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## **THE MISSIONARY REVIVALIST -- FEBRUARY 1958**

Official Organ Of The Bible Missionary Church, Inc.

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

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### **GOING DEEPER WITH GOD**

C. C. Brown

In the 46th Psalm and the 4th verse we find these beautiful words. "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most high." Water is a type of the Holy Ghost in almost all of its forms of existence and manifestations. Especially are rivers a type of the Holy Ghost in the heart of the believer. The city of God here no doubt refers to God's people. In Rev. 21:2, John seems to identify the holy city, the New Jerusalem, as the bride adorned for her husband. I gather from this that the scripture is telling us about the Holy Ghost who is flowing through the hearts of God's children in time and eternity. I believe that pure river of the water of life that is flowing out from the throne of God and the Lamb is none other but the Holy Ghost who proceedeth from the Father and the Son and will flow through our hearts forever. Now it is through vessels of clay but then through glorified bodies in all ages to come.

Every river has a beginning. The river of the Spirit begins in the human heart as an artesian well. This is the way it started in the heart of the woman at the well of Samaria in John 4:14. "But the water that I shall give him shall be in him a well of water springing up to everlasting life."

This is the great experience of the New Birth or Regeneration. It is not the pump handle priming kind but the springing up kind. The kind that comes because the life and nature of God, who is life and the author of all life, has been planted in the soul. If in the natural or spiritual world, every birth means the beginning of a new life. A lot of religion today is a Christmas tree

religion, that is, it is only tacked on, or man made. Not so with this spiritual religion, it is generated and produced by the law of the Spirit of life in Christ Jesus, and saves us from the law of sin and death. Man works from the outside in, God works from the inside out.

In John 7:38, 39 Jesus speaks of the INCREASE of this river. "He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given; because Jesus was not yet glorified." This was literally fulfilled on the Day of Pentecost when one hundred and twenty were filled with the Holy Ghost. This is the sanctifying baptism with the Holy Ghost for all of God's children. It is for believers and believers only. This is where the well is turned into rivers.

Rivers are for PULSATION. By the assistance of man they are turned into power that lights our homes and cities and turns the mighty machinery that produces the things we use and eat and wear. When the Holy Ghost can control the man he will become a power house to light the dark corners of the earth with the glorious gospel of Jesus Christ. Rivers are for NAVIGATION. The ships of commerce sail up and down the bosom of the mighty rivers carrying food and clothing and supplies to the people of this earth. Likewise people who are filled with the Holy Ghost become a mighty channel over which the gospel of light and life and salvation will flow to the hungry people of the earth. Oh! how the church needs the baptism with the Holy Ghost. When the American people spend annually more for dog food than we do to send the gospel to the heathen, and seven hundred and fifty times as much for pleasure as we do for all purposes of the church, it is evident we are in need of something we do not have. Rivers are for IRRIGATION. Without the rivers there would be thousands of acres of land barren and fruitless; but with the wisdom of man they have been so channeled until now thousands of people are being fed and clothed and housed from their life giving power. The same is true when the Spirit of God can have His way in the church. The gospel of love, and life, and peace will spring up in dry and barren hearts. Again rivers are for PURIFICATION. The high level of sanitation which goes on in the great cities could never be possible if it were not for the great rivers. It is the influence of the Spirit of God in His people that makes it possible for us to enjoy the comforts and protection of civilization. We are the salt of the earth.

This river not only has a beginning and an increase but it has a development. This is pictured to us in a marvelous way in Ezekiel 47:1-5. This river flowed out from the temple which is a type of our bodies. The measurement of a thousand cubits brought the prophet to his ANKLES. Ankles have more to do with walking than any other part of the body. This represents that stage of development in the Spirit where we "Walk not after the flesh but after the Spirit." We must have rules and standards but at the best they are only the fence (and may God help us to keel) the fence up) around the farm. The only safe guard from the world, which is the "Lust of the flesh, the lust of the eye, and the pride of life," is to WALK IN THE SPIRIT. "If we walk in the Spirit we shall not fulfill the lust of the flesh." The stage of this development in the Christian life is reflected mostly by a negative testimony. That is we testify to the things we have been saved from. That is we talk more of what we left in Egypt than what we have found in Canaan. It is wonderful to rejoice over the horse and his rider as Israel at the red sea, yet if we make this world hungry for what we have we will have to go deeper with God.

