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THE MISSIONARY REVIVALIST -- 1966 SPECIAL ISSUE

Organ of the Bible Missionary Church

"Follow peace with all men, and holiness without which no man shall see the Lord." (Heb. 12:14)

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14)

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A VOICE FROM THE PAST

"Never trust anybody not of sound religion, for he that is false to God can never be true to man." -- Burleigh

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LIBERALISM vs. THE BIBLE

By Elbert Dodd

Liberalism is mostly love and little law. Liberalism is cold religion. It seeks to straddle the fence and takes the broad view of all things that have to do with spirituality. The reason most people take the liberal road is because it offers them the way of least resistance. Liberalism takes

no definite position against sin and worldliness and makes no exacting demands upon its adherents. A liberalist believes only what he wants to believe and lives any way his feelings lead him to live. He knows little or no restraint. Liberalism leads to chaos in the spiritual and moral realm because every man does that which is right in his own eyes. The liberalist believes only the part of the Bible that suits his ideas and the way he desires to live to satisfy the flesh.

The Bible is neither legalistic nor pharisaical. It holds a perfect balance of law and mercy. Theologically, the Bible is fundamental and Arminian in its emphasis. When God, in Rev. 3:16, declares, "because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth," He was referring to the conservative. The liberal is cold. The true Bible Christian is red-hot for God and old time salvation. The Bible Christian is fundamental in his belief. He believes in the inspired word of God, in the deity of Jesus Christ, in the blood atonement, in the personality of the Holy Ghost, in the triune Godhead, in personal Christian experience and in all of the fundamentals of sound doctrine. The Bible Christian believes in the soundness of all the words of Jesus. He believes He meant it when He said, "... if thy right eye offend thee, pluck it out and if thy right hand offend thee, cut it off for it is profitable for thee that one of thy members should perish, and not that thy whole body should be east into hell." The Bible Christian also believes that Jesus meant every word when He stated, "Ye cannot serve God and mammon," and "... if any man will come after me, let him deny himself, and take up his cross, and follow me." The Bible Christian stands with the apostle John, who wrote in his epistle, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." He stands with St. Paul, who told the true Christians of Corinth who were worshipping in a liberal atmosphere, "... come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." The true Bible Christian believes in the separation of the Christian from the world; "If any man love the world, the love of the father is not in him." He believes in the pre-millennial return of our Lord to this earth. The Bible Missionary Church in the above sense is a fundamental group. Thank God, we believe the Bible and believe in experiential salvation. After one has repented and forsaken sin he can be genuinely regenerated and after he has presented his body a living sacrifice and died out to self, sin and all things of this world, he can be sanctified wholly by the baptism with the Holy Ghost and fire which cleanses from all sin, purifies the heart and empowers one for service.

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EDITORIAL

By I. Parker Maxey

HOLINESS, THE ANSWER TO MAN'S FEARS

The Bible speaks of "men's hearts failing them for fear, and for looking after those things which are coming upon the earth: for the powers of heaven shall be shaken." The masses today have a conscious fear of material insecurity, poverty, suffering, the loss of health, old age with its loneliness, death, a communistic take-over, atomic destruction. As frightful as these things may be to human beings, they are not the things that mankind should fear the most. Changing governments, global warfare, sickness, disease, poverty and old age at the most could only rob us of physical life. There is, however, a deep, underlying, subconscious fear in all men of coming judgment and

eternal destiny. "It is appointed unto men once to die, but after this the judgment." (Heb. 9:27) Should not our fears be for those things which carry with them eternal consequences?

The six greatest dangers that threaten humanity and the things we should fear the most are summed up in General Booth's graphic description of the dangers to be confronted in the twentieth century: "I am of the opinion," he said, "that the dangers which confront the coming century will be religion without the Holy Ghost; Christianity without Christ; forgiveness without repentance; salvation without regeneration; politics without God, and heaven without hell." Let us consider these briefly:

1. Religion without the Holy Spirit. Salvation that saves us from eternal hell fire and from the sins of our own acts, as well as inherited depravity, is of supernatural origin and is a supernatural work wrought in the heart in two definite crisis experiences by the Holy Spirit. (Rom. 5:1, 2) Sin can never enter heaven (Rev. 22:11-15), therefore it takes the purging of sin from the heart to give one a fitness for heaven. (Heb. 12:14) But the Holy Spirit never performs His acts of saving and sanctifying grace apart from Himself. His mission is to purge sin from the heart of man and prepare him for a holy heaven.

2. Christianity without Christ. Many make the fatal mistake of trying to accept the principles of Christ, but not Christ Himself. The "new Bible" and modern thinking have denied the deity of Christ and the efficacy of His shed blood to save; yet they claim to accept His teachings. How close do we come to this when we fail in our daily lives to walk in close fellowship with Christ through the enablements of the blessed Holy Spirit, yet testify that we are born-again Christians? We read in I John 5:12, "He that hath the Son hath life; and he that hath not the Son of God hath not life."

3. Forgiveness without repentance. This is neo-antinomianism and teaches that a person can be a child of God and keep on sinning. God, they say, looks at us through Christ and does not see our sins, but sees in Christ perfect obedience, while we live in sin. But the Bible states that "He that committeth sin is of the devil," and "Except ye repent ye shall all likewise perish."

"What mean the vicious habits, the cherished animosities, the low tastes, the loud and profane speech, the Sabbath desecration, the awful irreverence and financial crookedness of multitudes of church members? Each one of them thinks himself pardoned, and expects to be saved. Why the abounding hatred of the doctrine of holiness as a possible experience, if sin is not still loved and willingly cherished in the heart? Nothing is more certain than the fact that this is not God's picture of repentance. He says: "Let the wicked forsake his way, and the unrighteous man his thoughts." Shame and self-loathing and abhorrence of iniquity, coupled with a self-abasing confession and forsaking of sin, are the characteristics of that repentance which God is pleased to honor and reward with forgiveness." (The Secret of Spiritual Power by A. M. Hills, page 69)

4. Salvation without regeneration. If man's spiritual need is not recognized for what it actually is, then his hope of recovery is taken away. To hold anything less than the doctrine of total depravity of mankind is to miss the mark and leave man in his sins. Man is depraved because sin has deprived him of God, the source of life. Mankind, through Adam, has experienced spiritual death. It is the act of regeneration that brings us spiritual life and entire sanctification that brings us

spiritual health and a fitness for heaven. To claim salvation without the new birth experience and heaven without heart holiness would be more absurd than a dead person claiming ownership to a piece of property without a clear title deed to it. How many deceived, deluded church members who have never experienced the new birth are populating hell?

5. Government without God. The obituary column is hardly the place to find the name of God. Yet there is a group of thinkers who are spreading the news that "God is dead." Our sovereign God is beyond the attacks of finite man but this "death-of-God view" is bringing destruction upon mankind that will bear with it eternal consequences. Government without God can only issue in anarchy and atheistic communism. The fruits of such are described in Gal. 5:19-21: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." We read in Prov. 29:2, "When the wicked beareth rule, the people mourn." Man cannot be a sufficient ruler of man any more than he can lift himself with his own boot straps. We have only to look to the glaring facts, both in the past history of man and the present world conditions, to know that there is no such thing as government without God and only anarchy, oppression, rape, murder, insecurity, slavery, suffering, death and hell result. Yet man would dismiss God out of His own world.

When man faces the governing of his own self, basically, he faces within his own heart the same thing. This is because man is born in sin. In Matt. 24:12 we read, "Because iniquity shall abound the love of many shall wax cold." "Iniquity" can also be translated "lawlessness." Too many people today claim to serve God, but still they govern their own lives. What is this but government without God? The fruit of one's life reveals who his master is and what his end will be.

6. Heaven without hell. Who can believe the Bible, accept the truth of heaven as a place of eternal bliss, and yet reject hell as a place of eternal punishment, but people who have deliberately shut their minds to truth?

Reader! While the great masses of humanity move on unprepared to the Great White Throne Judgment and eternal punishment in the lake of fire, seek that holiness of heart which alone CAN prepare YOU for inhabitation in that eternal city of bliss!

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WHAT MUST I DO TO BE SAVED?

By L. S. Boardman

"Believe on the Lord Jesus Christ, and thou shalt be saved " (Acts 16:31) That is the answer. But what does it mean to believe?

First, one must believe with more than a cold intellectual faith " . . . the devils also believe, and tremble" (James 2: 19). To be saved one must believe with saving faith (Luke 7:50); with a faith that saves from sin (Luke 7:47-48); and from sinning (I John 3:9); with a faith that endures to the end (Matt 10:22); with a faith that suffers with Him gladly (II Tim. 3:12); with a faith that is verified in the symbol of water baptism (Mark 16:16); with a faith that bears radiant

testimony (Rev. 12:11); with a faith that finds its fountainhead in the blood of Jesus (Ibid); with a faith that keeps His commandments (I John 14: 15); with a faith that enters by the right door into the sheepfold (John 10:9); with a faith in the only name with saving virtue (Acts 4:12); with a faith that rests solely on the unmerited favor of God's grace (Acts 15:11); with a faith that takes up one's cross and follows Him (Luke 14:27); with a faith that renounces the world and the sinful pleasures thereof (I John 2:15); with a faith that puts Christ before one's dearest loved ones (Luke 14:26); with a faith that loves one's enemy (Matt. 5:44-45) and returns good for evil (Ibid); with a faith which makes one born again (John 3:7); with a faith that brings "peace with all men, and holiness, without which no man shall see the Lord:" (Heb. 12:14).

Second, "Believe on the LORD." When faith makes Him our "Lord" it makes Him our "Master." Hence, we are love slaves; we serve Him, and must obey Him (John 13:13). We are no longer our own but we are bought with a price (I Cor. 6:20). When by faith we call Him "Lord" we voluntarily consent to the servant-master relationship of our soul to Him with its obligations and responsibilities. This relationship admits of strict adherence, not only to His commandments but also to all things which are pleasing in His sight (I John 3:22).

