speak to this group of ladies today.

Speaker: Thank you. I was just listening to you and just listening and all of a sudden you told us to write it down. All of a sudden you told us to fill notebooks. You've got my attention. Really. Yes you did. I can't write very well. I learned from the lady that encouraged you.

Shall we sing? Would you play it, please? I don't know everybody's name but I just point. I was going to have her play. Let's sing page 594 before Pam Bennett speaks. I'll introduce Pam now, she's my dear friend. I love her like a sister. She's been a missionary in Australia for what, 37 years? 35 years and we correspond more when she's in Australia than when she's in the United States. She was very sick this last year and God has brought her out of this. Shall we stand and sing page 594?

"Thy Word is like a garden, Lord, with flowers bright and fair;
And every one who seeks may pluck a lovely cluster there.
Thy Word is like a deep, deep mine; and jewels rich and rare
Are hidden in its mighty depths for every searcher there.

"Thy Word is like a starry host: a thousand rays of light
Are seen to guide the traveler and make his pathway bright.
Thy Word is like an armory, where soldiers may repair;
And find, for life's long battle day, all needful weapons there.

"O may I love Thy precious Word, may I explore the mine,
May I its fragrant flowers glean, may light upon me shine!
O may I find my armor there! Thy Word my trusty sword,
I'll learn to fight with every foe the battle of the Lord.

Thank you, you may be seated now.

Miss Pam: I've got to get myself sorted. What was the name of the song we sang first? What was the number? Can anybody tell me? I must be nervous because I forgot. It was 4 something. 406. My hands are shaking. "God leads us along." That's what it was. This wasn't in my script but you guys are going to hear some sorry stuff. I knew I'd do that. My husband told me not to walk too far away.

The only reason I wanted this was when we sang "Away from the mire," I thought of Sunday. Sunday was the first time I think I've been away from the mire for a long time. When we sang that, I thought, "Oh, that's what how I felt starting Sunday." I've got a confession to make, I probably shouldn't say it but I actually did not want to come to the church service before the Dean Burgon. I don't know why, I just didn't want to come and I fretted and stewed and never said much. I told my husband. He's the only one I would tell and it had to be the devil because it's remarkable. It has transformed me. And I am so glad I came and I'm not going to cry.

Open your Bibles. I'm not doing a Bible study whatsoever but open your Bibles to 2 Corinthians 11, verses 13 through 15. When I first came in Sunday morning, Bill from my home church came up to me and said, "How do you feel? Are you feeling okay," or something like that and I thought, "Have I been sick?" I was trying to think why he was referring to that and then I remembered oh yeah, I did have surgery, didn't I? So I didn't

even know I was sick. It was heart surgery and I didn't know I was sick and I am fine since.

2 Corinthians 11, verses 13 to 15.

13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

I thought a lot about that verse when I think about the King James version issue. My grandson has just about mutilated my Bible because he sits on my lap on Sunday mornings, keeping him quiet. I'm not scholarly at all and I'm sure you don't expect me to be. I wish I were but I'm not but my husband is. I say he's my IT man and he's also my scholar. But I do want to thank you for inviting me to the 2014 Dean Burgon Society meeting and I tried to think, "What can I give these ladies? I don't know much of anything." So anyway, I thought, "Okay, I'm going to do the King James Bible: past, present and future." You're not going to learn a whole lot, believe me, but then I tried to relate how it affects us in society today. So like I said, I'm not going to give you anything probably that you don't already know but you know how you have to refresh your computer? Well, I think that's what you call it anyway. You know, to update your webpages? Well, that's what I'll be doing hopefully is just do a little bit of refreshing to myself mostly.

I know I've mentioned this before but my mom if she knew, she is dead now, but if she knew we were arguing about the Bible or should I even say fighting because I think it has become a bit of a fight, I think she'd be quite pleased, actually. In fact, I know she would be if she was alive because she thought my religion was a bunch of nonsense anyway and that I had carried it to the extreme. She did her bit in trying to convince me that the Bible is just an old ordinary book and it didn't really have any meaning for today and today then was the 50s and the 60s. Isn't that kind of what people are trying to convince us today? You know, "This old book, it's not relevant now. We've got to update it." Anyway, when I read articles or statements from those who try to tell me that the King James Bible is not for my generation and really it's no better than any of the new translations, I can't help but think of her. I think, "Man, they've got a good advocate there if she was alive." My unsaved mother would love this argument. She would love it immensely because then she would be able to try to convince me, "You see, I've been trying to tell you all along and look at these people that know more than I do, they agree with me." Because she would say they agreed with her, not that she agreed with them.

Anyway, I've tried to become a "poet" but I haven't mastered it, believe me. But I did write a little ditty. That's what I call them, for all it's worth.

"The King James Bible, what a blessing.
I often wonder why all the fussing.

Do we have the Bible or not?
Please do tell me, I have not been robbed.
Satan started this argument in the garden,
So why do so-called scholarly men want it to be pardoned?
They try to convince me that I don't have the total pure word of God,
So what is a reason to find them at all?
Do they hope to change and add to suit their need?
Or is it just for plain power and greed?
What do they fear about the Bible's law?
Is it really because they don't want one at all?
It makes me wonder sometimes if they do or they don't."

Okay, I'm going to start with the past. Like I said, this is not extensive, believe me. So with the past, I'll just do: who, what, when, why and where. I like those. Who? Well, we're talking about the King James Bible that was printed by Robert Barker for King James; he was the printer for the King. What are we talking about? The Bible in English translated from Hebrew to English for the Old Testament and Greek to English for the New Testament. So when? Well, it started in 1604 and it ended in 1611. Why? Why did we have this new Bible? Because, well, it's not a new Bible, it's a new translation. Because there were thought to be perceived problems by the Puritans in the Great Bible and the Bishop's Bible. Where did this happen? In England. Now, if I've made a mistake here, somebody can correct me later. I could go on and on and on about the beautiful background of the King James Bible but I would trip myself up because I have it up here but sometimes I have a hard time getting it out.

So that's how I'm going to present the past of our King James Bible. Now for the present, this is where I am most interested in. This is my world, the present. It's just like it is your world. You know, I'm thankful that I have the word of God. I'm so thankful because how would I know how to live? You know, I have a hard enough time living with the Bible. How do these people live without the Bible? I don't know. It amazes me how they make it through a day. Also, it helps me when I do do wrong then I know I have commands here that I must obey and so I don't always, so if I don't obey God's command, what do I do about it? Well, I have to go and I have to search the word of God again. Life seems to get in the way of living, doesn't it? And living for Christ, it gets in the way. On the outside I'm living for the Lord, most definitely you would see me and I wouldn't be doing anything that you probably wouldn't approve of but inside sometimes I'm not really living for the Lord. I'm just living my life and it does get in the way. So I have to daily seek the Lord to help me get through this day with his protection and with his blessing, not just because I've got to get up at six in the morning and I've got to go to bed at ten at night. But I've got to go with the Lord beside me during the day.

But this struggle that people have with the Bible, it baffles me. It absolutely baffles me. If we don't have any absolutes, what's the use? It is just almost more than I can bear sometimes. Do you know what? I think that is why we are seeing...I know the world has been bad but we are seeing so much chaos and so much ruin and wreck in families and I'm thinking, "Is it because we don't, we haven't kept the Bible?" Is it because the King

James Bible has been basically thrown out and all these newer versions, has that brought on the chaos that we're seeing? I reckon it has. Like I said, I'm not a scholar. I'm a black and white person. I just see it in black and white. Do I have the Bible or don't I have the Bible? That's all there is to it. You know, there is no other way I can look at it. It's either black or white and if I don't have the Bible, well, I don't know, I think I would probably fall apart. I fall apart sometimes anyway but if I didn't have the Bible, what would be the use of living, really? What would be the purpose? It really upsets me but anyway.

My past acquaintances thought just like I did. I know they did. We were on the same page but now we're not even in the same book but they did think like we did. They still quote there verses exactly like I quote them. They trip themselves up; they try not to. But if you go into a church and there are a few people who are not King James people, you can spot them if they have an oral reading because they want to read their new Bible but they can't because they learned it from their old Bible. It really trips them up. Anyway. I kind of look at it and think, "Okay, we were on the same page and now we're not even in the same book. Why? I haven't changed. Why haven't I changed? But they have. Why? Why did they change?" I've got dear friends, I've got family that doesn't agree with me. Well, I believe this KJV only is an issue that has brought on a whole new church and all you have to do is attend some of them and you'll see it's a whole new church. If you don't believe me, go visit them. But no, don't go visit them. You can see them online. You can see them on YouTube. But see what the point is that who wants the King James Bible? Because when you go to these churches that don't have the King James Bible, wow, look at the people. I mean, there are people coming in and just, "Scoot over. We don't have enough room here. We had enough room Sunday. Lots of people could have come. So why would I want to come to a church that there is a handful of people and besides my children wouldn't have anybody to play with or my grandchildren wouldn't have anybody to play with so why would I want to come there? Besides, you don't have Awana and you don't have all these programs. My children need these programs." That is the crux of the matter when it comes to some of these people. You know, it isn't so much that they hate the King James Bible, they hate the churches that are using the King James Bible because they're not big enough. There is nothing for them there. You know, the preaching of the word is not enough.