The man measured another thousand cubits and the prophet was to his knees in the waters. The knees in the things of the Spirit represent the prayer life of the Christian. This should be the very next thing we learn after having been delivered and kept from the lust of the flesh. The secret place of prayer is the battle field of the church. If we never go this deep we have not yet entered the fight. John Wesley has been quoted as saying, "nothing is done in the Kingdom of God but in answer to prayer." Jesus said, "without me ye can do nothing," and He links our doing with our asking in prayer. The Holy Ghost will pray through us with groanings that cannot be uttered. Rom. 8:26. As rivers are almost useless without the co-operation of man, so the Holy Ghost must have men and women through whom He can pray and witness if He gets His message to this lost world.

Again another thousand cubits are measured and this time the prophet is up to his LOINS. He is waist deep in the waters of the Spirit. The LOINS represent the place of strength, and life, and reproduction. When the KNEES and the LOINS are properly co-ordinating the lifting power of man is at its best. Here is where we reach the place of supplication in the Spirit. Here is our Garden of Gethsemane. This is where we bleed in order to save. Here is where we reach the place of true self-denial. Here is where the stomach plays its part of fasting in the prayer life. Not just a meal now and then but days of fasting and prayer. Not only occasionally but systematically. "This kind goeth not out but by prayer and fasting." This is almost a lost art in the holiness movement. It is feasting and not fasting. Jesus warned against "surfeiting" along with drunkenness. Surfeiting is nothing more nor less than over eating. Paul said the stomach was the god of many whose end was destruction. When a church fails to reach this place of prayer they will turn to eating and drinking and playing, and when this happens they are a barren and dead church as far as the life of the Spirit is concerned. When we fail to advance to and through this stage of growth in the Spirit we will then turn to man made plans and programs to keep up a show or imitation of the work of God. What we can't do by prayer alone we can do by prayer and fasting. Every major revival was preceded by prayer and fasting. The only way to do God's work is to do it God's way.

The man with the measuring rod measures out another thousand cubits and the prophet is in waters that cannot be passed over. Waters deep enough in which he can swim. This is no doubt the deepest we can reach in the Spirit of God. This does not mean we have graduated from the walking and praying in the Spirit. This depth is so seldom reached that it is hard to explain very much about it.

This experience or life is reflected in our CHOICES. There is the good, the better, and the best. In the new birth we decide between the bad and the good. In sanctification it is between the good and the better. But when we launch out into the DEEP of the Spirit it's between the better and the best. If you are growing like you should you can no more go back to the way you did things when you were first saved than you would want to go back to the inconveniences of one hundred years ago. It seems the majority never get beyond the bad and the good. They are identified by such expressions as "I see no harm in this or I don't see where this is wrong." This is the very lowest level. In fact many sinners live on this level. God wants us to see the things that are excellent. Paul desires the church at Philippi to "Approve the things that are excellent" Phil. 1:10. He wants them to so develop their spiritual faculties until they can choose between the better and the best.

This deep experience is reflected in our LOVE. In regeneration the love of God shed abroad in our hearts. In sanctification the love of God is made perfect in our hearts. But as we

launch into the deep we are rooted and grounded in the love of God. Paul prays, "That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in LOVE, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height: and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." Here is a river that cannot be passed over.

Again, this experience is reflected in our ATTITUDE and ACTIONS toward afflictions, trials, infirmities, and persecutions. Oh! how we draw back when God is trying to take us deeper with Him. We are like the children of Israel who murmured and complained when Moses wanted to lead them on and in to Canaan. A few have reached this stage. Moses reached this place. He got where the suffering and afflictions with God's people meant more to him than all the treasures of Egypt. It was a voluntary choice with him. He could have certainly enjoyed the pleasures of sin for a season. Tradition tells us that Pharaoh's daughter was queen and she wanted Moses to become king while she was alive lest her people would find out that he was a Jew and thus he would fail to reach the throne. He was then the head of the Egyptian army. At this time he made his decision. He could see more in the reproaches of Christ than he could in all the treasures of Egypt because he had respect to the recompense of reward. It all depends on our vision. Paul reached this place. It took him some time to do it. He reached it after praying three times about his infirmities which were being aggravated by a messenger of Satan. When he reached this depth he could rejoice in the worst that could happen to him. I know of no one who has suffered so much. Read the account in II Cor. 11:23-33. He calls them light afflictions and worked for him a far more and eternal weight of glory. The reason was he was out in the river of the Spirit so far that he could neither touch bottom or see the shore. He said, "Because I look not at the things which are not seen." His eyes were off of the physical and the temporal and the tangible and on the eternal. This is indeed the crucified life. There are three stages of crucifixion. Crucified unto the world; crucified with Christ; crucified daily. Dead to the world, dead with Christ, and a death daily. Dr. G. D. Watson in "Soul Food" says, "There are a multitude of things which are not sinful, nevertheless our attachment to them prevents our greatest fullness of the Holy Ghost and amplest co-operation with God. Infinite wisdom takes us in hand, and arranges to lead us through deep interior crucifixions to our fine parts; our lofty reason, our brightest hopes, our cherished affections, our religious views, our dearest friendships, our pious zeal, our spiritual impetuosity, our narrow culture, our creeds and churchism, our success, our religious experiences, our spiritual comforts; the crucifixion goes on until we are dead and detached from all creatures, all saints, all thoughts, all hopes, all plans, all tender heart yearnings, all preferences; dead to all troubles, all sorrows, all disappointments; equally dead to all praise or blame, success or failure, comforts or annoyances, dead to all climates and nationalities, dead to all desire but for HIMSELF." This is water to swim in. It cannot be passed over. Rom. 5:1-5 gives us the entire picture. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ; (this is regeneration) by whom also we have access by faith into this grace wherein we stand and rejoice in the hope of the glory of God. (This is sanctification) And not only so, we glory in tribulation also; knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (This is deep water). We can never go farther or do more until we go deeper. Let's go deeper with God.