Third, "Believe on... Jesus " "Behold the MAN!" (John 19~:5). His humanity! Born of a virgin (Matt 1:23); walked the dusty roads of time; tempted in all points like as we are, yet without sin (Heb. 4:15); wept over the God-rejecting city (Matt. 23:37); learned obedience through the things He suffered (Heb. 5:8). Humanity! But why? Without His humanity His mission could not be complete. His humanity was the climax of a permanent humiliation. He ". . . was made flesh, and dwelt among us " (John 1:14). He became a member of our human family and ascended with His glorified body to the Father. Hence, His divine nature buries His great personage forever in the Godhead while His human nature links Him forever to the fallen race, pulling the two together in a perfect and unending union. He belongs to us -- and that forever. He was not a loan, but a gift.

Finally, "Believe on the . . . CHRIST " When faith makes Him our "Christ" it makes Him our "Saviour." Then, through His merit we have free access to the mercy seat and full benefits of His atoning blood. When we call Him "Lord" we mean we are doing our best for Him. When we call Him "Saviour" we mean He is doing His best for us. The joint-relationship must not be lopsided; else the entire relationship is dissolved. One cannot have Him as Saviour when one will not have Him as Lord.

The word "Christ" also speaks of His ineffable deity. One cannot picture Him as beginning in a manger and ending on the cross and understand Him. He must be viewed in the light of two eternities. All human souls fall into orbit around Him or plunge into chaos forever. Our Saviour is the Son of God.

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WHY OUR STAND AGAINST WORLDLINESS?

By Spencer Johnson

"And be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable, and perfect will of God." (Romans 12:2)

The term "worldliness" does not refer to the mountains, valleys, trees and flowers which God has given us to enjoy but to the vain pomp and fashion of sinful people whose hearts are set on earthly things. Someone has translated the above text: "Don't let the world put you into its mold." The sainted J. B. Chapman wrote: "The sins of the world gather around money, dress and social relations."

A person who is interested in material things to the exclusion or hampering of the spiritual is worldly. Esau is the classic scriptural example. (Heb. 12:16) "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (I Tim. 6:10)

As a rule, just as people recede from God do they emphasize dressiness. The measure or grade of their spiritual condition is usually revealed externally. Look at it as you please, there is that connected with it which tends to the soul's ruin. Its aims and the aims of the Spirit lie widely apart. The wearing of jewelry such as beads, gaudy pins, rings (including the wedding ring) and extravagant clothing is condemned by the Bible. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (I Peter 3:3-4) It is well known by the man on the street that the painted face, sparkling ornaments and general gaudiness mark those who are farthest from Heaven. "And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; Thy lovers will despise thee, they will seek thy life." (Jer. 4:30) The Bible also speaks plainly against women cutting their hair. (I Corinthians 11:3-16)

The Church must hold up a standard of modesty before a sick and miserable humanity. The modern church world as a whole is dead and anemic. Preachers, their families and their congregations are following the patterns and fashions of the world. They attire themselves in short sleeves, no sleeves, low necks, tight sweaters and clothes, shorts, jeans, pedal-pushers, bathing suits and sack dresses. God pity the poor women who think they must follow every vain fashion and silly hair-do that the devil conceives, and these poor weak-headed, knobby-kneed men who have to wear their shorts to keep cool and make sport. "Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall." (Jer. 6:15) "That women adorn themselves in modest apparel, not with broided hair or gold or pearls or costly array." (I Tim. 2:9) "Not fashioning yourselves according to the former lusts in your ignorance." (I Peter 1:14)

The influence of worldliness in social relations has had a most telling effect upon the Church and morals. Men and women sell their souls for lust and pleasure and reap a harvest of broken homes, hearts and a woeful eternity. Television has brought the burlesque show, the dance, and the drinking, smoking, gambling sports world into most homes until the youth is corrupted. Sex crimes are at an all time high; divorce rates are rising daily while unwed mothers and illegitimate children are filling the institutions. Many churches have accepted television and with their ball teams, bowling club and social programs have pushed God out until His glorious presence does not bless their services. We must hold a firm stand against these evils if we would keep our

spiritual life and have the smile of God upon us. In the words of P. F. Bresee, "Will we grieve the Holy Ghost and substitute the recreational program in His place? Or do as Jude exhorted us, 'That ye should earnestly contend for the faith which was once delivered unto the saints.' "

Worldliness kills one's testimony, dims his spiritual perception and robs him of the glory of God. Whatever the cost, we must keep the "Glory" in our midst! In the light of the brevity of time, the length of eternity and the certainty of death, every spiritual person should take his stand against worldliness of every kind. Its irretrievable consequences reach past the limits of this short life into the great beyond.

"I saw a town of marble piles
Where willows waved o'er violets' smiles;
'Twas all laid out in walks and squares,
And free throughout from worldly cares.
"The proud and gay were all asleep,
And widows there retired to weep.
Distinctions vain had fled away
And all were equal in the clay."

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HOLINESS, A SECOND WORK OF GRACE

By H. A. Erdmann

Holiness is the conformity of the heart and life to the law of God; the elimination of inborn sin, the purification of the moral nature, and the restoration of the image of God, the Holy Spirit abiding within, reigning and ruling the life, so that the soul is all glorious within.

Holiness is inwrought by the work of sanctification. This brings the intellect, and the whole personality of the Christian into captivity to Christ, so that he thinks for Him. It fills the heart with the love of God, so that one is unselfish and beneficent; with a life of obedience to His will, so that it is his meat and drink to do the will of God.

The experience of holiness is a SECOND WORK OF GRACE. It may be obtained soon after conversion (and should be), and then is to be enjoyed throughout life. It is wrought in the soul by faith, "purifying their hearts by faith" (Acts 15:8). It is effected through the blood of Christ, "Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13: 12). It is preceded by a full and complete consecration. (Romans 12:12)

Holiness is an experience separate and distinct from justification, ". . . by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:4, 5). Justification is a judiciary act, one of pardon. Sanctification is a ceremonial act, one of cleansing. Only born-again persons are eligible for sanctification. When sanctification, or holiness, is spoken of in the New Testament, it is always addressed to Christians. Holiness is always preceded by complete and thorough consecration, and a sinner cannot consecrate. A sinner repents and gives up bad things. A born-again person

consecrates and gives everything he controls over to God to be used for God's glory and to be a blessing to others.

The disciples of Christ were sanctified on the Day of Pentecost. They were saved men before Pentecost. They were followers of Christ, (Matt. 19:28); their names were written in heaven (Luke 10:20); they were not of the world (John 17:6, 9, 14); they were ordained to the ministry (John 15:16); Jesus had sent them out to preach (Matt. 10:5-8). It is absurd to think that Jesus would send out unsaved men to tell others how to be saved.

But these disciples had not yet received the Holy Ghost. "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given" (John 7:37-39).

In the seventeenth chapter of John is recorded the prayer in which Jesus prayed the Father to sanctify them. Then He commanded these same disciples to tarry in Jerusalem until the Spirit would come upon them, and promised, "Ye shall be baptized with the Holy Ghost."

The Samaritans were converted under the ministry of Philip (Acts 8:5-8, 12) and were later sanctified under the ministry of Peter and John (Acts 8:14-17).

Cornelius, who lived in Caesarea, was a "devout man." He feared God, gave much alms, prayed to God always, etc. Surely he was a born-again man before Peter came to hold service in his home. Then he was sanctified through the ministry of Peter, when he received the Holy Ghost. (Acts 10)

At Ephesus a number of people became Christians under the preaching of Apollos. (Acts 18: 24-26) These same Christians, a short time later, were sanctified under Paul's preaching. (Acts 19:6, 7)

The Thessalonians were in a justified state (I Thess. 1:1-4), but they were not sanctified, as is evidenced in I Thess. 3:10-13. In I Thess. 4:3, 7 Paul urged them on to sanctification, and in I Thess. 5:23, 24 Paul assures them that "Faithful is he that calleth you, who also will do it," referring to 4:7, "For God hath not called us to uncleanness, but unto holiness."

Other instances may be cited from the New Testament where those who received the Holy Ghost baptism were already Christians, and we have scores upon scores of persons who testify to the fact that they were sanctified after they were justified, but we have never found even one person who would profess that he had received the Holy Ghost in sanctifying power, cleansing his heart from all inbred sin and rendering him holy in the sight of God, at the same time that his sins were pardoned.

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THE "MOURNERS' BENCH" AND WHY WE HAVE IT
By Rev. Clon C. Brown

I Kings 18:30, " . . . And he repaired the altar of the Lord that was broken down."

Heb. 13:10, "We have an altar whereof they have no right to eat which serve the tabernacle."

In writing about the "Mourners' Bench" or the "Altar," as it is more commonly called now, we would like to notice two things about it. First, its history, and second, its importance.

As an altar, it is as old as worship itself. Every form of worship, good or bad, has used some form of altar. The early Israelites had the brazen altar, or altar of sacrifice, located outside the tabernacle or in the outer court, and also the altar of incense, which was in the first room, or the Holy Place.

The mourners' bench seems to have originated with the early Methodists of this country. Wesley did not seem to know too much about it. In the days of Wesley and Whitefield and the Methodists of this country, they would pray and preach until the power of the Lord fell on the people, causing many of them to fall to the ground or floor, crying for mercy. The preachers and saints would then go to prayer until the mourners found "peace in believing." In their camp meetings they began to build what they called an altar, or mourners' bench, and invited the people to come who wanted help from the Lord. Sometimes these meetings would last all day and night. I have just finished reading from "The Life of Peter Cartwright" of a meeting in which he preached for two hours. The power of God fell on the people, and their cries for mercy forced him to stop to pray for and exhort the mourners. This meeting lasted all night, with over two hundred people converted and one hundred and seventy joining the Methodist Church.