I remember when my husband was candidating. He had to fill out this form and they wanted to know everything he could do and he thought, "Well, I can preach. Isn't that kind of what they want?" So anyway, he was being interviewed and smart alecky, he really isn't a smart alec and I don't know where it came from but he said, "Well, if you want me to, I can do a tap dance on the piano." And I think that's what we're looking for today. We're looking for excitement and everything except the word of God because, you see, the word of God convicts. The tap dancing wouldn't convict and lots of other activities, but the word of God convicts. I think what's happened is that we want things progressive so, therefore, the parents move on for the sake of their children. Well then, of course, where does that leave the grandparents? Well, they want to go where their children and grandchildren are so they move on. I know, I suppose you would call it a domino effect.

Well, that's my take on the situation. I believe I'm right and I do think this: when the King James Bible went out of the local church, that's when Pentecostal-like actions came into the church and I think we can see it in many of our ex-churches, I call them today. Those older than myself, I'm a baby boomer. If you're older than me, you're called the silent generation or the lucky few. Were they so lucky? Because I'm wondering if this is when it kind of all began. They were called the lucky few or the silent generation because they were a smaller generation than the one before them and then as they as children they were more apt to have a better family life in that generation before me. They married early and they produced the baby boomers like me. They became more educated and they seemed to to kind of have it all and that's dangerous when we have it all, isn't it? They are the ones that established earlier retirement. I mean, people didn't used to retire. They just kept going until they died. Then they also had more full-time employment and they had more schooling. I'm not against schooling, I love schooling. I love smart people. That's why I think I like Anna. Where is she at? I like Anna so much. But is this when things began to go wrong for at least, I mean, I know that the King James Bible issue started back with Wescott and Hort but is that when we really saw it propagated more in our local churches?

Now, I had some troubling statements from a man named Kevin Bauder but they're in the cloud and she has offered to get help get them for me but I thought, I'm to the point where I think I'd probably better just forget these little struggling statements. But Kevin Bauder has a lot of clout. I don't know if you have ever heard of him but he has a lot of clout when it comes to this issue. A lot of clout. He's actually a man in demand and I'm thinking, "How interesting? People want to hear a man that actually says that we don't really have the whole Bible. But that's okay because no doctrine has been affected." And I'm thinking, "No, it's not okay. How do I know doctrine? I know I'm pretty simpleminded but how do I know that for sure that no doctrine has been affected?" You know, I'm sorry but if I don't have the absolutes, I'm a black and white person, I might as well just go home and watch television or whatever. So he's still looking for the manuscripts. This smart man. I mean, you talk about smart and I do like smart people but I like smart people that are like Anna over there.

There are lots of things that I could say here but I think I'll just leave it because I do trip myself up. Now, I've done the past. I've done the present and now I'm going to do the future concerning this issue. Is there a future for the King James Bible? Well, you look around and you think, "Ooh, I don't think so," and do you know what? Most scholarly men would say no and they would hope not. They are hoping that we will all just die off the scene, probably. But do you know what? We know there are faithful ones. How do we know that? Because we're sitting right here at the Dean Burgon Society meeting and so there are men and these men have been maligned and they've been lots of other things too but, you know, this is a much needed organization. It's very, very important that we have somewhere where we can think, "Okay, not only are we on the same page but we're also in the same book." And that's very encouraging, I'll tell you. I have been so blessed this week, I don't know. I can't name a time, it's been a long time since I have felt like this.

Anyway, it seems the cause is just too great, isn't it? It's just too great for a lot of people. We know a lot of good people who used to love the King James Bible. Oh, they'll still say, "Oh, I love this book," and then they'll go on and they will criticize it until you just want to scream. "But, oh, I love this book." Oh really? Well, if you love something, I'd hate for my husband to say, "Oh, I love her," and then just ignore me and leave me alone and do whatever a lot of men do. But do you know what? I do have compassion. I feel sorry for the younger generation. I feel sorry for these people because, you know, there are missionaries out there and they need support. There are speakers that need speaking engagements. There are pastors who need pastorates. And where are they going to get them if they are King James only? And I know they are good trusting people, they love the Lord, I'm not saying that at all but I think that's what turns them. They look at people like us and they think, "Well, there's no hope. I've got to get out of this group." You know, some of them I think secretly love the King James Bible but they can't dare use it because then they wouldn't be able to...I know it's easy to say, "Oh, they should be trusting God," and they should be and they think they are but you've got to have some sympathy for these people that are out there and I think that's what makes it so easy to go with the flow because that's where they will get their needs met is with the flow. So we need to pray for some of these young generation that are out there that need these things and a lot of times we can't give them because we just don't have the resources.

Well, I may be not correct in this but I believe that when the churches went away from the King James Bible and started looking for the word of God, that's when they really started paying a very high price, when they decided that we don't have the Scriptures. If I don't have the Scriptures, well, we're a men most miserable, aren't we? Okay, from what I understand, there are no revisions or new translations of the King James Bible, only additions and this is where they try to trip us up. These have come, the additions have only come about because of typographical errors. This is what our adversaries want to try to tell us that, "Oh well, these new versions are no different than you guys who promote the King James Bible. You guys are going to be changing a word or two here or there because of typographical errors." Well, that's not a translation, that's just an addition. I got that from Dr. Waite but I didn't expounded it as good as Dr. Waite but that blessed my heart when he explained it to a simpleminded person like me. I understood it, I just didn't explain it very well.

Now, before I do this because I'm going to dissect a blog that I got on and listen to this, this is his blog name: jesusmonsterbacon.wordpress.com. I was going to look that up but I thought no, because I'll get too upset. jesusmonsterbacon.wordpress.com. Now I'm going to dissect his blog in just a minute. Not the whole blog because I couldn't possibly do it and I didn't...I was getting too bogged down but who would name their blog that? [jesusmonsterbacon](http://jesusmonsterbacon.wordpress.com)? I don't know if he thinks that Jesus is a monster or that he is a monster or maybe eating bacon? I don't know. I should have probably looked it up. There might be a reason. I don't know but I wouldn't have named a blog that. I don't care what the reason.

But I thought I would just give you my testimony. I was saved in Ottumwa, Iowa. My parents were not Christians. They didn't die Christians so they are in hell. Sometimes it's

hard for me to think about but I try not to think about it. They had opportunity. But I was 11 when my aunt had a baby that died. Of course, neither of my parents nor my aunt went to church so they needed somebody to conduct the funeral so my mom got the Ottumwa Courier because we didn't have a telephone but in Ottumwa, my auntie did and they started calling through the newspaper where you have the column where they show all the churches and their services. She couldn't get anybody and Rev. James Kirkland of the Bible Baptist Church said that, he told me this later, that he didn't know why he did it because he definitely wasn't planning on taking this service because he couldn't but he took their phone number and he must have gotten convicted that night and he called them the next day and said, "Do you have a preacher for the service?" And they said, my mom said, "No," and he said, "Well, I'll take it." So he gave a salvation message and I got saved. You know, it's just something how the Lord works because he had a family in his church, Will and Elaine Wilcox, who lived three miles from where we lived but they lived before me so when they came and got me to church, they had to backtrack. They would come the three miles to pick me up and then go back and past their house and we'd go off to church. The first Sunday, I was still in bed. I never sleep in. I'm hyper and I was up and about and doing things and I heard we had company and I realized right then who it was. I got up and I washed my elbows and my knees because that's what I did. We didn't have bathtubs and all that stuff. We didn't have running water. But then we didn't have mice either. I never could figure out why we didn't have mice and I had mice so bad, well we didn't have any plumbing, so we didn't have any mice. Anyway, I got dressed and mom didn't want me to go and she made me these dresses and I hated them. They were nylon. Well, you can see through nylon and I was so self-conscious and I'm still self-conscious and I had to wear this green nylon dress and she made this pretty little ribbon and she thought I looked beautiful. I was so embarrassed and so I went to church that Sunday in that green nylon dress and I went to church Sunday very many times in that green nylon dress. The young girls, they meant well, but they didn't like my green nylon dress. I didn't like it either but I didn't want them to say that they didn't like my green nylon dress. Anyway, I just thought, isn't it something, they came three miles, three miles back to get me faithfully. So I was a bus kid riding in a car but my dad smoked and I can't stand smoke. I can smell it a mile away. And I can't even imagine, I would get in that car and I would reek of smoke. You know I would because he smoked in the house and they never, ever said one word. Not one word. So I just saw them and they are in their 80s now and so I asked them up about it, I said, "What did you think of the smell of smoke? Because I can't stand it." They said, "We never smelled it." They never smelled it? Oh my, it didn't mean anything to me at the time, I'm just looking back realizing that I would have reeked of smoke and they never smelled it. I never talked to them about it before. They are old now and no, they never smelled it. Anyway, I think it's just marvelous how God worked all that out for my salvation.