Editor's Note: Amen!

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"Women sell their souls for dress and men sell theirs for money, then they in turn both sell out for one another. Hence the sins of the world gather about dress and money and social relations. But there are some who would have us not to mention dress, some would have us not mention money, and some who would forbid preaching upon marriage, divorce, adultery and all social relations and sins. We shall be obliged to ignore them all. For if we leave out these three subjects the devil will practically get us all." -- James B. Chapman. (Page 75, "He Giveth More Grace.")

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## EDITORIAL

By Spencer Johnson

### THE TRANQUILLITY OF HOLINESS

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

A world of peace and plenty has ever been the dream of man. Though man, in his sinful and selfish state, often rejects the claims of holiness and the demands of righteousness, he longs to enjoy the fruits of peace. Preachers have preached it; politicians have promised it; and poets have sung of their hopes of peace down through the ages. Tennyson expressed his hopes for peace through a world organization when he wrote:

"Till the war drum throbbed no longer  
And the battle flags were furl'd  
In the Parliament of man,  
The federation of the world."

But history has proven that world federations, leagues of nations, United Nations nor even a World Council of Churches cannot bring lasting peace. A world council of churches would only set the stage for the anti-christ. Lasting peace will come to the world only when the Prince of Peace returns to earth to reign.

While there can be no lasting world peace until Jesus comes, yet there is the glorious possibility of a deep and abiding peace in the individual hearts of men. Peace and holiness are inseparably related. Holiness of heart brings genuine peace and one cannot have real peace without holiness. The apostle exhorts, "Follow peace with all men, and holiness, without which no man shall see the Lord." Holiness is horizontal as well as perpendicular. One cannot be rightly related to God and purposely wrong with his fellowman. But Paul recognized the fact that one might be at peace with all men yet they might not be at peace with him. For he further declares, "If it be possible, as much as lieth in you, live peaceably with all men." (Rom 12:18) In the Christian sense persons are perfect when their affections and motives are both pure. The experience of holiness brings an inward peace that no one from without can mar.

Holiness empowers one to conquer his own spirit and brings peace from the conflict that once raged within. The experience of holiness crucifies the old man of sin thus removing the cause of the warfare by destroying the offender. Paul speaks of this battle with the law of sin and death when he said, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Rom 7:23) He shouts the victory and claims deliverance from it when he declares, "For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:2) The outlaw is executed when the enmity against God is burned out by the Holy Ghost. Thus the reason for the warfare ceases and peace reigns supreme. The affections of the holy man are set perfectly on things above and the unrest of duplicity is no more!

Holiness does not break one's will nor take the metal out of his constitution. His will is gladly submissive to the will of God and the metal of his nature does not break but rather bends to fit the pattern of the Almighty because the dross of depravity has been purged away. The sanctified man is still capable of waging holy war against sin and unrighteousness but while he hates sin with a holy hatred, there is no conflict within his soul. Holiness brings peace in a world of conflict.