The purpose of the mourners' bench is to provide a place for the people to meet God and get the spiritual needs of their souls satisfied, as well as to have the help and prayers of those who know the Lord. It is a very important piece of furniture in the church if we expect to have a spiritual people. I have often said, "A church lives or dies at the mourners' bench." If we become too shallow and superficial and in too much of a hurry at the mourners' bench, we will produce shallow converts who will soon become members of our churches, yet with unsaved or unsanctified hearts. At first they will conform to our outward requirements, but later the carnal nature which they still have on board will manifest itself in an unspiritual and worldly program. There are no laws of God or man to which the carnal nature is subject. (Rom. 8:7) We cannot produce spirituality by legislation. (Rom. 8:3) It can only be done by getting our people through to a genuine experience of grace at a mourners' bench, and then feeding them upon the Word of God.

Said a judge to Dr. Daniel Steele in 1890, "You cannot, by legal document, preserve a denomination from drifting away from its creed; our doctrines and standards can only be preserved by the Holy Ghost abiding in the hearts of the individual members." Said Dr. Steele, "Cease living off the heroism of the fathers, quit glorying in numbers, sacrificing to statistics, and burning incense to the general minutes; down upon your knees and seek and find for yourself the secret of the fathers, a clean heart and the enduement of power from on high; then arise and unfurl the banner of salvation, free and full, and a common sense theology, the beauty of which can be preached." I am glad we still have an altar.

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WHAT WE BELIEVE ABOUT ETERNAL PUNISHMENT

By Frank Baldwin

Eternal punishment is the most solemn subject in Christian theology. It is distasteful and antagonistic to the feelings of many men, especially to those who have sin in their lives and to many modern day theologians, Reason and sentiment have been assaulted and the Word of God has been perverted, but this doctrine still stands with firm foundation on the unerring Word of God. When this subject has been perverted in one's mind, it brings disaster. It neutralizes the truth of deliverance from sin; it almost annihilates the fear of sin, and creates in sinners a false sense of security. In our pastoral work, we often talk with the "No-hell-ites" who believe like the Universalists of the past century that all punishment is restricted to this life, that sinners have their hell in this world, and death will be glory. Yet how foolish to try in any way to ward off the doom of sin, or to alter its consequences. Jesus' blood is our only escape. We must lay aside our prejudices and false ideas and take the truth solely as it is set forth in the Word of God, the supreme source of authority. The Bible Missionary Church rests entirely on "Thus saith the Lord," regarding the doctrine of eternal punishment.

The Bible declares that there is definitely a future punishment awaiting the wicked. It promises future happiness only for the righteous. There is no promise to the wicked of future blessedness, but many texts emphatically deny it. "Some (shall rise) to shame and everlasting contempt." Dan. 12:2 "Depart from me, ye cursed, into everlasting . . . punishment: but the righteous into life eternal." Matt. 25:41 and 46. " . . . reserved unto fire against the day of judgment and perdition of ungodly men." II Peter 3:7 "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36 " . . . Then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:23 These foregoing scriptures simply mean eternal suffering for all sinners and Christ rejecters, not only after death but after the judgment.

The Scriptures also describe the nature of this future punishment. They imply the direct infliction of pain by the action of a powerful external agency. II Thess. 1:8, "Flaming fire.... Matt. 13:41 and 42, "The angels . . . shall gather them that do iniquity and shall cast them into the furnace of fire." Rev. 21:8 says, " . . . The fearful and unbelieving and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Jesus spoke of this pain in Luke 16:23 when He said, " . . . In hell he lift up his eyes, being in torments . . . and saith have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Scripture declares there will be darkness to torment the damned. Jude (13) spoke of the followers of Cain, "To whom is reserved the blackness of darkness for ever." Matt. 8:12 speaks of being " . . . cast out into outer darkness:" and Egypt was punished a few days with a darkness so dense that "it might be felt;" and filled the land with terror. It would strain the imagination to think of the black gloom that would shroud our world if the light from the sun and every star were instantly extinguished; but this would not describe or portray the horrors of "outer darkness" which the wicked will experience in that long eternal night. The scriptures also tell of distress and anguish, with excruciating pain. There were the cries of the lost

when the world perished by water, and there were the useless tears shed when David wept over his son Absalom, but what were these compared to the wails of despairing human souls who will gnash their teeth, weep and wail with burning tongues as they cry for water and mercy throughout eternity? Mental anguish is spoken of by Jesus in Luke 16:25: "Son, remember " Conscience will be aroused from a drugged sleep. Despair will be there suggesting that no prayer will ever be heard and that morning will never come. The dismal society of the lost angels, whoremongers, adulterers, liars, drunkards, murderers, and idolaters will strike terror to the strongest heart. Over all will be a sense of the unending indignation of God as He pours out the vials of His consuming wrath on everyone in the region of the damned. When memory, conscience, despair and the wrath of God take their toll and begin to sting like a scorpion and haunt the lost like a ghost, then we only have an idea of the mental anguish of hell. Space will not permit to speak of the remorse of conscience and banishment from God and all that is good.

Future punishment will be eternal. To teach the contrary would make a penitentiary of hell and a criminal out of the wicked with plans to rehabilitate him so that after serving his "term in purgatory" he could enter his mansion in heaven. But Jesus said that if men will not prepare for eternity now, they would not be persuaded though one arose from the dead. If future punishment is not eternal, then the Bible contradicts itself when it says, "Whose end is destruction " Philippians 3: 19. If future punishment is not eternal, then the haters of Christ and the lovers of Christ would spend eternity in bliss together. If future punishment is not eternal, then the road to hell is a sure road to heaven. God forbid. Let us listen again to the voice of Scripture: Rev. 22:11, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still." Luke 16:26, "... Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot: neither can they pass to us, that would come from thence." In Mark 3:29 we read, "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." In John 8:21 we read, " . . . I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come."

Reader, in all of your seeking, find salvation. In all of your getting, get right with God. Let Jesus apply His blood to your heart and forgive all your sins. He warns, "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." Matt. 18:8 He placed the value of your soul far above the value of the whole world when He said, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26

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WHAT DOES THE FUTURE HOLD?

By W. M. Tidwell

Many details concerning the personal return of our Lord to this earth may not be stated perfectly clear in the Bible, but the great outstanding facts are. The Holy Ghost, who inspired the authors of God's holy book, has not left us in darkness concerning this most momentous event. We would now review these great mountain peaks of revelation as we understand they are given in the inspired Word of God.

The first phase of His return is what we call the "Rapture," or the catching up of the saints to the Marriage Supper of the Lamb. We are constantly urged in the words of Jesus to "look" and "watch" for His imminent appearing. He commands us to be alert, not for this or that event to take place, but for the coming of Jesus. Truly the Anti-Christ will come and many strange things take place on the earth, but we are not particularly commanded to look for the Anti-Christ, but to watch for our divine Lord to come from heaven. At the Rapture all who have died in Christ will be resurrected and glorified, and all who are living and ready will be changed and together they shall be caught up to meet the Lord in the air.

The Great Tribulation on the earth will then begin. All the fully saved people in the world will be suddenly taken from the earth. After this the Anti-Christ will manifest himself while suffering, sorrow, cruelty and death will fill the world in a manner hitherto unknown. The fearful judgments of the book of Revelation will be poured out on a rebellious, Christ-defying world. Peace will literally be taken from the earth. Men have rejected the Christ of Calvary. Now they must accept the monstrous Anti-Christ Beast and bow to his mandates and be branded with the seal of hell or die. Submit or die will then be the order of the day. Matters will grow worse and worse until the climax is reached at the battle of Armageddon. At this time God steps in and the Beast, or AntiChrist, and his associate, the false Prophet who wrought miracles with him, are taken and they are both cast alive into the lake of fire, where they are to remain forever and ever. Thus ends the Great Tribulation. May the Lord enable us to watch, pray and be ready so we may escape this fearful occasion.

The next in order will be the binding of Satan. John said he saw an angel come down from heaven having a great chain in his hand and the key to the "bottomless pit" and "he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and set a seal upon him, that he should deceive the nations no more till the thousand years would be fulfilled; and after that he must be loosed a little season." This will be the first time since he tempted and ruined Adam and Eve in Eden that we will have had a world without a devil. He is the instigator of every foul plot and deed that takes place in this old world. We realize the natural depravity of the hearts of humanity, but the devil is responsible also for this condition and now with artful cruelty he tempts, inflames and drives a fallen world on to hell.

The next phase of this interesting series of events will be the millennial reign of Christ and all His saints on the earth. The Great Tribulation now over, the beast and the false prophet having been cast into the lake of fire and the devil chained in the bottomless pit, the way has thus been prepared for Christ and His saints to come from the Marriage Supper to reign for a thousand years on the earth. Blessed day! Happy exchange of the rulership of Satan for that of Jesus our Lord! Holiness and righteousness shall then cover the earth like the waters cover the sea. This is the one and only hope of this poor, old sin-sick and strife-torn world. All the other hopes are illusive and vain. There can be no permanent peace and blessing while Satan, who is the god of this age, and his infernal hosts rule.

The next development in order will be the loosing of Satan and the battle of Gog and Magog. We read, "And when the thousand years are expired Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and

Magog to gather them together to battle." Read also, Rev. 20:7-10. Satan has been in "the pit" for a thousand years and is now loosed for a short time and goes out and deceives multitudes who refused to be saved even under the personal reign of Christ and makes them to believe they can defeat our Lord and those who reign with Him. Vain delusion. (Fire comes down from God and slays all who ally themselves with Satan. This is the battle of Gog and Magog.) At this time Satan himself at length is cast into the lake of fire, where the beast and the false prophet went at the time of the battle of Armageddon. Thus ends the awful work of Satan, so far as his pernicious schemes among the children of men are concerned. He is to remain in the lake of fire while an incomprehensible eternity rolls on.