Okay, I'm going to dissect this article and it was written by a student at the Southern Baptist Convention Southern Seminary in, I think it's called Louisville? It's spelled Louis but I think it's Louis. I've been out of the country for a while. Why is it it Louis? It has an "s" in it? Teacher? It's French? That's why. He is from, I already said this, Southern Baptists Convention Southern Seminary in Louisville, which is French. This article is typical of those who follow the critical text crowd so when I'm reading this, I'm going to

make sure that I tell you when I'm quoting so that you won't think I'm saying this. Like I said, it's [jesusmonsterbacon](http://jesusmonsterbacon.wordpress.com). You can get it later. jesusmonsterbacon.wordpress.com 2013, 5/24 and this is the title of his article "Fundamentalism and the King James Version." Like I said, I didn't do the whole article. I'd still been doing it if I had. It was written by no other than David Grorud. I'd like to call him anything but David because I like that name. David Grorud, who according to his blog is a student there. I am quoting this David Grorud.

"Due to the exclusive usage of the KJV in fundamentalist churches, KJV-onlyism," listen to this, it will make you mad, "infiltrated fundamentalism through KJV-inspired and KJV-superior advocates."

Is that right? So we're a bunch of infiltrators, are we? Well, who is the infiltrator here? Oh, when I read that, I thought, "I can't do this." I got so upset. Anyway, my heart pounds anyway. Yeah, it's pounding. It sounds like a ping-pong. Before I had the surgery, I never heard my heart. Now it sounds like a ping pong ball back and forth, back and forth. But I've been everywhere and it's just me.

Now, I'm dissecting this little thought of his and I'm going to read it because if I start talking, I'll go on forever. The DBS would be classified in this KJV superior advocates group, would we? Yep. However, did any of us, did any of our husbands of any of us, ever seek to infiltrate fundamentalism? Is that not just the craziest thing you've ever heard? Oh, I wanted to call him. No, these men in the DBS have always been a part of fundamentalism and also before the 1970s, most of the fundamentalist churches used the KJV Bible whether they knew why or not. They still used it. There were very few that didn't. We are the infiltrators? Oh, I'd like to give him...anyway.

Now I'm quoting this Mr. Grorud again. I'll leave the David out.

"Numerous fundamentalists have attempted to distance their movement from KJV-onlyism." I know this man, "Fred Moritz pointed out that R. A. Torrey and Charles Spurgeon read and preached from versions other than the KJV."

Who cares? This is what I know about Fred Moritz: he is the past president of Baptist World Missions in Decatur, Alabama and now a professor Maranatha. Moritz and Baptist World Missions showed where they stood on the text issue when they hired Ernest Pickering. Well, I know him too, who led a GRB church in Toledo Ohio into using the NIV. So are we surprised that Fred Moritz said this? I'm not, not at all. And whether Torrey or Spurgeon did or did not use other versions doesn't change the facts that the KJV and its underlying text are superior texts. I could care less that they used them or not. You know, who do they think they are?

Okay, I'm going to quote Mr. Grorud again. What a name. It kind of fits him actually, if you just take the David out. But anyway. Okay. Oh, I got so angry with him. I never met the guy but, oh, I was just so angry with him. One night I couldn't even sleep so I got up

and I redid this paper and I thought, "No, I like the first one better," because I kind of calmed myself down. I kind of like this one better. I'm quoting this guy again,

"William Combs," now some of these names should kind of be a little bit familiar to you through our husbands and through the Dean Burgon.

"William Combs provided Torrey and William Bell Riley as two examples of fathers of fundamentalism who did not subscribe to the KJV-onlyism. Larry Pettegrew cited numerous fundamentalist leaders before and during the 1920s, and added," listen to this, "John R. Rice and Stewart Custer as combatants against KJV-onlyism in the second half of the century. Such citations fail to tell the entire story. The KJV-only issue did not rise to prominence until after fundamentalists and evangelicals split in the 1950s over the ministry of Billy Graham. In the height of the KJV-only movement, select KJV-only leaders occupied prominent positions in fundamentalism."

Okay, this is what I've got to say about that. William Combs is associated with Detroit Baptist Seminary so Mr. Grorud providing the names of Torrey and Riley that he just did are not surprising as they would agree with his view. I mean, you know, really, give me a break. Larry Pettigrew was one time professor at the Masters Seminary and now executive vice president of Shepherds Theological Seminary. His affiliates show where he stands on the text issue. I mean, what does our affiliation here tell you? That probably almost all of us would be for the King James Bible. Does it change the truth if Rice and Custer were combatants against the use of only the King James Bible? I could care less. No, for the truth is the truth no matter what any man says or believes.

Now Mr. Grorud. He's talking about the majority position. Now the majority position according to the author is the critical texts position. I corrected myself, as you know, a while ago. His example for this view are no less, Bob Jones University and no less the Sword of the Lord. He says, I'm quoting

"The most influential fundamentalists," I get so tired of this influential business but anyway, "opposed KJV-onlyism. Through Bob Jones University, Bob Jones, Jr. created a legacy of fighters against KJV-onlyism. His father founded the school with the policy," and this really irks me, "of using the KJV in the pulpit and the classroom. He faced few battles concerning Bible translation because of the KJV's overwhelming popularity in the English-speaking world until the middle of the twentieth century." Remember, I'm quoting him. "The KJV had such a profound influence on him that his prayers reflected its Victorian English. Before the rise of significant controversy concerning the KJV, Bob Jones, Jr. proclaimed that the KJV does not always accurately translate the original Hebrew, Aramaic, and Greek. He admitted that the KJV contains verses not included in the oldest extant manuscripts. He assumed that fundamentalist preachers would still preach from the KJV."

I'm ending that quote. Okay, we know a bit about BJU. BJU is truly one of the strongest opponents against the KJV and its Greek text. I mean, it doesn't take anybody smart to know that. BJU is hypocritical in their use of the King James Bible in all the classes but in the Greek department, they use the critical text. How interesting. Then BJU sends out their students and pastors out to pastor churches correcting the King James Bible from another Greek text. This is fraud and dishonesty.

Now, going to stop here and I know I shouldn't but I've got myself a little riled up. My husband and I was relating this to Tammy, my husband and I were trying to figure out the dates so I don't know the date. He wrote ABWE about Bangladesh's translation work and what they were doing was they were doing dynamic equivalency and he still wasn't...I got 3 x 5 cards that I used to type up for him and I would type up other versions so he was still in that transition of trying to figure out where he was. So he wrote a paper for his own personal thinking and I typed the paper and it was when we had no computers and we had a typewriter and those little white things that if you made a mistake. Anyway, so he typed this paper and we were big in Awana at that time. We had one of the biggest Awana clubs in Australia and we had an Awana missionary come to our home and he started querying David about the King James issue. David said, "I'm trying to learn it in my head what's going on here. I will share this paper with you but don't share it with anybody. I don't want it out yet because..." I don't think he was finished with it. He was still battling what was going on with the translation work in Bangladesh and so forth.

So he gives it to Richard Hadiel, is his name, by the way, he gives it to Richard and Richard is traveling because he's the Awana missionary, he's Australian and he had this paperwork in the back of his car. I think the guy's name was Miller, am I supposed to be naming people? I thought you did but I don't want to go to jail here. I'll go to jail in Australia, I don't want to go to jail here. Anyway, so I think the guy's name was Miller. He was over the regular Baptist Press. You guys are probably not real familiar with these, Vernon Miller. That's right it was Vernon. Anyway, David was teaching a Sunday school class out of the regular Baptist Press material and in this verse, they were criticizing this verse but David realized that they were criticizing this King James verse with the Westcott and Hort Greek text and it really bothered him that that was fraud and dishonest. So, oh you got me at a good time. Anyway, so he gives this guy this paper. He puts it in his paperwork in the back of his seat. Okay, I've got to get this story going. Anyway, Vernon Miller comes over to speak to us because you know, everybody in America can come over and tell us how to do it, can't they? They can do it better than we can do it. We've had many come over and when they leave, "Bye," and we just keep doing it our own way.