Two artists each painted a picture giving his conception of peace. One painted a placid lake, surrounded by peaceful meadows and blooming flowers, beneath a cloudless sky and a shining sun. He called it "Peace." The other pictured a roaring turbulent waterfall beneath boiling, black thunder clouds, pierced here and there by jagged lightning shafts. Under the falls in the covert of a rock he drew a mother bird calmly sheltering her brood in their little nest. And on his picture he too, wrote, "Peace" It is this kind of peace that is possessed by the sanctified man. With the lightning flashing, and the storms of hell raging he can sing, "Beneath the toils and cares of life, this hidden stream flows on. My weary soul no longer thirsts, Nor am I sad and lone."

But holiness not only brings peace in this life, it assures of peace in the world to come. "If in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15:19) Holiness assures our hearts of their possessions in the glory world. "In whom also after that ye believed, (After you were converted) ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." (Eph. 1:14-15)

The sanctified is at peace because there is nothing averse to God in his heart and he will be at ease in the presence of God at the judgment. It is this "blessed assurance" that enables us to rejoice in hope amid the tears and trials of this life.

This peace through the experience of heart purity delivers us from the fear of death. The same grace that enabled us to live right guarantees us victory in the hour of death. For holiness of heart and life is the passport to the city of God. John Wesley said of his sanctified Methodists, "Our people die well." This is true of all who are holy. The individual who has reached the land of Beulah does not fear the country beyond. John Bunyan described this experience of Beulah as an experience out and beyond Doubting Castle and the Slough of Despond, but yet this side the river of death. Here the sun shone all the time, the flowers were in perpetual bloom and the situation was always pleasant. From Beulah many looked with longing eyes to the Celestial City across the

river. On certain clear days some claimed to catch a glimpse of its towers. When the time came to cross over to that Celestial City, Bunyan declared, that many entered the waters with singing, and left testimonies with the friends on the Beulah bank of the glory their eyes beheld as they themselves were passing from sight. "Yea, though I walk through the valley of the shadow of death, I will fear no evil." Thank God! Holiness brings peace in the valley. Praise God for this wonderful experience of perfect peace that thrills the young, strengthens the aged, and comforts the dying. Do you have the blessing of holiness today? "Have ye received the Holy Ghost since ye believed?" If not then "follow peace with all men, and holiness, without which no man shall see the Lord." Oh, lay hold upon it, apprehend it, by faith make it yours!

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## PRAYERLESSNESS

By Mary E. Owen

What is this I cannot see  
With powerful grip taking hold of me;  
That makes me want to balk and shirk  
From all the duties of God's work;  
That makes me grumble and to fuss,



I think it must be prayerlessness.

What is this that makes me doubt;  
When things go wrong, that makes me pout;  
That makes me fail to testify,  
And makes me rather scared to die;  
That makes me love my brother less.  
I believe it must be prayerlessness.

What is this that holds me tight;  
That seems to blur my spiritual sight;  
That takes away the joy I knew  
And leaves me feeling sad and blue;  
That makes me live where God can't bless.  
I'm sure it must be prayerlessness.

What is this? I think I know,  
That makes me drop my standards low;  
That makes me want to stay at home  
Or else on Sunday go and roam,  
And church no longer love. Oh yes,  
I know it must be prayerlessness.

\* \* \* \* \*

"WHERE AM I?"

By Lowell Foster

These were the final words of a neighbor to one of my members. He had been unconscious for hours before he uttered these words. The daughter of the dying man had called these Christian neighbors to come. As they looked on, his arm shot up, his eyes opened, not to behold anything in this life but to stare with wild piercing vision into the reality of another world.

I write these lines in the wee hours of the morning. It is the morning of the day for the funeral of this unsaved "neighbor." Sleep has fled from my eyes. Those words "Where am I?" are still ringing in my mind. I am so afraid for the "neighbor's" eternity. His life and the life of the rich man, recorded in Luke 16, run too parallel.

A bit of the burden that my Lord carried in Gethsemane is heavy on me this morning. The words of J. B. Chapman come to me: "The judgment is to determine reward and punishment, not destiny, for destiny is settled by the choices made here in this life." Oh God! My God! Help me to wave the red lantern of warning across the pathway of just such men as this, "neighbor." It is true that he had slammed the door hard in the face of the daughter's pastor only a short time before. He was bitter towards all "religion." He was all wrapped up with his farms. But the song writer penned the lines, "Down in the human heart, crushed by the tempter, Feelings lie buried that grace can restore." And then Paul wrote to Timothy, "If we believe not, yet he abideth faithful: he cannot

deny himself." (II Tim. 2:13). When I would give up hope, and think there is no use, when I become discouraged with hard cases, "He abideth faithful," He keeps calling.