Next in order will be the great white throne judgment. It is not a judgment to determine whether one is to be eternally saved or lost, but rather the final decision pronounced upon the wicked as to the degree of their damnation. This is described in Rev. 20:11-15. John said he saw a great white throne and Him that sat on it from whose face the earth and heaven fled away. He saw the dead, small and great, stand before God. Awful hour. He saw the bodies of men brought from their graves and their spirits brought from hell and in these damnation bodies they stood before God. The books, which contained every vile thought, every wicked word and every dark deed, of every one who stood there, were opened. Yes, every sin will come forth, in the white light of the last judgment, unless it has been cleansed away by the blood. Then the final sentence is pronounced and this mighty wicked throng is cast into the lake of fire.

Immediately after this, it seems, the purification of the heavens and the earth will take place. God's Word is clear as to the final destiny of this our earth home. This is God's earth, so His Word declares, "The earth is the Lord's." True, it has been wrecked and polluted by sin, but one day, as we are told in II Peter 3, God will purify it and it will then roll on in its appointed sphere forever and forever, for again He declares in His Word, "The earth abideth forever." (Eccles. 1:4)

Finally, John said he saw the New Jerusalem coming down from God out of heaven prepared as a bride adorned for her husband. It is not stated that this city ever touches the earth, but it seems to be suspended somewhere above it and the light of it shines on the earth and the nations of them that are saved shall walk in the light of it. Blessed day! Satan has been defeated and God has triumphed. So the divine order of events, as we understand them, are thus set forth in God's Word.

May we be true to God at any cost so that we may escape all the fearful consequences of sin and inherit the untold blessing God has in reservation for those who love and serve Him.

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SNATCHING A SOUL FROM THE FLAME

By Paul Pumpelly

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? And of some have compassion, making a

difference; And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." Jesus placed the value of the soul of man at more than the wealth of the entire world. His valuation of the soul is so great He came and paid the price to redeem man from sin. Not only is this value revealed in the shedding of His blood, but also in the coming of the Holy Spirit to dwell in man forever.

The soul of man is immaterial, immortal, highly organized and imperiled. It never gets weary, never dies, never changes, and never sleeps. It is as distinct from the body as a watch is from its case. It is as capable of living separately from the body as the watch can work outside its case. You cannot weigh it, measure it, compress it, see it, or handle it. The soul is invisible, intangible, and incorporeal. It is that eternal something looking out of the two windows of every man. Its value is indescribable with human words. We can only look back at the cross of Jesus Christ and say, "Surely the soul of man is of tremendous value and of eternal worth!"

While the soul of man inhabits the earthly body, the devil and his forces unite to accomplish the eternal destruction of the soul. The soul was not made for earthly things, but to inhabit God. Our God is using every available means to redeem and cleanse the soul from sin with the Blood of His crucified and resurrected Son without transgressing the right and will of man. Part of this available means is the church. We are to co-operate with God in the saving of the soul. Someone has said that politics has a passion for power, business for profit, and society for pleasure. Why did they not say the church has a passion for souls? Is it because there is no burden to be seen or felt? Let the church exhibit a passion for souls like the politicians do for power, or business for profit, or society for pleasure and this passion will be seen and felt around the world. This is a personal responsibility upon every true child of God. This is the main motive and drive of the church in reaching others: the saving of the soul. Jesus said, "Bring them to me." Every activity on all levels of the church is to fulfill this command. The Sunday School, the worship service, the altar call, the revival, the board meeting, the offering, and even the announcements are all motivated with this one possessive drive to reach others and save the souls of men. If this is not true of your church, then you have no right to exist as a church.

Jesus said, "Occupy until I come." Is there anyone in the scope of your personal influence who can honestly say, "No man cares for my soul"? Can we not shed one tear for a soul when He shed His blood? Where is that painful knowledge of the soul's peril? Where is that all-prevailing conviction of the value of the soul? Where is that tender action for the soul's safety, or that earnest seeking of the soul's welfare? No one can be a follower of Christ and let a soul perish at his side without even a groan. What is the great responsibility on each one in the church toward others? It is snatching souls with a swift and strong hand out of the flame of sin and temptation and from the very brink of eternal fire itself. We know this cannot be done in a giggly, sappy, silly social fling in the name of the church. Dropping beans in a milk bottle or roasting wieners or sipping hot chocolate or rushing to the downtown hotel for a banquet in the name of the church for the pretense of "soul winning" is only evidence of apostasy. As in the past, so in this present time, and in the future souls must be won in tears, FEAR, prayer and fasting, with the Holy Ghost fire and God's embrace on the whole effort. Hence, we as a church are engaged in this desperate and sometimes frantic effort of pulling a soul from the flame.

It is said of a man who was a witness to the sinking of a ship that the Judge asked him if he actually saw the ship sink. He answered, "Yes sir, I saw it sink." The Judge asked him to relate what he saw. He said, "I saw people in the water and some in boats. I saw one woman in particular who had managed to get closer to shore. She was holding a baby over her head. She went down under the water several times and came up screaming for help. She finally went down and never came up again." The Judge asked, "Did you actually see all that?" He answered, "Yes sir." The Judge asked, "Man, what did you do about it?" He answered, "I-I-I did nothing." It is said they drove him from the court room. We as a church make no apology for any or all our efforts to snatch souls from the flame. This is a deep, pressing responsibility with eternal rewards. We are not seeking to escape it. Our time is so limited. We are determined not to be side-tracked into play. Ours is to snatch souls from the flame.

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"CAN YOU HEAR ME? WHY DON'T YOU ANSWER?"

By Lowell Foster

These tragic words tumbled from the lips of Amelia Earhart back in July, 1937, as her sleek Lockheed airplane sped across the South Pacific towards an island jutting only fifteen feet above the surface of the sea and stretching a mere mile and a quarter along the horizon.

It was after passing the halfway point (point of no return) that her radio receiving set went dead. While her words were heard distinctly, she received no answering signals, and so flew by dead reckoning. The last message received from her was, "Fuel almost gone, no land in sight." Doubtless she went down to a watery grave.

Many jest about prayer, about receiving messages from heaven, but invariably, I feel, in each life there comes a time when sincere prayer is offered.

Why pray? It is the means of communication with God who "is able to destroy both soul and body in hell." (Matt. 10:28)

Listen to the words of Fanny Crosby:

"Down in the human heart,
Crushed by the tempter, Feelings lie buried
That grace can restore. Touched by a loving heart
Wakened by kindness, Chords that are broken
Will vibrate once more."

In Solomon's Song, chapter 3:14, we read of a search for "Him whom my soul loveth." (Man is a worshipful creature.) You who read these lines, if you do not worship Him "to whom to know aright is life eternal," then you worship something else; fame, fortune, figure, face -- something!

This seeker sought God in an easy manner. "On my bed." Genuine prayer is seldom "easy." His search was unsuccessful.

He also sought "Him" among the towering steeples, the mink and jewels of "the broadways," but a mere "decision" proved a failure.

The "Watchmen . . . found me." Thank God for "Watchmen." Each generation has had genuine ministers. Ours is no exception! This time the seeker was successful. Hear the testimony, "I found him whom my soul loveth." (V. 4)

Successful Prayer Is Earnest. Nearly a century ago the passengers on an ocean liner were told the ship was going down in a terrible storm. D. L. Moody was granted permission to speak. He read from Psalm 107:23-31. "They that go down to the sea in ships . . . see the works of the Lord . . . the stormy wind . . . the waves . . . their soul is melted because of trouble . . . they reel to and fro . . . and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm Then are they glad." Mr. Moody called for a prayer-meeting, "wit's end" prayer-meeting. The storm calmed and the vessel continued to New York.

Successful Prayer Is Obedient. There is no substitute for confession, for restitution, for dying out to sin. The cure for confusion is often found in obedience!

Successful Prayer Is Regular. Often Jesus departed alone to pray. Can we expect to rise above our Lord? John wrote, "And of his fulness have all we received, and grace for grace," or "fuel for fuel." Yes, even the sanctified. must refuel and refire. (1:16) Luke recorded the words of Jesus, "Men ought always to pray, and not to faint." (18:1)

The poet wrote:

"Restraining prayer, we cease to fight;
Prayer makes the Christian's armour bright;
And Satan trembles when he sees
The weakest saint upon his knees."

Momentous days, these! Nearly twenty centuries of church history have passed. The end of the age draws nigh. Does the prayer hearing and answering God still hear and answer? Read the words of Martin Luther:

"The God that stopped the sun on high,
And sent the manna from the sky,
Laid flat the walls of Jericho,
And put to flight old Israel's foe,
Why can't He answer prayer today,
And drive each stormy cloud away?

Who turned the water into wine,

And healed a helpless cripple's spine,
Commanded tempests, "Peace be still,"
And hungry multitudes did fill,
His power is just the same today
So why not labor, watch and pray?

He conquered in the lion's den,
Brought Lazarus back to life again,
He heard Elijah's cry for rain,
And freed the sufferers from pain,
If He could do those wonders then,
Let's prove our mighty God again!

Why can't the God who raised the dead,
Gave little David, Goliath's head,
Cast out the demons with a word,
Yet sees the fall of one wee bird,
Do signs and miracles today,
In the same, old-fashioned way?
He can! He's just the same today!"

-- LET US PRAY.

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WHAT IS A CHRISTIAN HOME?