Anyway, Vernon Miller was, this is what we're assuming through Richard that he was thumbing through his paperwork and he finds this paper of David's and he's not one happy camper at all, is he? So Emmanuel Baptist Church, if I can remember right, was the only church that had a photocopier because Mr. Coleman worked for Canon and so he was selling we church people cheaper, you know, we got a little bit of a discount. So we're assuming that he photocopied that. He had to have because he brought it back to

America and it went like wildfire. This is when ABWE, we thought the King James Bible was, you know, the elite. We thought that's what we were all supposed to be using and that's just what we used. Anyway, so we got into a little bit of trouble.

Then when we resigned, well, we didn't resign, we got terminated but when we tried to resign ABWE, it was from the version issue. Well, that wasn't the only thing, believe me but that was, you know, that was, what do they say, the straw that broke the camel's back. David said, "I can't fight this any longer. I've got to get out." And so he wrote a letter of resignation but we didn't know until we got back because they said don't write your supporting churches that you're resigning. Well, we obeyed. We thought we had to obey and we obeyed because they are your boss. But little did we know the reason because they wanted to write them first and they did. But anyway, it doesn't matter. So when we thought we were resigning, they had us come out and so I asked him if I had to go. I didn't want to go to this meeting. They said no, I didn't have to. Oh, I should have been there. I should have been there. I wish I'd of been there. Anyway, I wasn't. My poor husband was there and he had nobody but they had called in some of our supporting pastors and...but when he left, he thought all was well. We were resigning. We visited our children that were here in the South because they went to Tennessee Temple who owes my children an apology, by the way. Do you know why they owe my children an apology? Because my children had all these rules to obey and I was for every one of those rules. But do you know what? Those rules don't even exist anymore so if my children had to obey them, why? If they were good then why aren't they good now? My husband won't do it. I said, "You need to write them and say that they need to apologize to my girls for making them obey." He said, "But we wanted the rules." Yeah, I did but if they were good enough then to get in trouble for why aren't they good enough now to get in trouble for? Anyway, I know, I'm pretty simpleminded.

So when we got back to our home church, it was like two in the morning because we had been traveling and David said, "Well, I'll take a shower and you open all the mail." So I was opening all the mail and we got one from our pastor. Well, I just thought it was kind of like a form letter that all members get and it said "the situation that you find yourself in" and so I went into the bathroom and I said, "What situation do we find ourselves in?" He said, "What are you talking about?" I said, "Pastor Stewart said 'the situation you find yourself in.'" He said, "I don't know." And so, of course, he finished his shower and I didn't get in the shower then because I was starting to get a little upset and he said, "Well, I'm going to call him." I thought, "You can't call him now," because by then it was probably three. I can't remember exactly, I just know we got home at two. And he called him and he said, "Oh, well, ABWE fired you." David said, "Fired me?" "Well, they terminated you." David said, "But they couldn't have. I resigned." He said, "No, they didn't accept your resignation. They terminated you." And David said, "What for?" I can't remember it all but I don't think he knew why.

So of course, we didn't sleep the rest of the night and we, of course, didn't know that all of these churches had gotten a letter saying that we were terminated. Well, we soon found that out. Anyway, so my son was at Faith Baptist Bible College where we went and so he gets word of it. So then Dr. Walton pulls him aside and says whispering, "I agree with

your dad." Of course, that made Matthew furious because, "Oh really? Well, tell me out loud, don't whisper to me." So Matthew finally got a copy of the letter that went to the churches. We never got one until August of that year because besides my husband and a few people, they began to bug ABWE to send us the termination letter. We were never told we were terminated. We just got a copy of the church's.

So when you talk about fraud and dishonesty and the Bible and all of these things and just because we use the King James Bible and we believe that is what we're supposed to be using? Anyway, I could go on forever but I'm not going to. But I have just found out recently that I think I know why we got fired and I was very excited about it. I think we got fired because at the time that David was writing about Bangladesh, Dr. Don Williams Ketcham was a pedophile as a missionary in Bangladesh and I don't care if the world knows. I think they thought we knew something we didn't know. All we heard and this is what ABWE wanted us to hear or think, was that immorality, well it was adultery, but we, well it was pedophilia is what it was but he was also an adulterer before he ever went to the field because he was a doctor. Anyway, he okay where was I at? He was being a pedophile there and I think ABWE thought we knew it because that's when it was 1989 and that's when it all came out from this 12-year-old girl who came back to the states and stayed with her sister and got so hurt and upset and under conviction or whatever you want to call it for a 12-year-old girl that's been abused from the time she was 12 until she was 14. She went forward in church and then that's when it all finally came out and that's when everything said whispering, "Keep it quiet."

Anyway, I've been very familiar with all of this fraud and dishonesty not only with using the King James Bible and then criticizing it with the Westcott and Hort Greek text to the fact that these mission agencies, in our case, will do anything to protect their name because I kept thinking, "We are nobody. Why would they bother." Well, of course, that's when Dr. Waite got involved, isn't it? And he said, "Whatever I find, I'm going to expose." So what have you done?" Kind of like that. David said, "I haven't done anything." So Dr. Waite got involved and Dr. Kempton would not have a meeting with him and let Dr. Waite tape it. Who wants to stand up against Dr. Waite? Not even Dr. Kempton. Anyway, that's a sideline to all this fraud and dishonesty that goes on in Christendom today.

Okay, now, I hope I haven't gotten you off track here. David Grorud now, he's quoting or I'm quoting him. "Responding to the rise of KJV-onlyism, Jones demonstrated that he understood inerrancy," okay, we're talking about Bob Jones and the Greek text. Okay, alright I'll repeat it.

"Responding to the rise of KJV-onlyism, Jones demonstrated that he understood inerrancy applies only to the original manuscripts. He called the KJV-only movement a 'heresy' and 'blasphemy.' At the same time, he confessed his personal attachment to the KJV," that just boils me. "The King James Version is by far the loveliest translation of the Scripture in the English language." Well, we know that. "He refused to use another

version in either his study or the pulpit. He opposed KJV-onlyism while still promoting the exclusive use of the KJV."

Well, go figure that. That is what many of the enemies of the KJV do. They tell the people how much they love the KJV and what it has meant to them through the years and then they begin the process of undermining it would through their correcting it through the use of the critical Greek text. That's the crux of the matter. They do it and they do it all the time.

Now I'm quoting Mr. Grorud again. "Bob Jones Jr.," I'm not picking on Bob Jones. He was complimenting Bob Jones so that's the reason it's coming up a lot.

"Bob Jones Jr.'s faculty stood beside him." Of course they did. "Stewart Custer argued against the dictation theory to support the conservative view of inspiration. He located 'the final court of appeal in all theological disputes' in the original manuscripts, not the Received Text. He contended that Christians possess God's Word even though scholars dispute a small number of the words in the extant manuscripts. He could make such a claim because textual criticism provided Christians with a high degree of certainty concerning most of the words," these are their words, not mine, "contained in the original manuscripts."

This is what I've got to say about that: Bob Jones Jr. has a lot to answer for and they do. Disagree with the King James Bible and its underlying text but to continue to use it is basically dishonest. Throw it out and openly tell the churches where you stand and why. Just be honest like we're trying to be with ours. Also note the word "most." The critical text people will never have a complete Bible. They will never have a complete Bible for they are still open looking for those words. They will never. They won't have it. In fact, I don't think they want it. They say they have most of the Bible? Well, guess what? I've got all the Bible. They can have their most, I've got my all.

Now I'm quoting him again,

"Since BJU was the flagship school of fundamentalism, Jones' views impacted the leaders of fundamentalism. His son, Bob Jones III, became the third President of the university after receiving two degrees from BJU. Les Ollila," have you heard the name? I've heard his name a lot but I forget how to pronounce it, "received his B.A. at BJU before serving as President at Northland Baptist Bible College," well, we know where they're going now, "for eighteen years. David Doran, the President of Detroit Baptist Seminary, also received his B.A. at BJU. Sam Horn, the President of Central Seminary in Plymouth, Minnesota, received three degrees from BJU." I'm impressed. "Gary Anderson, the President of Baptist Mid-Missions, received two degrees from BJU. Bud Steadman, the executive director," you see, these are bigwigs, "of Baptist World Mission, did so also. Jones' grandson Stephen Jones, the current," well, he's not the

current president anymore, "President of BJU, received three degrees from the university. Bob Jones, Jr. influenced key BJU students to oppose KJV-onlyism."