O God, help me to be a true witness for the wise man said, "A true witness delivereth souls . . ." (Prov. 14:25) Thy blessed Son promised in His final words that we would have power to witness. Isaiah tells me that "Of the increase of his government and peace there shall be no end." (Isa. 9:7) Help me to double my efforts. Help me to pull men out of the fire, ere it is too late. Help me to reach them before their heart pumps hot blood through fevered veins, their eyes pierce through the veil across the river into another world and they too cry out in terror, "Where am I?"

"Life is real, life is earnest,  
And the grave is not its goal.  
Dust thou art to dust returnest,  
Was not spoken of the soul."

\* \* \* \* \*

## HOLINESS IN CHARACTER AND LIFE

By H. A. Erdmann

When holiness is wrought in the human soul, it will entirely transform the life and character of the one in whom it has been performed. Such a condition cannot exist without demonstrating its presence, not only to the consciousness of its subject, but also to all around. The outward as well as the inward man will be transformed.

When the soul is justified before God and renewed by the power of the Holy Spirit, there will be always, as a result, the transformation of the character and life. No man in this state will live in sin. He will keep the commandments of the Lord; he will be outwardly blameless. He is, as a justified and regenerated person, delivered from the dominion of sin, so that when the work of holiness is performed and its fruits are enjoyed, the outward change in these respects will not be so observant, because that change has been already in existence. In so far as honesty, justice, uprightness, truth, fidelity, and outward correctness of life are concerned, the change will not be so marked.

The painful fact is, that, in too many instances, the ordinary life of the professed Christian is very far below that of the required life of a justified believer. It is this which cramps and cripples the effectiveness of Christendom. When those who are called Christians are seen at the theater, the circus, the rodeo, etc., and seldom at prayermeeting; when they pore hours over a novel or in front of a TV set, and give scarcely moments to the word of God; it is not to be expected that they should have much desire for "true holiness."

While these things are too true of many, yet there are those who, walking in the light, have not only seen their need of holiness, but have actually come to its enjoyment.

When Christ becomes to the believer sanctification as well as justification, antagonizing elements are removed from the soul. The mists and clouds, the shadows and fogs, which so often

blurred and obscured the soul, are dispersed, and the clear, steady radiance of the Son of righteousness shines ever upon it.

Troubles may arise and assail the sanctified soul; temptations may distress it; afflictions and adversities may fall in storms upon it; it may have to pass through a seven-times heated furnace; but, in the midst of all, there will be the consciousness of the divine approval -- "The peace of God which passeth all understanding." Hence the prophet Isaiah says, "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." Holiness is not a mysticism; it is a reality. Holiness is religion shining. It is religious principle put into action. It is faith gone to work. It is charity coined into actions, and devotion breathing benedictions on suffering humanity.

Such a life will awaken the opposition of the formal, the hypocritical and carnal-minded in the ranks of Christendom. God has designed that the church should antagonize every form of evil, impurity and sin, and that it should come into direct conflict with the world and all forms of worldliness. This is the conflict of the ages. But holiness will triumph over sin, truth over error, and God over all His enemies.

Holiness is not only purity, and love, and peace. It is also power-power to defeat the devil, power to walk straight, power to live right.

The world and carnal church members may hate genuine holiness and persecute its possessors; but it cannot frown, or reason, or persecute, or crush it or them out of existence. It is the one great, all-convincing, overpowering and unanswerable argument for the truth of Christianity. Hell has never yet invented a weapon keen enough, or strong enough, to penetrate the "armour of light." All its darts have fallen pointless from its shield and breastplate; all its lances have been shivered here; and all its legions have had to retire from this conflict defeated, crestfallen and overwhelmed.

It is when the church is "bright as the sun, and clear as the moon," that it is terrible to its enemies "as an army with banners." It is, then, on this chosen battle-field, with a proclaimed hostility, an eternal and uncompromising antagonism against sin, and worldliness, and unbelief, that the church, arrayed in its beautiful garments of a blood-purchased holiness, and girded with the might of omnipotence, is to meet and hurl back all its foes, and not only to come off conquerors, but "more than conquerors, through Him who hath loved us."

What a pitiable sight it is to see a church dallying with its foes and seeking to effect a compromise with them; and, in turn, scorned, and scoffed, and insulted for its cowardliness and pusillanimity; sitting in the dust, with the bandages of captivity upon its neck, and its garments all bedraggled in the filth and mire of worldliness, when it ought to be hurling disaster and defeat upon its enemies, and bearing the crimson banner in triumph over the world. O that the trumpet-call of God would be heard throughout the church in America, saying, "Awake, awake; put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem."