By Mrs. Norene Zink

Home is a sentimental word that speaks of warmth, comfort and understanding. House is a cold word that means the building in which folk live. So some can rightly say, "This is our house." They just keep a building where the family sometimes eats and sleeps. The mother works full time outside the family circle, so has little time or strength left to create the warmth and love of a home. The father is pressured with bills to pay, so is trying to hold down two jobs. The children pretty well do as they please before and after school, which, of course, is not spending their time at a cold house.

The true Christian should rightly be able to say, "This is our home." For, to have a Christian home, the warmth and love of Christ must be there. This will, of necessity, do away with selfish interests that cause the members of a family independently to go their own self-centered ways.

A Christian home keeps Christ in the center. The father and mother by example and training of the children keep the family time, finance, devotion, and all other interests centered around Christ.

Before the day's activities begin the Lord's leadership and protection is sought in family worship (each member of the family taking part). Time for private devotions for each is figured into the schedule of the day. Even the little children are taught that "before we play, we pray." If Christian parents feel that the souls of the children are the most valuable of all things put in their care, they would rather send their children to school without breakfast than without reading the Word and praying.

The Christian home will faithfully put Christ first in its finance. Father and mother pay their tithe and pledges regularly each month. The children learn early that the missionaries and children's home are joyfully supported, even though it means leaving out of the budget some things they thought they needed. "The Heritage of Doing Without" would be a good one for Christian parents to leave their children. Too many parents feel that because they were deprived of some things they wanted very much when they were growing up, they will see to it that their children have what they want. This feeling is ruining our children and young people. Facing disappointments and learning to do without makes for maturity. Parents who prevent these deprivations in the lives of their children will find that they will have 20 and 30 year-old babies on their hands.

If a genuine love and appreciation for Christ's love and sacrifice is found in the devotional life of parents and children, gratitude and appreciation for each other in the home will follow. The principles of thoughtfulness, honesty, and love for one another should characterize the Christian home. Children who hear "This is sure a good supper, Mother," from the father, will very likely follow the example with similar comments. "Excuse me," "I'm sorry," "Forgive me," and like expressions will not be foreign in the Christian home.

A Christian home is not made over night, nor is it maintained by one or two outstanding acts. Just as it takes self discipline and continuous Bible reading and prayer to develop a Christian life, so it is with a Christian home. Christian parents must ever be prayerful and alert to the children's spiritual needs, and by counseling, training, and discipline eliminate the bad and encourage the good. It takes consistent, persistent, prayerful effort to have a Christian home, but how wonderfully rewarding!

I am so thankful that as a young high school girl the Lord helped me settle it that I'd rather be an "old maid" the rest of my life than try to have a home where there was no love and understanding. By completely yielding to the Lord, I have received from Him a Christian home where there is love and understanding.

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BIBLE MISSIONARY INSTITUTE

Sensing keenly the need for a Bible School, the leaders of the Bible Missionary Church made tentative plans at the General Conference in Denver, Colorado in September, 1956, to begin one in the fall of 1957. However, during the year, with the many advances which were made by the denomination, the two General Moderators felt it was wise to postpone the opening of the school until September, 1958.

At the General Conference in September, 1957, more definite direction was given for starting the school, with plans to begin September, 1958. Our people realized the need of the school, and the response to the plea for the school at the Conference met with a unanimous agreement. At the educational board meeting in Denver, March 19, 1958, the Holy Ghost put His seal on this venture of faith and gave more definite direction.

The Bible Missionary Institute was inaugurated in September of 1958 on the Methodist Camp Grounds, about ten miles south of the city of Rock Island, Illinois. The school was opened with a camp meeting. Classes were first held in an old school building, and dormitory space was afforded by a nearby motel. Many were the difficulties faced, devils fought, and victories were attained. At the beginning of the second semester the Institute moved to its new quarters and present location, even though the administration building was not completed. God marvelously saw us through, and the first year closed in victory, with the manifest blessing of God.

The Institute has had a phenomenal growth during its eight years of history. Its growth but mirrors the growth of the Bible Missionary Church as a whole.

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GOD'S PLAN FOR FINANCING THE KINGDOM

By L. P. Roberts

Mal. 3, "Bring ye all the tithes into the storehouse." Matt. 23, " . . . for ye pay tithe . (this) ought ye . . . not to leave undone."

When we speak of the kingdom, we refer to God's cause or work, that of spreading the Gospel and reaching the lost.

It is only reasonable that God should have a definite plan to finance His kingdom, It is odd that some have not considered this, but feel that money should not be mentioned in church. Some apologetically attempt to raise money or lift offerings This is definitely the wrong way, for there is no cause on earth more worthy than God's cause; therefore it deserves the most faithful, loyal support, and the most careful planning in financing it. Strong convictions regarding the values of God's cause will make strong, sacrificial supporters. Every born again soul has strong convictions as to the value of God's cause.

What is God's plan? "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein" (Ps. 24:1). I Cor. 10:26 repeats this same statement. Consequently both the Old and the New Testaments declare that the earth and all its contents belong to God.

The Lord's ownership is based upon the royal right of creation and entitles Him, then, to the produce of the ground, the labor of the beast, and the skill of man. It is evident from the beginning that God demanded from man a recognition of His ownership, having put man in charge. The Lord furnishes the capital with which man works and principle will do no less than recognize a debt to his owner. Every truly regenerated soul wants to make restitution, pay up bills and return to the

owner that which is his. Reason tells us that saved souls automatically will recognize God as owner and pay Him His tithe. If we backslide with light, then, when we are reclaimed we must pay up back tithe to God, as well as grocery bills.

The tithe means a tenth; ten cents out of each dollar is God's demand. God said in Lev. 27:30, ". . . all the tithe. . . is the Lord's . . . it is holy unto the Lord." The tithe is not yours or mine, it is God's! You do not give anything when you pay God's tithe to Him. It is like paying a debt. Giving is beyond the tithe; we give with offerings.

Gen. 14:20 records Abram's paying tithe to God's priest, Melchizedek. The Bible gives us a record of the Patriarchs tithing and it was considered a test of piety with them. Jacob tithed, (Gen. 28:22); Mosaic tithing is recorded in Lev. 27:30, and so on down through the Old Testament. Some would try to say that the New Testament does not teach tithing. Jesus very plainly said, "I am not come to destroy (the law), but to fulfill (the law)" (Matt. 5:17). He commended the Pharisees for paying their tithes and said that it ought to be done. He offered no other plan than the one already set forth in the Old Testament.

There is probably no record of successful religious effort in the Old Testament times, when tithes were withheld. The practice of the tithe and acceptable religious service arose and declined together. God did not, He cannot, recognize the worship and service of such who do not recognize His claims upon them. God will not bless a robber regardless of his outward worship. We have observed churches and individuals who have ignored the tithe and offering plan and have seen them dwindle and die spiritually and many times materially.

It is important that we recognize that the tithe plan is found in the New Testament. The Old Testament is the New enfolded. The New Testament is the Old unfolded. The Old Testament is the New concealed. The New Testament is the Old revealed. This indicates the inseparableness of the scriptures. Furthermore, no moral law has ever been changed, or ever will change. The law of recognizing God's claims is a moral law, based upon God's ownership, or proprietorship, which in turn, is based upon His creatorship. In I Cor. 16:2 God calls for regular, systematic giving.

The tithe is the minimum. The prophet, Malachi, in Malachi 3:8, told Israel that they had robbed God in offerings as well as tithes. He who feels that he has given enough when he has paid God His tithe is sadly mistaken. He is robbing God!

We will all admit that love automatically wants to, and loves to give to its lover. How can we harmonize the fact that some say they love God with all their hearts and will not give to God in offerings? Yes, we know that such is a contradiction and an impossibility. Love will find a way to express itself and when opportunity is given will respond gladly if there is a possible way. Why did the widow in the Bible give the three mites? She loved. Furthermore, she gave all she had. How many do that? As certainly as a young man brings candy to his sweetheart to prove his love, so we bring something that costs us, to prove to God that we love Him with more than lip service. "For God so loved . . . that He gave..."

Surely in our church we need not spend too much time trying to prove that God had a definite plan for financing His church, or trying to prove that for one to be pious he must abide by

God's Word. If time would permit we could cite numerous incidents where people have been made to feel, by the devil, that they cannot afford to pay God His tithe. Some even say they cannot see tithing in the Bible. Let me say that no person who is saved is so blind spiritually that he cannot see God's tithe plan in the Bible. The question is, do they want to see it? Those same people have run into reverses in nearly every phase of life and it can be expected, for God said, "... the way of transgressors is hard" (Prov. 13:15). He who disobeys God's law is a transgressor.

Many non-biblical ways have been tried. Horace Greeley once received a letter from a woman stating that her church was in distressing financial straits. They had tried fairs, strawberry festivals, oyster suppers, beef stews, turkey banquets, a donkey party, mock weddings, grab bags, box socials, necktie socials, and lawn fetes. She asked Mr. Greeley if he would be so kind as to suggest some new device to keep the struggling church from disbanding. The editor replied, "Try Religion." A man does not have religion because he gives, but he will give if he has religion (salvation). One man said, "There are plenty of people on platforms today shouting our destination, but few to help us carry the luggage."

God forbid that we shall ever be afflicted with ministers who will not systematically tithe and who will not give sacrificially and liberally in the offerings. Surely no true Christian can pledge and carelessly forget his or her pledge or offering. Like pastor, like people. Pastors, let us be good examples.

God assures us returns if we obey Him with tithes and offerings. Read Mal. 3:10 and Prov. 3:9. "Honor the Lord...with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Roger Babson said,

"One dollar spent for lunch lasts five hours.

One dollar spent for a necktie lasts five weeks.

One dollar spent for a cap lasts five months.

One dollar spent for water power or a railroad grade lasts five generations.

One dollar spent in the service of God lasts for eternity."

I can tell you that you cannot out-give God. His scoop is always bigger than yours. Let us give Him a chance. Time is so short and things of earth are so perishable. Let us lay up for ourselves treasures that will not rust and corrupt, but will be waiting for us when this short life is over.