Okay, now, this is what I've got to say. Yes, Bob Jones III also has a lot to answer for in this KJ V issue. BJU graduates have gone out to take positions within schools and mission agencies not to make them stronger concerning the words of God but weaker. These graduates are the infiltrators, we're not. They are the infiltrators. Somewhere, some day, maybe per chance they will discover all of the words of God. I have it right here. I can give it to them. Not this one but I can buy them one.

David Grorud then centers on John R. Rice. Well, we know where he stood, and the Sword of the Lord. No one had to read much of the Sword of the Lord to know where Rice was on the issue. Am I going over the time or anything? ("You have about 10 more minutes.") Okay. He was weak on the text issue just as he was weak on biblical separation. Grorud then goes from Rice to Jack Hyles as Hyles was a disciple of Rice. As time went by, however, Hyles moved into the Ruckman camp and his school, Hyles Anderson, has produced a multitude of such men holding the same Ruckmanite views. Grorud states that after Rice's death, his friend Jack Hyles abandoned Rice's view concerning translations. Rice's newspaper also added to its position concerning inerrancy that the preserved manuscripts are the ones from which the K JV was translated. That is a position of the Sword of the Lord the way I understand it under the leadership of Shelton Smith.

That was the majority position. Now Grorud talks about the minority position. I'm going to really make you mad in a minute. Grorud claims the minority position is the one that DBS men fit into. Okay? Also in this position is Ruckman and his followers as is Dr. D. A. Waite. He writes this of Dr. Waite,

"Donald Waite contended for the KJV-superior variant of KJV-onlyism. He believed the KJV represented a correct translation from the preserved texts. While admitting that he had never found an error in the KJV, he called the originals - not a translation - inerrant. He found the KJV's superiority to rest in its use of the preserved manuscripts - the Masoretic Text and the Textus Receptus. He seemed to indicate that another accurate English translation could be produced if translators returned to the same manuscripts with which the KJV translators worked and employed a formal equivalence translation strategy. Choosing to focus on his own ministry The Bible for Today, Waite lacked a leadership role within fundamentalism."

Okay. Note the author says Dr. Waite seemed to indicate that another accurate English translation could be produced if translators returned to the same manuscripts with which the K JV translators worked and employed a formal equivalence translation strategy. Well, did he or didn't he? As for a leadership role, Dr. Waite never sought leadership but

he sought to educate preachers, schools and congregations that the text underlying the King James Bible is the superior text and has its lineage back to the originals.

The third point Grorud wrote, I'm quoting,

"Motivations for KJV usage

"First, fundamentalists resisted change. They refused to change in a plethora of areas even as cultural change had accelerated. Many fundamentalist churches engaged in similar church programs and evangelism strategies in 2013 as they engaged in the 1970s." Well, I always thought if it wasn't broke, don't fix it. Isn't that what we hear all the time? Anyway, "First Baptist Church of Hammond, Indiana continued its bus ministry. Though many set aside that program, tracts and door-knocking remained staples of fundamentalist evangelism. Most fundamentalist church calendars still consisted of Sunday school and Sunday morning worship," isn't that terrible? "With a Sunday evening and a Wednesday night service." Oh, how dreadful. "While evangelicals adopted Contemporary Christian Music to spread their message, most fundamentalist churches remained faithful to the same style of music they enjoyed decades ago. If fundamentalists demonstrated quick adoption of new translations, they would have betrayed their tendency to preserve what had worked."

Well, this is what I say: so the evangelicals move with the times but the poor dumb KJV advocate, they are stuck in the 70s, aren't we? Do I look like I'm dressing in the 70s? Actually, you can go to the shops and I thought, "Well, these look like clothes that I wore when I was growing up as a teenager so what's so bad about that?" And as for CCM, that's the music, is it an issue truly intertwined in the KJV issue? Are all King James Bible and TR advocates clones of one another? It's kind of what he's saying, isn't it?

Then the author moves on to other English versions. Am I boring you? With the first being the American Standard version. I'm almost done. I'm on page seven and I've got eight. Standard version, 1901. This is what Grorud says,

"Before the 1960s, only two major alternatives to the KJV had been produced. Released in 1901, the ASV appealed to fundamentalists' desire for a literal reading of Scripture. Although most of his quotations came from the KJV, Rice used the ASV. Richard V. Clearwaters, the founding President of Central Conservative Baptist Seminary, recognized the ASV's usefulness in studying the original languages. The KJV represented an easy-to-remember translation because its translators opted for," get this, "eloquent wording over conciseness. Since the ASV could not compete with the KJV's beauty, most American churches did not even consider shifting their official Bible translation to the ASV."

So we really don't have anything, do we, as far as they're concerned? We have beauty but we don't have conciseness. I have conciseness right here.

So, did the 1611, this is me talking, did the 1611 translators opt for eloquent wording over conciseness? Did they? Of course they didn't. Also, does the text of the Bible depend on whether Clearwaters used the ASV once in a while or not? No, I could care less. The text underlying the King James is the text of the original words of God whether Dr. Clearwaters thinks so or not. I don't know if he's still around or not.

Grorud then moves on to the RSV and the NIV. I'm not going to do the RSV and I'm going to move to the NASB and then I'll go to the NIV. It was the NIV that was adopted by many Association of Baptists for World Wvangelism missionaries which was where we were from when we were with them. Now Kevin Bauder seems to be the darling of many fundamentals. Kevin's father was in college with us or with my husband, so we know a little about him. He's a graduate of Faith Baptist Bible College. Okay, Grorud says,

"Kevin Bauder claimed he and other fundamentalists welcomed the release of the NASB. Fundamentalists who favored the Majority Text did not appreciate the privilege the NASB gave to Minority Text manuscripts. Most fundamentalists in the pew did not see the textual differences between the KJV and the NASB as the determining factor. Instead, they recognized the NASB's lack of beauty and struggled to read it aloud. As a result, few fundamentalist churches embraced the NASB as their official version."

Well, we did have a supporting church pastor. He was a BJU graduate and he was a critical text supporter and he was going to try to change his church from the KJV to the NASB so we just dropped his support.

Okay, as for the NIV, this is what Grorud says, what a name,

"Some fundamentalists attempted to portray themselves as open-minded to the NIV. Bauder claimed the NIV 'was welcomed as a faithful yet readable alternative, even by many people within fundamentalism.' Bauder presented no proof of even one fundamentalist church or institution which adopted the NIV as its official translation. The church at which he served as a leader continued to preach from the NKJV in 2013." Not the NIV. "Northland International University switched to the NIV in the second decade of the twenty-first century. It exclusively employed the KJV into the twenty-first century." This is what he continues to say, "President Matt Olson started using the NKJV for a short time before opting for the NIV." He's got a big choice there. "The switch to the NIV provided evidence of Northland's repudiation of fundamentalism. Around the same time, the school removed its music and dress rules characteristic of fundamentalist colleges. It even formed a CCM band to promote the school to churches

outside fundamentalism. In reality, church and institutional use of the NIV was taboo in fundamentalism."

Last page. Is this where the abandonment of the Bible leads in school and in churches? Does this abandoning of the King James Bible and the TR strengthen the schools and churches unto holiness? Do you see a a lot of holiness out there? It is not the intent of my paper here to get into the issue of CCM music but a little research will show that many churches that have adopted CCM have also moved into a more ecumenical relationship with what might be considered theological liberal churches and groups.

Let me now move on to his conclusion. He says,

"KJV-onlyism infiltrated fundamentalism through KJV-inspired and KJV-superior advocates."

Okay, really? Are those who hold the King James Bible and its underlying text the infiltrators? Or are the BJU graduates who use the KJV but correct it from the critical text? Are they the infiltrators? I believe so. He just says this,

"Bauder is justified to call KJV-only advocates 'hyper-fundamentalists.'" That's what we're called. "The exclusive usage of the KJV in most fundamentalist churches cultivated fertile ground for the KJV-inspired and KJV-superior positions. For that reason, the struggle concerning the KJV occupied a prominent place in the history of American fundamentalism whereas it represented little more than a footnote in the history of American evangelicalism." That's true. "The twenty-first century tendency of fundamentalists to employ modern translations like the NKJV and NASB did not represent a renunciation of fundamentalism. Instead, it indicated that fundamentalists perceived such translations as accurate, tested, and useful for evangelism."