\* \* \* \* \*

## THE HOLY SPIRIT

Have you tried to have a service  
That would please the folks who came?  
But failed to ask the Holy Spirit,  
To come and bless in Jesus name?

Folks are tired of form and program,  
Just a service, that is all.  
Invite the precious Holy Spirit,  
And the holy fire will fall.

Have you laymen who are faithful,  
Yet, live in the danger zone?  
Then invite the Holy Spirit,  
He can melt the heart of stone.

Holy Spirit, how we need Thee  
Bless our Church in infancy,  
As we increase, may we covet,  
Holy Spirit, more of Thee.

Give us glorious heaven-sent meetings,  
Where the Christians weep and shout.  
Build in us a holy fire,  
That will nevermore go out.

May we never worship buildings,  
Keep us tender, humble, true.  
When we reach the gates of glory,  
Holy Spirit, lead us through.

Do not grieve away His presence;  
Fail to note that He is there,  
Or you'll have "another service,"  
Hearts and altar will be bare.

-- Annabel R. Warner

\* \* \* \* \*

## IS TELEVISION A CURSE OR A BLESSING?

By A. L. Haywood

Some seem to think it is a blessing. Are they the spiritual people? Some think it is a curse to the Church, to the home, to the parents and to the children.

We don't believe in controversy or saying things that would cause friction but since it must be one or the other we should be able to think the matter over frankly without being called a fanatic or an old foggy.

First, let us think about the church, is it really cursing the church? A certain pastor of a good sized holiness church declared, "My Sunday night attendance has been cut to about half since the people have television." An evangelist was holding a revival meeting in a holiness church and having a good attendance when suddenly, one night only a few people came, the evangelist fearing he had caused offense asked the pastor, "have I said something to offend the people?" The pastor answered, "Oh no, the people stayed at home to watch the prize fight on television tonight."

Second, what about the home? A certain man wrote to his son, who was in the army, "I'm sorry to have to tell you this my boy, but after your mother and I have lived together happily for years, we are not living together any more. While I'm in one room lonely, she is in the other room watching television by the hour. She seems to think more of those actors than she does of me.

I know of some who were once radical and spiritual and are now spending hours watching prize fights and wrestling matches, etc. Do you think that they feel like having family worship or attending a prayer-meeting immediately after such an experience? We have been in some homes where it was almost impossible to converse or have prayer because of the blare of the television and some parents have been afraid to turn it off when the children had it on, for fear of a scene. Also, some parents have become addicted to it.

In one place where we held a revival, a woman, who had been a professor of religion had a television and a deep freeze and bought them on the installment plan. Her husband got out of work and could not meet the payments on both. She debated as to which one she should give up. When she thought of giving up her television it nearly broke her heart until she cried and said, "I just can't give up my television, I will give up my deep freeze which she did and had to give away some of the food to keep it from spoiling.

We have been in some homes trying to converse with the man of the house about serious matters and he would keep his eye on the television and glance at us occasionally. One couple, who had been radical and spiritual put television in their home and spent hours watching it. One day their married son came home and seeing the television stood amazed, then exclaimed, "What! A television? You had an awful time when I went just once to a moving picture show and now you have brought a moving picture show right into your home." It made the parents feel very badly but it seems not badly enough to give it up. It looks as though they must have been addicted.

Third, what about the children of the home? We have seen children take their food on their plates during meal time and lay down in front of the television to watch a program, about as heathen people do when worshipping their idols. Some children have been known to kill another child because their favorite program was turned off.

An evangelist told me that while he was holding a revival meeting in Michigan, a mother and her children were attending. She feared the television was having the wrong effect on her boy

and hid anything with which he might injure himself, but in spite of it he was found where he had hung himself during the meeting. There is much more that could be said concerning the television and children but it seems unnecessary to give any more incidents.

The alibi some give us is, "It is with us now." But does that make it right? What about sin of any description and why is it with the holiness people? Is it because some of us, while standing on the walls of Zion have seen the sword approaching, have failed to warn the people of this and other things? I'm wondering if the blood of some souls will be required at our hands.

Some say, "My children or other relatives made me a present of my television." But does that make it right if it is wrong in itself? What if they should present us with a pedro [sic] deck or liquor, etc.? Then we think of our example. Paul said, "If meat make my brother to offend I will eat no flesh while the world standeth."