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CHRISTIANITY vs. COMMUNISM

By M. E. Perkins

Patriotism and traitorism, good and evil, faith in God and atheism, freedom and slavery, honesty and dishonesty are opposing principles. Christianity is honest, truthful, out in the open, while Communism is just the opposite. What Christianity says and claims, it is and will do. Communism promises everything which is desirable and attractive, but produces slavery, prisons, starvation, persecution and death instead.

The wide difference in Christianity and communism, with their promises and objectives, originated with their founders. Jesus, the Founder of Christianity, had one great concern, which was, and is, to deliver the people of this earth from evil, selfishness, low morals, dishonesty, and equip them with good hearts out of which would come good acts of kindness and good will toward each other.

Jesus was a perfect example of that which He desired to accomplish. He took nothing from others to make His earthly life more comfortable or easy. He had no place to lay His head, or table from which to eat, or bank account from which to pay His taxes. He was not envious of those who were so fortunate as to have these comforts of life, but was willing for Caesar to have the things that were his. His life was so influential for good as to cause Matthew to leave his employment of dishonesty, Zacchaeus to pay back that which he had received by false pretense, sharing half of what he had to help the poor, and to encourage the adulterous woman to "go and sin no more." So the teaching and example of Jesus was to help humanity climb to a high plane of righteousness, to live there, and to have an interest in the welfare of others.

The founder of communism was willing to be a poor example, and the weight of his influence tipped the scales on the side of destruction.

A few years before the Civil War in America, what we know as communism had its beginning with the thinking and writing of Karl Marx. This man is described by those who knew him as being "egotistical, crabby, stubborn, and showing no interest in productive labor to support his family." In practical life he was "highly disorderly and cynical." A statement attributed to his mother as a result of neglecting his family while he spent his time denouncing capitalism was, "Instead of writing about capital, it would be better if Karl had made some." When disease struck the family and his wife and baby were seriously sick, the doctor could not be called or medicine bought because there was no money. The baby died and the neighbors bought the coffin in which it was buried.

The founder of communism emphasized using force against the capitalists, since they would not voluntarily turn over their factories, banks, and money to them. Marx said, "If the capitalists submit peacefully, good; if they resist, slaughter them." Marx remained a fighter to the very end. It is said that "invective, anger and abuse were his weapons. He attacked the dominion of the capitalists and showed his own dominating nature again and again. In theory he was for the common man and in practice his fanatical intolerance and overbearing ego made him a tyrant, an autocrat, a dictator His character helped shape the whole philosophy of communism and forged a hideous instrument of power for those who were to follow him. This instrument threatens the happiness of the community, the safety of every individual, and the continuance of every home and

fireside. It would destroy the peace of the nation and thrust it into a condition of anarchy and lawlessness and immorality that passes imagination." Quoted from Masters of Deceit.

Christianity follows the example of its Founder, and seeks to help those who are in need. It lives with a great interest in and concern for immortal souls, and seeks to help them prepare for eternity.

Communism follows the example of its founder and seeks to increase the needs of the needy. With hatred, envy, and no concern for the welfare and happiness of the people of earth, it seeks to destroy peace and good will and brings destitution and poverty to those who have been industrious laborers and good business men. The all-important matter of living good, clean, moral lives is of no interest to communism, and the God of love that sacrificed His only-begotten Son that immortal man might live in eternity has no place in its program.

Christianity encourages peace, joy, happiness and cooperation in all that is good and right. Communism encourages war, riots, sorrow, grief and opposition to all that is good and right.

Thank God for Christianity and the GOLDEN RULE which it provides, with the wonderful results of peace, prosperity, joy and happiness. Thank God for the promises Christianity makes of the future to genuine Christians. The "meek" are "blessed" and Jesus said "they shall inherit the earth." Christianity promises a day when wars, strife, riots, and bloodshed will cease, "They shall beat their swords into plowshares, and their spears into pruninghooks neither shall they learn war any more." This means communism will have to give way to Christianity. Glorious day! May the Ruler of the universe hasten the day when this old world of sin, sorrow, hatred, war, and death shall enjoy the full blessings of CHRISTIANITY.

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HOLINESS AND EVERY DAY LIVING

By E. E. Michael

"The oath which he swore to our father Abraham, That he would grant unto us, that we being delivered out" of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life" (Luke 1:73-75).

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Titus 2:11, 12).

"... I am come that they might have life, and that they might have it more abundantly" (John 10:10).

You will notice in these three passages the words, life -- live. "... All the days of our life" ". . . That . . . we should live soberly . . ." and in the third passage, ". . . that they might have life., that they might have it more abundantly."

The word "holiness" is all-inclusive in God's great redemptive scheme. Experientially, it begins in regeneration and culminates in entire sanctification.

Holiness is both experiential and experimental. It is not only an experience to be had, but a life to be lived. Life! Abundant life! Live! Holiness is the breath of God in the soul; the disposition of Jesus in the life.

It is a full life. "And they were all filled with the Holy Ghost ..." (Acts 2:4). "... Be not drunk with wine, wherein is excess; but be filled with the spirit" (Eph. 5:18).

The apostle Paul, in closing out his beautiful letter to the Philippian church, declared, "But I have all, and abound: I am full" The Spirit-filled life is likened unto trees full of sap. "The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted." (Psalm 104:16).

Moses is a blessed example of this full life. Biblical history shows a division of his life into three stages of forty years each. The first was spent in Egypt, in Pharaoh's house, where he kept alive the principles, the doctrine and experience of full salvation.

The second forty years was in the desert country. That was the drought era (dead, sterile, ecclesiastical formality), but he gained ground and grew in grace. There he received that wonderful revelation and call of God in the burning bush.

Third came the period of leadership. At eighty years he led Israel out of Egypt and through the wilderness wastes, and at the age of one hundred and twenty years God called him to the top of Mount Nebo. There he viewed the beautiful land of Canaan which he had longed those many years to enter. He now was denied that privilege. He died there on the mount, and God buried him in the valley of Moab. A full life indeed. He lived and died in the presence of God. Ask Joseph, Samuel, Paul, and myriads of others of this royal family along the line of the centuries. Their lives were brimming with the fulness of God.

The holy life is also a joyous life. "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing" (Psalm 100:1, 2).

"Therefore with joy shall ye draw water out of the wells of salvation" (Isaiah 12:3). Still another: "... the joy of the Lord is thy strength" (Neh. 8:10). This is why all the worldly entertainments such as television, ball games, shows, the dance, and all combined, cannot entertain the Christian. He lives in the divine presence, and in His fulness is joy forevermore. This is why Christians do not indulge in modern dress with its sex appeal. They choose, instead, modest dress and behavior which "becometh holiness."

It is a peaceful life. Peace is divine love in repose. It is restfulness and serenity of soul. The long struggle with the sin problem is over. The carnal nature is eradicated, and the Holy Ghost reigns on the throne of the heart without a rival. The soul rests in the Lord. "I cannot tell thee whence it came; this peace within my breast. But this I know, there fills my soul, a strange and tranquil rest. There's a deep settled peace in my soul there's a deep settled peace in my soul, though the billows of sin near me roll, He abides, Christ abides."

The holy life is a triumphant life. It is a life victorious over sin and the enemy here, and triumphant in the throes of death. "Precious in the sight of the Lord is the death of his saints" (Psalm 116:15). When the saintly Stephen was being stoned to death by his persecutors, ". . . being full of the Holy Ghost', looked up steadfastly into heaven and saw the glory of God . . ." and exclaimed, " ... Behold I see heavens opened, and the Son of man standing on the right hand of God."

Moody said when dying, "Is this death?" When his loved ones assured him that it was, he said, "Then how glorious . . . earth is receding, heaven is approaching! This is my coronation day."

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:54-57).

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FOREIGN MISSIONS

Rev. George E. Roberts,
General Secretary
4505 Bethel Street, Boise, Idaho

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WHY FOREIGN MISSIONS?

By George E. Roberts

Let us consider the sufferings of Jesus on the cross of Calvary. We cannot but be deeply moved when we think of the rugged cross the awful suffering when the nails were driven through His hands and feet, the spear that pierced His side causing the blood and water to gush forth, and the crown of thorns that was pressed on His brow until the blood trickled down His face. These things were not endured merely to create a scene, but for a cause and a purpose. Jesus suffered for mankind of every land and nation that ALL might have salvation. The very beginning of salvation was not a cheap thing, but cost God that which was dearest to Him. Only through Jesus Christ can any man be saved.

Jesus said, "Go ye into all the world and preach the Gospel." Why? That every land and nation might have an opportunity to be saved. Jesus also said that whosoever will may come, but how are they going to come unless they know that there is pardon and forgiveness through Jesus' precious blood? He said, "Come unto me all ye that labor and are heavy laden and I will give you rest." How can they believe and find rest unless they hear?

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have

not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?" (Rom. 10:13-14) God help us to go, that they may come and drink of the water of life freely.

What if we do not send or do not go? Their blood will be required at our hands. "Son of man, I have made thee a watchman unto the house of Israel: Therefore hear the word at my mouth, (go ye into all the world) and give them warning from me." (Ezekiel 3:17) If we do go and warn and plead with the lost, their blood will not be required at our hands. If we have been faithful to their souls, at the judgment they cannot point their bony fingers at us and say that we have failed them.

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MISSIONARY WORK OF THE BIBLE MISSIONARY CHURCH

By Mrs. Alma Kinzler

"Church of God awaken, heed the Lord's command. Fields are white for harvesting on every hand." According to the Great Commission, the chief concern of the Church should be to get the gospel to every creature. The Bible Missionary Church began with a vision to preach old-fashioned holiness around the world. We are grateful to God that He has opened doors, called missionaries, given missionary-minded leaders and inspired a faithful band of laymen to stand by with their prayers and support. Today the Church is operating in ten different fields, which are manned by spirit-filled missionaries. To read of their experiences, victories and answers to prayer is thrilling indeed.