End of his quote. Okay, this abandonment of the King James Bible is largely a result of BJU, Detroit Seminary and other supposedly fundamental schools using the critical Greek text in their Greek classes to undermine the authority of the King James Bible. "You students, you just keep using your King James version. You come to my class and I'm going to undermine it," and that's exactly what they're doing. We in the DBS are in a struggle and we ladies may not understand all this entails and I don't for sure but we need to support our husbands in this battle.

I just wrote this. It's another little ditty.

"This battle is mine, this battle is yours,
The Bible is mine, this Bible is yours.
Cast out all doubt, cast out all fear,
Love its precious words that others seem to jeer.
Love it in life and love it til death."

Speaker: Thank you very much. She's a real fighter, isn't she? I can't get this off of you. Here it goes. Tammy Waite is going to give us a little word study of some sort, whatever it is, I don't know what it is. We'll find out together.

You've given us so much to think about, Pam and we're grateful. And I know that feeling about not wanting to come.

Miss Pam: Aren't I awful?

Speaker: No, you're human and honest. 633. Did I give you the page number?

"Ho, my comrades, see the signal, waving in the sky!
Reinforcements now appearing, victory is nigh.

"Hold the fort, for I am coming, Jesus signals still;
Wave the answer back to Heaven, By Thy grace we will.

"See the mighty host advancing, Satan leading on;
Mighty ones around us falling, courage almost gone!"

You may be seated. Tammy's got something to tell us. I decided what we woman should do. We sit back and we don't do something sometimes. I don't know how to put this. She has too many layers. I don't know which layer to grab. We have to help our husbands hold the fort too. We really do. We have to help our friends, our pastors. Somehow women are supposed to hold the fort but they're not supposed to be bossy. I haven't quite caught on.

Miss Tammy: Before I start, I'd like to have a short word of prayer and then I'm just going to look at a few verses and then I'll get into what I'm going to talk about.

Dear Father in heaven, we thank you for this morning, for this time that we've had for a reminder, thinking, meditating upon thy word and for the reminder of all the things that are out there that compromise us and help us to see and understand and discern the beginnings of this and that we could warn and direct and take care. Father, teach each of us from thy word this day in Jesus' name. Amen.

Turn to Psalm 1. I'm just going to read from Psalm 1. This actually, this talk, my mother-in-law asked me to talk about some things because my husband had a class on elemental theology and he was using a textbook written by a GARBC man who died in 1944 and in his book, he often quoted from the ASV and so we were seeing a lot of criticisms of the King James Bible. I had seen that before with other people and I was just kind of curious and I didn't know whether I should pursue it and just to see why he was making all these

criticisms because that's essentially what happens with GARBC and why they left the King James because obviously they didn't leave it at that time but they left it much later. When I was saved when I was at college and it was the mid-80s and they were still using the King James from the pulpit but there were rifts in the church so I did have a very wonderful foundation and I just praise the Lord for that. In regards historically, fundamentalists and they separated from the compromises back in the 1800s and they are strongly fundamental but because of something that happened, they are questioning the King James so that's why I want to read this passage because I want us to think about what God says about the man that delights in the word of God.

1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. 2 But his delight is in the law of the LORD; and in his law doth he meditate day and night. 3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. 4 The ungodly are not so: but are like the chaff which the wind driveth away. 5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. 6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

Just to give you a little taste of what I'm going to be talking about, I think we have two streams of people that we are working with in this whole thing that has been happening in fundamentalism and how the infiltrators, you know, are not, we're not the infiltrators. The infiltrators are those ungodly men that have come in and so we have the man that delights in the law of God and also we have the man that is ungodly and is cursed of God. So I just want to share that before I start.

Anyway, as we were looking at these various passages, I wasn't really sure exactly where I was going to go because I would look at the concordance and I couldn't seem to come up with anything as far as a textual variant. It seemed like both the Westcott and Hort Greek text and the critical or the TR said the very same thing and word for word I went through it, not all the passages but many of them. So I began doing a bit of a study in my concordance actually looking at it, reading it because I had read an article very quickly in doing some research and I noticed that there was someone that had written about in one of the lexicons which is essentially a dictionary. When they do translation work, they put the Greek words or the Hebrew words into whatever the vernacular is, whatever the common language of the people is and in the case of us, it would be English. So these lexicons, this one lexicon apparently the author of it, his name was Thayer, and he actually has some...there are some very peculiar things written in the preface. I'm sorry, I apologize, I have all this stuff and I left half of it at home, half of it at the hotel and I stuffed some more in the bag. I've just got little bits and pieces and I haven't been able to get it put together and I said, "Oh well, I'm not going to write it out. I'll just talk." So hopefully I'll be able to think this through so just have patience with me if it comes out all backwards.

But anyway, from what I remember, it was something that he was basically an unbeliever and you don't trust, you know, in what he's saying here. Now, we know that people can make a dictionary and still be a believer but what I further found out when I was looking at Strong's Concordance which that was what gave me the idea to look at the preface, that he was actually and I'll see if I can find it, but he actually says that he's comparing the Revised English Version or the English Revised Version, it seems like it's called both things, with the Authorized Version. Then I proceeded to find that there is something called a Comparative Concordance. Now, I have a huge concordance and I thought about bringing it but it's too big and we had so much stuff, there was no room for it but it's about this thick and even looking through all that, there was no reference to this Comparative Concordance in there. But my husband had a smaller Strong's and in there, there was a brief mention of a Comparative Concordance. Now, what this Comparative Concordance does is it will take any variations or different renderings, let's put it, of the Greek words. For instance, let me give you an example. I'm going to see if I can find a good one from Bancroft. He was the author of the theology book. So here's what he says, this is Bancroft speaking now, "Instead of the word 'devils' of our English Bibles, the word 'demons' should be substituted." Now, I've heard that before. There was a Bible course I was using called Liberty Home Bible Institute and they were using the King James. The man taught very good fundamental doctrine but he questioned the King James Bible and this was something that I remember him bringing up but I couldn't find it in writing. Anyway, this is what Bancroft says, I'll continue with what the rest of what he says, "This has been done in the American Standard Version." Oh, aren't they wonderful. "'Devil' is the translation of the Greek 'diabolos,' a noun used in the singular number and applied to Satan. 'Demon' is the translation of the Greek 'daemon' or 'daimon,' the plural 'daimonia.'" Anyway, I'm not sure if I'm pronouncing that quite right.

So when I looked up that word in the actual concordance, like I said, I would find...they also...I'm sorry, this is very disorganized. I apologize. But in just the regular part of the concordance, they have...if you look in your concordance and this is very difficult for me because when I was first saved, I used the King James Bible and I was thrilled that they were selling this giant Strong's Concordance for literally nothing because every one wanted something with the new version so I was getting that one at a really good price and I've always loved it and it was King James but then I'm learning about it. My husband, I think he had a suspicion about things but he doesn't talk about these things; he just lets me discover them myself and sometimes it takes a really long time. Anyway, but you will note in just when you look up a word, say I wanted to look up the word "devil" because that's in the King James, if I look up the word "devil" now if it's changed in both the Revised Version which is the one that was done right around 1881, right after they were using the Westcott and Hort Greek text, then there will be, if there is a change in that version and also the American Standard Version which actually they formed that committee back at the time just basically around the same time as when they were doing the revision of the English Bible back in 1881 so that committee, and my husband will talk about that later on today, but it was formed about that same time. On that committee we had Thayer which I had told you about, he was the one that did the lexicon. And also we had James Strong. James Strong is the author of the concordance that all these years I used and I had no idea. Then I did some more research and I realized

that he was a professor of exegetical theology so it's the right process but of theology of a Methodist University but there were a lot of questions about that. My husband also did teach a class to a Chinese group of students, a Chinese seminary, on the history of fundamentalism which he's going to teach again in the fall. Now, when he teaches that, when he did teach that, I'm trying to think what I'm thinking of, we learn about how there were these various fundamentalists that were standing up in the 1800s against the waves of rationalism and evolution and, I guess, just the whole idea of... (creation?). Yeah, but that would be evolution. Did I mention evolution? Anyway, there were like three or four isms that they were standing up against. So these professors were there and they weren't exactly, this particular university where James Strong worked is called Drew University and it wasn't a bastion of fundamentalism by any means. Apparently, it got a reputation for conservatism because probably they did this concordance that used the King James Bible. But it appears because of this Comparative Concordance and I hope I'm not confusing anyone, but where they actually look at the Revised Version and the American Standard Version which was actually, really underway already in the 1800s, late 1800s. They were comparing those words with the King James and also the Greek text and whenever there was a difference, for instance, in this case we were talking about the word "devil," it would change it. It would show that they changed it to "demon" because that's what they...I read that to you about what Bancroft said and how he would use the word "demon."