No doubt there are many today who do not see how any one can keep clear or spiritual and bring a television into their home. We saw where the children in a certain home were ill affected by the television and spoke to the mother about it and she answered, "Our pastor has one." What could I then say?

We assisted a young, spiritual pastor, who had been recently converted from a wicked life. He declared that when he was saved no one ever said one word to him about television but God spoke clearly and told him he would have to get rid of it, which he did. How would he feel if he saw one in some preacher's home? Would he have confidence?

Lastly, what about the expense entailed? Did not Isaiah say, "Wherefore do ye spend money for that which is not bread? Would we not be happier in eternity if we used the money we think we can afford to buy a television set and build a thatched roof chapel in some mission field?"

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## NEW CHURCH IN PHOENIX, ARIZONA

A new Bible Missionary Church is starting in Phoenix, Arizona. Anyone having friends or relatives in or about Phoenix and would like to have them contacted, may write or call Rev. C. E. Morgan, 4221 North 19th Ave., Phoenix, Ariz. Phone C.R.-7-7193.

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## THE DECLINE AND FALL OF THE HOLINESS MOVEMENT

### Article I

#### The Issue Stated

I. The most spiritual people are deeply grieved over the great change that come over the holiness movement.

II. No positive stand has been taken against the Revised Standard Version. (Editor's Note: The Bible Missionary Church has.)

III. No definite stand has been taken against television. (Editor's Note: The Bible Missionary Church has.)

IV. Organized athletics and gymnasiums are accepted as a part of the program of the church and religious educational institutions, and the pastors are expected to support this program.

V. The church kitchen, dining room and banquet hall is gradually supplanting prayer and fasting meetings and time. The two don't work well together.

VI. Modern indulgences, the pampering of the flesh, the lack of self-denial, both in precept and practice, and the love of pleasure more than the love of God, is manifest to all.

VII. Entertainment, recreation, plays, drama, frolics and worldly parties and socials in church buildings, and under church auspices is increasing to an alarming degree. God's house can no longer be called a house of prayer.

VIII. Accreditation, endowments, emoluments, degrees, scholarships, and alumni associations in our colleges and seminaries, are tending to centralize control in these institutions, and in leadership in other fields, and funnel a disproportionate amount of funds for their support, remunerate and make provision for pensions, sabbatical leaves, (with salaries) as well as other trips worth thousands of dollars for professors and other leaders, which is out of all proportion to the provision made for the support of a great many in the regular ministry. These factors tend to gradually divorce these institutions from the control of the holiness groups and from the real spirit and purpose that brought these institutions into being: "to spread scriptural holiness over these lands."

IX. Regimentation, coercion and domination, through guidance and counseling, through requirements for ordination and missionary service, and evangelistic commissions; demanding specialized training, that would have excluded many of the most successful ministers, missionaries and evangelists now in the field, and some of the most spiritual men in the movement. The requirements of some questionnaires might even exclude Paul himself, were he alive today: thus militating against the office of the Holy Ghost to call men, of all classes, ages, and abilities to the work in His vineyard. The emphasis on scholastic training is gradually supplanting the baptism and call of the Holy Ghost as the one essential prerequisite to service and usefulness in His vineyard. Have we forgotten the lay-preachers that played such a prominent part in establishing Methodism, or D. L. Moody, C. T. Studd or a host of others.

X. Programs and methods of gaining adherents and members by the process of ministering to community needs in social and recreational fields is nowhere spoken of in the Bible as the function of the church: it is not supported by the life and teaching of Paul and the apostles, and it does not have the desired effect upon the unsaved, but is often the means of converts backsliding. God has but one method, the preaching of the Gospel in the power of the Holy Ghost, and if this fails, no other method can succeed in building the church of Jesus Christ.

XI. The intermingling on common ground with modernists and anti-Christians, with popular religionists that engage in all the sinful pleasures of the day, in union gatherings, with them participating in leadership cannot help but create grave problems. God says, "come out from among them and be ye separate."

XII. We have arrived at a time when holiness conventions can be held in hotels, holiness leaders preach in city wide union revival efforts, sponsored by ministerial associations, and held in worldly churches, and after days of preaching come away with the commendation of the whole crowd; when college and seminary students can supply all sorts of churches with a watered down Gospel that brings no opposition and no persecution. We have arrived at a day when holiness schools receive thousands of dollars through the Association of Non-Tax Supported Colleges and Associated Colleges, also donations from such firms as Hiram Walker and Sons, Inc.; and when Alumni Associations solicit subscriptions, and benefit from, one of the wettest publications on the market. The new holiness movement wants a cathedral like multi-thousand dollar church in one of the most prominent locations in the new addition, with the mayor, the president of the ministerial association, and other dignitaries, thinking it will add to their prestige, when they ought to know that the very Gospel they are supposed to preach will bring opposition and persecution from the very crowd from whom they are courting favor. Forgetting that God hath said, "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only."