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BRITISH GUYANA

"Commissioned by the Lord are we, the glorious news to tell." One of the first fields the Bible Missionary Church entered was British Guiana, South America. Rev. & Mrs. James Todd faithful workers there. God has blessed their labors and they are loved by the natives. At present they are on the field for their second term of service.

Brother Todd reports: "This area was the first to which missionaries were sent under direct appointment of our General Board. In 1961 the General Board voted to enlarge the field to include the West Indies Islands. We have since established work in two fields, Barbados and St. Vincent. In 1965 the Board voted to include the whole Atlantic-Caribbean area and to set up at a later date a central field headquarters."

The present missionary staff is composed of Rev. James Todd, Sr., Field Superintendent, and his wife, and Rev. & Mrs. John W. Todd. In addition to the missionary staff, there are six national pastors serving churches in British Guiana and one on the island of St. Vincent. With the enlarged challenge, it is our hope to have several new missionaries to open new work in many of the islands and mainland areas as fast as there are open doors and money and personnel available for this field of expansion.

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NEW GUINEA

"There's a call comes ringing o'er the restless wave, Send the Light!" Several years ago Rev. and Mrs. Hubert Bankston heard the call to the wilds of New Guinea. They have faithfully labored there and God has blessed their efforts in this needy field. This work has not been easy with the difficult methods of travel.

New Guinea, second largest island in the world, lies to the north of Australia. Possibly no country in the world has more unrelated types within such a small area. There are 500 languages spoken here. In an average day's walk one comes to a different language group.

The work of the Bible Missionary Church is in the Southern Highlands District of Papua. There are two main stations and fourteen outstations. The outstations are manned by native pastors, while the missionaries look after the main stations. The average weekly attendance for all the stations is approximately 2,000 people. At the Lombo main station an elementary school and a medical dispensary are in operation.

The greatest need of the people here, as in all the world, is Jesus Christ. The preaching of the gospel is a tremendous task where most of the tribes have no idea of salvation, no civilization, no written language and no Bible. The slow process of teaching and explaining must prepare the way for the concepts of truth. How do you explain the Parable of the Lost Sheep to people who have never seen a sheep and have but the slightest notion of private possession?

Nakedness, superstition, fear and ignorance abound. Here and there the light breaks through and occasionally there is one who is awakened to his need of salvation. The efforts continue and must continue for many years if Jesus tarries. Please pray that the seed may some day bring forth the fruit of an abundant harvest.

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FARMINGTON NAVAJO MISSION

"Down in the human heart, crushed by the tempter, feelings lie buried that grace can restore." The Bible Missionary Navajo Mission is located just outside the city of Farmington, New Mexico, a short distance from the Navajo reservation. This is a needy mission field. As one worker put it, "It is hard to believe that such conditions exist in our country. You find heathenism in about the same degree as in the jungles of South America."

The present staff members are Rev. & Mrs. Kenneth Coker, Norma Kennedy, R.N., and Lola Mae Coates, teacher. The work is steadily progressing. Brother Coker sums up the work this way: "Our activities among the Navajo Indians include a full time day school which covers grades one through four and regular church services on the mission station which are attended by Indians and workers. There is also a visitation program on the reservation. House trailers have been purchased and moved to the mission proper to provide housing for needy families. Those living in

the trailers are expected to attend our church services. The real purpose of these efforts among the Navajos is to see the Gospel of Jesus Christ call out a peculiar people, zealous of good works and fully embracing the doctrine of second blessing holiness."

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JAPAN

"Far and near the fields are teeming with the waves of ripened grain." In April of 1965, Rev. and Mrs. Don Bowman and family landed in Japan to begin a work for the Bible Missionary Church. Eleven years previously, while in the navy, Brother Bowman held some services with the Japanese and God blessed him in this effort. He was definitely called to return. He obeyed the voice of God and the Lord has signally blessed him during these months, providing a home to live in and a church in which to worship. From fifty to sixty are attending the services. The greatest victories have been in the salvation of souls. They have averaged a new convert every week. Their hearts are filled with praise to God for all that He is doing for them. They already have a branch Sunday School and prospects for starting other churches. They long to speak the Japanese language better, but the Lord has helped them in a miraculous way. Their vision is winning souls, establishing churches, and starting a Bible school. Pray for this work. Surely this field is ripe unto harvest and God has sent the Bowmans there to gather in the golden grain.

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OKINAWA

"God works in mysterious ways His wonders to perform." Brother and Sister Thorn, of Blytheville, Arkansas, are living in Okinawa, as he is stationed there in the United States Army. They saw the spiritual need on this island and their hearts burned to tell the story of Jesus. They started services in their home. Interest increased. God gave them souls. Another G.I., Bill Giesler, came and lent a hand. In a few months several souls sought the Lord. Don Bowman of Japan held a week-end meeting for them and was thrilled with their concern for the Okinawans. God gave them souls in this meeting and Brother Bowman organized them into a mission, with the Thorns as supervisors and Bill Giesler as acting pastor. Pray much for this encouraging work.

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INDIA

"From India's coral strand, they call us to deliver their land from error's chain." Rev. Billie Holstein started this work in India about 35 years ago. The work progressed under her leadership and souls were saved from sin's darkness. The work is located in the Rae Bareilly district, where they have a strong native church and Bible school. The preacher boys have carried the Gospel as far as their cycles would take them. The Bible women are daily in the homes of the village women, singing, preaching and praying with them. God gave them an outpouring of the Holy Ghost at Easter time and many sought the Lord and found victory. This work is presently supervised by Rev. A. L. Khaliq, a native of India.

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MEXICO

Miss Myrl Eastman is working with another mission in Old Mexico. Through her efforts there, our church bears a light in that needy field. She is doing a good work, teaching, doing village work, holding services in homes, calling from door to door and passing out tracts and Christian literature. Souls are being saved and the light of the Gospel is reaching hearts. Pray for Sister Eastman and her work there.

These facts should stir our hearts to pray, fast and give. The need is great! The challenge is ours. God has thrust this great opportunity upon the Bible Missionary Church to carry the blessed Gospel message to the lost of earth. George Roberts, General Missionary Secretary, has said, "Our field is larger than our purse. But let us say with Caleb of old, that we are well able to possess the land. The walled cities were not too big nor too tall for men of faith. Let us believe God for great things."

"Give every flying minute something to keep in store. Work for the night is coming when man works no more."

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CHILDREN'S PAGE

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

WHICH SHALL IT BE?

Robbie sat down on the floor and emptied the head of Porky, the piggy bank, onto the carpet of his bedroom floor. Carefully he piled the coins in their respective heaps -- nickels with nickels, dimes with dimes, quarters with quarters and pennies with pennies. He noted, as he counted, that he had more pennies than anything else and less quarters and fifty cent pieces than anything; to be exact, he had three half dollars and eight quarters this alone made three dollars and fifty cents. He jotted the figure down on a bit of school paper and resumed the joyful duty of counting, adding the total of each and getting a grand total of nine dollars and eighty-six cents.

"What do you know, Pierre!" he exclaimed to the sleepy-eyed dog by his side, "I'm going to give four dollars and ninety-three cents of this to foreign missions. Isn't that grand? Half of my piggy bank?" and he sighed a happy, contented sigh.

Pierre opened his eyes wide and wagged his curly little tail as if to let his master know just how really grand it all was.

"You can't give that much, Robbie," a voice seemed to say just then. "Aunt Elvie's birthday's almost here and so is Evelyn's -- she'll be two, then, and you know how badly you wanted to buy her that pale blue dress in Millson's Tiny Tot Dress Shoppe."

Robbie suddenly became very still, very, very still. He stretched his nine year old legs out straight and leaned up against the side of the bed to figure. Pierre came over by him and laid his round little curly head on his legs and looked for all the world like he, too, was doing figuring -- mischievous figuring.

"Let's see," Robbie said aloud, "that dress was two dollars and ninety eight cents and Aunt Elvie's purse was three dollars and forty nine cents. Hm-m. Guess I can't give that much."

As he said it a strange feeling possessed him. Quickly he knelt by the bed and asked the Lord what to do.

"God loveth a cheerful giver," a soft, sweet voice whispered to him. "Cast thy bread upon the waters, for thou shalt find it after many days. Seek ye first the Kingdom of God and His righteousness, Robbie, and all these things shall be added unto you," the sweet consoling voice continued.

"I'll give it, Lord," the boy said, much relieved. "Evelyn can wait for her present and Aunt Elvie won't mind if I'm a wee bit late with hers, either."

"But what about those school shoes you told your mother you'd try to buy for yourself, Robbie?" and the tempter's voice was back. "You can't give that, Robbie! You know you can't!"

"Mr. Devil," Robbie said, standing straight and tall, "You don't run my life--God does! To show you that you don't dictate to me I'm going to put all nine dollars and eighty six cents in--the whole instead of the half." He quickly gathered the money together and took it to the kitchen, a smile of victory on his innocent, honest face.

"Here, Mother," he said, "Keep this until Sunday. I'm giving all the money in my piggy bank for foreign missions. The devil told me I couldn't give even half of it--that Evelyn and Aunt Elvie's birthday would soon be here -- but I want him to know that God directs the affairs of my life. Oh, Mother. I feel so good!"

"And the reason you do, Robbie, is because you are an overcomer -- a victor over Satan. Then, too, you have obeyed the Lord; this always brings a feeling of great joy and satisfaction. Sit down, Robbie, I want to talk to you."

Obediently Robbie settled himself on a kitchen chair close to his mother. Pierre curled his little body in a small, furry heap at his master's feet.