Now, in Strong's Concordance, the first part of what he has is, of course, the word. He's got the Greek word or the Hebrew word in the language, either Greek or Hebrew, and then he has the transliteration which is basically how it would be spelled if it was English. Then you have a pronunciation. This is a very simplistic way of explaining it. Then he has what he calls etymology and, what was it, a radical definition which is a very peculiar word to me because "radical" means "change" and what I found is that is the part a lot of times that is in italics or in brackets. There are certain places if you look up the definitions in the dictionary in the back, it will show you and that is usually what is in agreement with the change. So that seems to be their definition that they are using or rather that they probably did use when they did their translation. This is rather conjecture on my part but it all seems to fit together because he was on this, James Strong was on the committee for the American revision along with Thayer and so the two of them...and Thayer, he did a lexicon. People use his lexicon today, even Bible-believing Christians use it and they need to be exceedingly careful because that's where a lot of the changes are coming. But he also has a few places where there will be changes not just in...he has either the changes in both the English version and the American version or just one or the other or actually in the Hebrew or the Greek text, which most of the time it's not in the text, it's actually within the actual translation. So it seems as though it's a matter of the lexicon.

I'm not really sure, I just sort of summarized everything that I had. I didn't give you any examples because everything is so disorganized and I apologize for that but I'm not really sure. I guess with some thoughts that I had when I began this, I was thinking about how with my own background as far as the church that I was saved in was a general Association regular Baptist Church, the same as the Bennett's and my in-laws and it was

at one point very sound and this is what...a lot of people are using the King James and I see this on websites. They are using the King James and they say, "Oh, isn't the King James wonderful?" But they are not for the King James, they're just putting on a front because they can get a bigger audience but it's not real. It's just a front. This is my theory, I think it's probably substantiated which I don't think I gave very much credence to it but I tried as far as what happened with...

I would like to read a little bit of this article. There was an article in the New York Times. There was a man, this kind of goes back to the history of fundamentalism. It's a book that actually a professor at Bob Jones University, Dr. David Biele had written and taught. I think he was actually maybe the professor that taught my husband this particular class. Anyway, but within it, he was talking about the slides and all these different...basically the Baptist and the Presbyterians and the Methodists and mostly focuses on the Baptists and some on the Presbyterians and just a little bit on the Methodist. But Strong happens to be a Methodist or happened to be a Methodist and there were several fundamentalists that he brings up that were, you know, basically opposing the colleges, the various colleges and among those colleges that Dr. Biele has mentioned is Drew University which actually at that time really wasn't Drew University, it would have been Drew Theological Seminary because he was not a university professor. I don't think he was even in the University at the time. It's located in Madison, New Jersey and now I don't even know, I suppose they might have a seminary but I really don't know.

But there is this one man that he mentions and I'm just going to read just a little bit of what Dr. Biele says here. He says, "Though he never separated from a Methodist church, L. W. Munhall," and his years are 1843-1934, "was in constant demand at interdenominational fundamentalists gatherings contributing to "The Fundamentals." Now, "The Fundamentals" is a paper that was distributed among a group of fundamental, basically, people that were leaving the compromising churches to start fundamentalism back in the 1800s and they came from different denominations although largely they were Baptists and Presbyterians. So this man, this Munhall, he was still in the Methodist Church but he was considered a fundamentalist and he was someone who would write for this paper and he helped establish the world's Christian Fundamentalist Association and even preached at J. Frank Norris' pulpit. It says Munhall spoke at Bob Jones University. The school was founded by Methodist evangelist, Bob Jones, which is interesting because Bob Jones Senior, he was Methodist.

So we do have, there was that truth there but then this is what Munhall, this was back in 1889 and from the New York Times, that he was very concerned about the influence of higher criticism and the headline says, "Dr. Munhall attacks higher criticism in the church." So this was, and understand that when he is addressing the colleges and the schools that these were the colleges and the schools...Strong had only died like five years earlier and when he died, he was working at one of these schools and Strong was considered one of the five great men or great professors or the five greats of Drew University or Drew Theological Seminary at the time, whatever it was called. So this really, I think it would be pretty pertinent to him, James Strong, that is.

So what he says. I'm going to read a little bit of this so I hope you don't get tired.

"I do know that, in two of our theological schools, the Old Testament professors are giving their students all the objections against the integrity of the record, and making no attempt whatever to answer these objections. And these students are going out to fill our pulpits, their minds filled with objections to the book the Church commissions them to preach.

"I know of one of these young men, who, within four years of his graduation, left the Methodist Episcopal Church, became pastor of a Congregational Church, then pastor of a Unitarian Church, and then a blatant infidel, all in the same town.

"A wealthy member of our Church, a delegate to the last General Conference, told me, 'I sent my oldest son to a Methodist educational institution not five hundred miles from New York City. While there he came under the influence of a certain professor, who is a higher critic.'"

Now, higher criticism is different than lower criticism and higher critics which actually when I was first saved, I didn't really know what my major was going to be in college at the time and I was saved and I was a sophomore and I was kind of jumping around from this to that and I was just...so I thought, "I think I'd like to take Old Testament." Now, when I told my campus pastor that, he was very concerned and rightly so because he knew that, you know, I attended a university and he knew that they would be, you know, higher critics. But anyway, they believe that there are several authors of the book of Isaiah; that there are several different authors of Genesis and all the different books of the Old Testament. So they question the authorship of the text and so they basically don't even believe, you know, that the Bible has any kind of preservation or anything. That's exactly what, I know who you mean, that man, the man that, the man that's going around teaching that the preservation.

(???)

Yeah, that's it. It reminds me a lot of that. It really does which is really something because he was very adamant, my campus pastor, he was very adamant and he was very concerned and we had a number of us in the class and we had an interesting time as we talked about eisegesis and reading into the Scriptures and higher critics do that and so we said, yes, "I see Jesus. Do you see Jesus?" Anyway, it was just a joke at the time.

Okay, I'm sorry, I interrupted myself.

"I sent my oldest son to a Methodist educational institution not five hundred miles from New York City."

Now, interestingly, Drew University is very close there so it could have been a different one, though.

"While he was there he came under the influence of a certain professor who was a higher critic. He came home an infidel, and has not once been inside a church since.

"What moral right has any institution of our Church to employ and support such men in their faculties? Now, there is an appalling unspiritual condition in Methodism. Agnosticism, rationalism, theosophy," I don't know what that is. "Christian science, spiritualism and many other delusions are alarmingly on the increase, and becoming immensely popular. Intemperance, licentiousness, infidelity and crime, are increasing with rapid strides; and enmity against the Church and hatred of it is becoming more intense and bitter."

All these evils Dr. Munhall attributed chiefly to higher criticism and it seems as though the moderator perhaps of this meeting was a Dr. Buckley. Now, there is in Drew University, in their archives, they write about James Strong and there was a quote about James Strong by Dr. Buckley and kind of about how he put together his concordance and his concordance is excellent. I mean, it's got every single word in the Bible. You know, if you want to find a verse, it's an excellent way to find a verse but when you look at the definitions in the back, if Thayer and he were working on the same translation, then you kind of wonder if it's not even Thayer's definitions because he did his own lexicon. I didn't have a chance to actually look to see how that all panned out as far as if he possibly did that.

I'd like to read a verse in closing if I can figure out which one it is. Two verses, Proverbs 30:5-6.

"5 Every word of God is pure: he is a shield unto them that put their trust in him. 6 Add thou not unto his words, lest he reprove thee, and thou be found a liar."

And I see the compromises and I see the gradualism, the questioning of the word of God and then what happened in the general association regular Baptist. They began to look at some of those definitions and those differences and they were questioning the King James Bible and they would say, "Well, that's not really what it should say." It was all coming from, ultimately, the revision and the Greek text but there is no evidence of it actually because the actual text itself reads the same thing, at least in that one on "devils." Then there was another verse, Genesis 1:2. It says, let me just look at that real quick. It was I think the word "void," without form and void and that word and Dr. Bancroft mentions that word "void" is the same as the word "vain" in Isaiah 45:18, I believe, and both of those are changed again and so if you look at the part, if you are looking at the definition, the very last two words that are in the regular type, they're not in italics, they're standing up straight behind a dash and a colon, those are the renderings in the King James Bible. That's how you're going to find it in the King James Bible. But the other is the etymology, in other words, it came from such-and-such a word. For instance,

a word maybe had French...I mean, it wouldn't in this context but it will say if "daimonia" comes from the word "daemon" or something. It would say, "From such-and-such a word." So it would show you where it originated from and in that part, comes what James Strong describes as the radical definition which, there again, it seems like that's what's different. So it seems like it could be that's where they put their fingerprint on, as far as from when they created, they would have had to have created some kind of a lexicon and that's probably when Thayer created his lexicon. I'm sorry, I don't remember his first name. You know, when they were working on the American Revision and so those actual words came from that. So when people are criticizing the King James, they're actually looking at Strong's and they think they're criticizing it legitimately. Sometimes they probably know but other times they might not. That's it.

Speaker: I think we can continue in the series here. She's just whetted our appetite and I think it's very good and it really provokes me when some people think women aren't interested in this subject because we are. That's one reason we have the Dean Burgon so we can support our husbands and so that we can learn ourselves and know it but our husbands are talking about it and once people are talking about it because it's up to us, for mothers or wives, for Christian women.

It's time for us to go but I'm never ready to go. I always bring a whole lot in case nobody knows what to say but I never have that problem but I think, "What if they don't say it? What if they don't fill in the time?" Then I have to get a bunch of things. But I know we're supposed to go and I would like us to sing the last two stanzas of "Hold the Fort" when I'm finished here and I don't see – usually the men are looking in the window by this time. Sherry says, "Maybe they're eating and there will be nothing left for us."

I did call several of the women that are on the executive committee whose husbands are on the executive committee and whose husbands are on the other committee, the advisory. Laurie A., do you remember her? She did the book table. Her husband, Dan, has a very serious eye problem and if a certain treatment does not work, they'll have to work on the cornea, I think it is. Whatever it is, he could be blind. He lives in Texas and they came last year.

Gail H., that's David H. wife, they have Stephen who is, I don't know how to say, I'll say paralyzed sort of or something. He's a man in his 30s, a dear Christian man, but he takes 100% care by the H. and she's wearing out and she's only in her 70s. I told her to just keep going. You can't wear out in your 70s. Cheer up. They need help with Steve. But the sad thing is there is a rift. They have four children and some of their children don't believe like the H. believe and like Dr. H. If they believe, they don't want to – well, that's good enough. They're Christians but they have a different slant on things and that's difficult for a mother.

Then Donna B., remember her? She's Dr. B. wife and she had at least two strokes and fell down and broke a lot of things. But I talked to her. He said, "I don't know if you'll be able to understand her," but I understood every word and we talked. It was really nice. This

was a joy to me to call these women up. I used to write them and I'm sure they threw the letters away because they were form letters but here I got them and we talked together.

Judy, I talked to her and she's working full time and you're doing everything. ("Not very well, though.") Not very well but she's doing it. There is my husband looking at me. I think I'm supposed to be stopping for sure. But he probably thinks I was talking the whole time which I'm capable of doing. But Judy has a prayer request now. Her grandson suddenly last night, something has happened that they're doing tests to see what's the matter.

Then Chris, I called you and it was such fun. We have to do it more and she took care of her father for quite a while and he died and there was all the trauma of taking care of a man that doesn't want to be taken care of. I keep wondering who's going to take care of me? I don't think there's anybody in line. We might call on one of you people.

Dot M., she's a missionary's wife and she fell according to the prayer letter, when running. She can run. I'll never fall running. But she's having dental work and stuff like that which is just general.

Harriet N., I talked to her in the recent past and her husband, remember he was, I forget his first name now, Mr. N. He's Mr. What's his first name? I forget. Anyhow, his hip just won't hold him up anymore. He is full-time in the nursing home and he's blind. He's had diabetes and he's younger than my husband and me and I never can figure out why these people are wearing out and we're still going along. I don't understand it all but I said to my husband yesterday, "I'm not coming next year." So cheer up but I'll probably be there in a wheelchair.

Tammy, I didn't call you. And K. I didn't call her either. She's in Brazil. Did I talk to you? I can't remember your prayer request. I did talk to her in person but K., when I Facebook her, she never answers so I don't know. I must have done something to hurt her feelings.

Wanda R. She's in terrific pain all the time. This is not new. This is years of terrific pain but lately it's been worse and Mr. R. hurt his back terribly. Anyhow, Wanda, you know, I don't know how to say things right but she went into the doctor one time for something and discovering, this was several years ago, for not a medical term but her head nearly fell off. Her head wasn't on good. This is terrible. She said that's why she has pain. They have tried to keep it all together and she's in terrific pain all the time and yet if she were here today, you would never know it. You would never know it.

I was thinking about you Chris when I was telling somebody this and I thought...I won't talk because it comes out all backwards.

Oh, I'm so glad I got these notes out and we're going over time and they're all looking at me. We had two deaths among our women this year. It just came with me with such full force. Judy Spencer, Pastor Spencer, his wife died. She just died. You know, she didn't feel good and went to the hospital and she died. Terrible shock. Terrible shock. I think she was about 65 or something like that. You don't want to be 65 until you have to be, I guess. I thought 65 was a good year.

Then Martha Y. She died and she had cancer and nobody seemed to know it. She was here, not here but she was with us last year and I asked her to sing and I told my husband, "You know, she has a beautiful voice but she didn't have the power with her voice," because I've heard her sing a lot. And she was thin as anything and I watched her get thin and I said, "Martha, if you have cancer, what is the matter with you?" First I said, I took it in stages. When she was at the meeting I said, "If you're on a diet," because she said she was dieting and that's why she was losing a few months before. I said, "If you're dieting, stop it. You're getting so thin. You don't look nice so stop dieting. Are you sure you're not sick?" And she was always positive. Then the last time she came to our church, I said, I whispered to her and I said, "What is the matter with you?" I just saw my daughter-in-law die of cancer looking like a skeleton. This was a living one before me. I said, "Martha, do you have cancer," and I never asked anybody that before. She said, "Mrs. Waite, if I do you'll be the first to know." When she died, they took her back home to Korea, I guess, but nobody seemed to know what was the matter with her and her husband said, "I didn't know anything was wrong with her. I just thought she was on a diet," because he travels all the time; he's gone all the time. I couldn't believe it. We saw her going before our eyes. So we went to one of the memorial services and we went to the one up in north Jersey. You did, too. You were the only one that understood the language because it was all in Korean.

So I hope I haven't said anything offensive. My husband will get me full force. He's not going to move. He's waving. He thinks I talked for two hours which I'm capable of. But anyhow, Chris would you pray for us and tell the Lord we're leaving and whatever you want to say and pray for these people in general? Do you want to come up here? Oh, I was supposed to have this thing on me. Oh, I do have it on me. Thank you for coming. You all mean a lot to me and if I don't have your names and addresses and emails, please give it to me on a piece of paper and I'll keep track of you. There's a sign-up, good. Make sure they sign-up. Okay, we're going to pray now.

Father, thank you for this group of women, Lord, that you've brought us together. Thank you for the camaraderie that we sense here and the closeness that is becoming more and more each year. We thank you, Lord, for Mrs. Waite for leading us. We pray, Lord, that you give her many more years with us. She probably doesn't want that but we ask you, Lord, that your will be done in her life. She means so much to all of us and she keeps us going and we just pray your blessing upon her, Lord. We thank you for the Dean Burgon Society. We thank you for the work that is going on here. We thank you for the men who are such troopers in this work and we pray, Lord, that this be strengthened, that the work would grow, that we would grow in numbers as well as in strength and in fortitude. We thank you, Lord, for these meetings and we thank you for the blessing that these are. We often feel like we're fighting a lost cause but this is your cause and it can never be lost. These are your words, Lord, and they can never be lost and we just thank you that you continue to strengthen us to go on. And as these meetings progress, Lord, we ask that you would bless each and every speaker and each and every heart that is listening here in this building and around the world as it is streamed out and we ask that you bless the rest of these meetings and the times together and the fellowship and the times of fellowship over food together. We have so much to be thankful, Lord, I could stand here

for another 15 minutes thanking you. We have so much to be thankful for but right now we ask you, Lord, to just wrap it all up for us and bless it all in Jesus' name. Thank you, Lord. Amen.

I'm sorry, I'm so thankful this morning, I could keep going.

Good. I'm glad. Oh, I was going to sing again. I don't know if we dare. Let's stand up before they open the door.

"See the glorious banner waving! Hear the trumpet blow!
In our Leader's Name we triumph over every foe.

"Hold the fort, for I am coming, Jesus signals still;
Wave the answer back to Heaven, By Thy grace we will.

"Fierce and long the battle rages, but our help is near;
Onward comes our great Commander, cheer, my comrades, cheer!"