"The devil didn't tell you that Black Bidy would soon have a big brood of fuzzy yellow chicks for you, Robbie, did he?"

"Why, no. I had forgotten all about Black Bidy, Mother," and his eyes brightened.

"There's loud pecking going on inside those twelve shells, Robbie. I was out this morning to check. One little red bill is already through, with the others soon to follow. Then, instead of one hen producing eggs for you to sell, there will be no telling how many more. Then, too, there's Speckles. He's just about ready for the beef market, plus the fact that you will soon have a birthday and..."

"Oh, Mother!" the boy interrupted happily, "I'm glad I hadn't thought of all that when the devil tried to tell me what I could or couldn't do. It makes my victory seem greater this way. I want to go and thank dear Jesus for helping me decide which part to give." And he hurried to the bedroom, singing, "Faith is the Victory," with Pierre trotting faithfully by his side.

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CHURCH NEWS

WHY THE BIBLE MISSIONARY CHURCH?

By J. E. Cook

The Bible Missionary Church holds a unique place in the history of religious movements.

It is unique in its Origin. Contrary to the thinking of some, it is not a split or a splinter from any existing denomination. It is cosmopolitan in its constituency, being made up of those holiness people who desired to continue in the old-fashioned lines of faith, fellowship and personal holiness from which present day holiness churches have so largely departed. In their gathering together, there is one common conviction--God led them. Thus God raised them up somewhat simultaneously, often without one group knowing about the other.

It is unique in its Name. Based upon the Bible, the infallible Word of God, it is Bible-centered in its ministry, teaching and practice. We believe the Revised Standard Version to be the antichrist's Bible, for it denies that Christ is the divine Son of God. "Second-blessing holiness" is our cardinal doctrine. Men are born with the sin nature, must be born again and forgiven for their transgressions and after this there must be the further work of heart holiness as a definite, crisis experience. We believe the experience of sanctification enables one to live a separated life, free from sin and worldliness. Television, jewelry, immodest dress, short hair on a woman and long hair on a man are condemned by the Word of God. The King James Version is our text book for preaching, teaching, and living. But we are also missionary in our outreach. The Great Commission has challenged our people from the very beginning. We now have commitments in ten different areas of the world. This means a new mission endeavor for each year of our existence. Our people love and support the great cause of missions, home and foreign. A number of applicants are on the waiting list to go as missionaries. Many of our Bible students are preparing to be ambassadors of the Cross to the uttermost parts of the earth. But we are also a church; not an independent faction, but a group of called-out ones whom God has raised up in these last days.

The Church is both visible and invisible. One enters the invisible church by a supernatural birth of the Spirit, but joins the visible church by a voluntary agreement to uphold its rules and standards and support its mission with tithes and offerings.

It is unique in its Emphasis. An evangelistic fervency pervades all its activities. The preaching of the gospel, the salvation of the lost, the sanctification of believers, the gathering of the scattered sheep of the House of Israel and keeping them ready for the rapture is its stated purpose. Revivals, camp meetings, holiness conventions, prayer meetings and personal soul winning are all means of furthering the gospel and filling our mission on the earth.

Then, it is unique in its Worship. The services have form without formality and liberty without levity. Joyous singing, fervent praying, generous giving and anointed preaching bring upon the services a sense of the presence of God. The desire for fellowship and worship with those of like faith has caused thousands to drive any distance, face any persecution and pay any price to enjoy fellowship in this family relationship with the people of God.

These are some of the reasons why there is a Bible Missionary Church.

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A BRIEF HISTORY OF THE BIBLE MISSIONARY CHURCH

By J. E. Cook

This vine of God's planting took rootage on a spot located midway between Caldwell and Nampa, Idaho, on U.S. Highway 30. This spot was revered by that early band of people as "holy ground," for it was here a large tent was erected for the purpose of starting revival services. This group of God's children desired to see something done to preserve the rich heritage of "old-fashioned" scriptural holiness as they knew it in the beginning days of the modern holiness movement. Rev. Glen Griffith, one of God's ablest preachers of the Word, was the called worker. He, along with many others, had been burdened about the spirit of compromise and drift from deep spirituality that had become so evident in professing Christendom. He clearly felt it to be God's will to accept the call and arrived to begin services on Sept. 7, 1955. About one hundred and fifty people attended that first night. The attendance increased night after night, with folk coming from as far as five hundred miles to attend. The blessing of God was upon the meeting from the opening service. Spiritual singing, fervent praying, joyous testimonies, anointed preaching, deep conviction and earnest seeking after God characterized the services. The revival ran for five weeks and resulted in the organization of what is now "The Bible Missionary Church," with one hundred and twenty-six charter members.

The news of this new spiritual movement spread like a windswept prairie fire. In many places God raised up groups who were willing to move out under the stars, if necessary, to worship God in spirit and in truth. They put up tents, rented store buildings, and vacant churches and even met in homes as they caught the spirit of this spiritual awakening. In ten months the work had spread into more than twenty states and three foreign fields. Rev. Glen Griffith, Rev. Spencer Johnson, Rev. H. B. Huffman and Rev. J. E. Cook were busy organizing churches and holding meetings, and yet it was impossible to answer all the calls.

The Church was only a year old when the General Conference was held at Denver, Colorado, Sept. 2-9, 1956. One hundred and thirty elders and licensed ministers, with a host of consecrated laymen, made up the delegation of that first general gathering. Also, many visiting friends from some ten different denominations swelled the attendance. The church was greatly encouraged when Rev. Elbert Dodd joined at this first conference. His election as General Moderator, along with Rev. Glen Griffith, proved a great blessing in the forming of church policy. Truly, this first conference will be long remembered by those privileged to attend. Even the business sessions seemed anointed of the Holy Ghost. The night services were given to evangelism, which resulted in great altar services, with many souls praying through to victory.

Preachers and laymen left that first conference with burning hearts, enlarged vision, and a willingness to sacrifice to push the cause of God to the ends of the earth. Now in only ten years, the church has enjoyed phenomenal growth. It has been pushed into thirty-two states, including Alaska. Missionary work is being carried on in ten different areas of the world. Twelve fully organized districts cover most of the United States. All but two districts have their own camp grounds and all of them conduct "old-fashioned" camp meetings annually. A four-year Bible school, with property valued at nearly two hundred and fifty thousand dollars, is located at Rock Island, Illinois. Here an average of nearly one hundred students are enrolled preparing to be preachers, missionaries, teachers and Christian workers. The church operates a children's home located at Beulah Heights, Kentucky. This home is composed of twenty buildings, and two hundred acres of land. New church buildings, parsonages and Christian day schools number into the hundreds of thousands of dollars in value.

And the end is not yet if Jesus tarries. The Bible Missionary Church looks to the future, confident that He has called us to the kingdom for such a time as this, being assured that He will help us reach the lost with the message of salvation and help prepare the bride for His coming.

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IS ECUMENISM RIGHT?

Foy Bullock

It would be proper at the outset to define ecumenism. Ecumenism is a world-wide move by the major religious denominations to control the voice of the church by organization and influence.

Millions of people are facing the question of whether this movement is right or wrong. On the surface it seems to be in harmony with the purpose of Christ that His church be one. The principle is not questioned, for no Christian would disallow the desire to be one with other Christians. However, there are problems in Christian thinking and experience which prevent serious minded people from supporting such a move.

The first problem is one of definition. The church must be defined in terms which differentiate between the "church-visible" and the "church-invisible." The "church-visible" includes every person in all religious bodies, regardless of doctrine, who regard Jesus Christ as

Saviour of the world. The "church-invisible" is that segment of the "church-visible" which has been transformed in heart and life through the blood of Jesus Christ. There is a vast difference. The major portion of the "church-visible" knows nothing of this transforming power. It would be a direct violation for true, born-again believers to be unequally yoked together with this unregenerated mass of so-called Christendom (II Cor. 6:14-18).

Another problem is that it would bring together again Protestantism and Romanism. This is the Catholics' stated goal. However, the need for reformation in the Catholic church is just as evident today as it was when Luther and other reformers faced the powers of the church. It is a tragedy to pull millions of innocent souls back into a sinful and unscriptural bondage, which has not changed nor will change.

The second Vatican Council did nothing more than modify a few church dogmas and forms in order to further lure poor, blinded Protestantism back into the fold of Catholic domination. As far as spirituality is concerned, it would make little difference to the individual in the major Protestant denominations, because they offer little toward the salvation of a person's soul. However, it would bring heavy pressures and public disdain for groups who feel very strongly against ecumenism. The future could hold another general persecution of true Christians from this source. The public mind is being conditioned now to condemn any extreme position, organization or movement. There is pressure from powerful sources calling for the outlawing of organizations such as the Ku Klux Klan, the Birch Society, and others. Regardless of how much the real Christian does not wish to be categorized with such extreme organizations, he must admit and not forget that he is an extremist, and could suffer the same pressures that these groups are facing, should ecumenism succeed. This is paradoxical but true. There will possibly come in the not too distant future a label of "extremist" for radical holiness movements who ruggedly hold to Bible truths.

The last problem is found in the prophetic Word of God. The ecumenical move will be successful. The Word of God implies this in many places, but in particular in Revelation, Chapter 17. There will be a rebuilding of Babylon. This will not be literal, but a rebirth of the forces which persecute the church. Babylon or "confusion," will be divided into two systems. One will be "ecclesiastical Babylon" or apostate Christendom headed by the Papacy. The other, "political Babylon," will be headed by organized Communism. This could be fulfilled by the United Nations. These powers will certainly bring pressure to bear upon all who refuse to cooperate with the world government plan. God promises to translate His church before these pressures can be brought to fruition. Praise God! Christians, be not deceived, ecumenism is not of God! The second coming of Christ is our only hope.

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