XIII. The Holy Ghost has largely by-passed the holiness movement today. Some of the greatest movings of the Holy Ghost are outside the organized holiness movement, and those associated with it.

XIV. The holiness movement has definitely, through its leaders, its literature and its schools lowered the standards on dress, adornment and conduct. We have arrived at a time when non-holiness groups are maintaining higher standards than holiness groups.

XV. Some of the most spiritual ministers, who are known to be godly, and who have been associated with the holiness movement through the years, are today being set aside for worldly, popular, good mixers, who are now preferred for the most important churches in the city and college town, and especially the men who will follow the whole modern program and accept other people's conscience on questionable matters.

XVI. The demonstration of the Holy Ghost that is the most effective method to promote real conviction and revival, is largely subtly silenced, and the trend is toward formalism and ritualism, printed order of services, divided chancels, movies, choirs, cantatas etc.; no provision is made for the leadership and operation of the Holy Ghost. He is neither expected, nor specially invited, nor provision made for His operation.

XVII. Publishing houses of those associated with the holiness movement are advertising and selling the R. S. V. and the blasphemous Interpreter's Bible as well as other questionable books.



XVIII. Sunday School literature contains definite modernistic approaches from time to time, quotes from the R. S. V. and contributes to the lowering of standards on dress, morals and ethics, and some material is unfitted for Sunday reading.

XIX. Promotion and propaganda, the eulogizing of man, ministering to vanity and pride in advertising, is all in direct contrast to the self-effacement of the early holiness leaders. God's work is promoted through propagation and generation in the Holy Ghost.

XX. Educational institutions are some of the chief offenders in the lowering of the standards of our forefathers, of dress, adornment and conduct. Plays and drama, modernism, sports, organized athletics are all militating against spirituality. Many denominations have fallen from the top down and the trend indicates we will be true to form.

XXI. The Holy Ghost abides in the heart of every wholly sanctified believer, and you can always know when you are blessed over anything you are not far astray. But the Holy Ghost also rebukes, and reproves, and checks and condemns. We need not be confused, God's people are saddened and grieved today.

XXII. The modern holiness movement has largely discarded negative preaching today, except in the one case where they level their strongest blasts at those who would dare plead for the old time Gospel. They do not hesitate to pour ridicule and scorn upon them, even while they walk arm in arm with tobacco users, dancers, card players, theater-goers, etc., in all of their modern social program.

XXIII. ICHABOD is written very largely over a great portion of the holiness movement, but there are still thousands that have not bowed the knee to Baal. Is God going to raise up another holiness movement? It looks like it. A New Methodist

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## BACK TO THE OLD PATHS

By Mrs. Georgia McCain

We hear so much talk around us today  
About the old fashioned versus the modern way.  
God given convictions, that were once held so dear  
Have been surrendered, as "notions," as the end time draws near.  
God's Word that was once preached so clear and loud  
Has been changed into fables to please the modern crowd  
Spineless preachers who once had the anointing and glory  
Have twisted and corrupted the old gospel story.  
The elders and deacons, the back-bone of the church  
Who stood united against sin, worldliness and such  
Have decided times have changed, and that it's all right now  
To partake of the world, and to their idols bow.  
God's holy women of the yester-years

Have cut off their glory with no remorse or tears.  
Their dress is immodest, they wear rings on their hand  
For the old-fashioned paths, they no longer contend.  
Indecent reading material, comic books and magazines  
Have replaced the Bible and helped to make the soul lean  
Once the family gathered, from the eldest to the least  
To have family devotion, but now it has ceased  
For the TV has invaded the homes of this day  
And no longer can they find the time to pray.  
The ball games are attended by the professing crowd  
And they whoop and hollo with voices so loud.  
But if at church, Aunt Bess should get blessed and shout  
They'd be so embarrassed, they'd want to turn her out  
Could it be that God has changed to suit this modern day?  
Or have the people somehow missed the way?  
The Bible says, "God is the same, yesterday, today, forever.  
So we know God hasn't changed and He will never  
So, dear friend, if you see you have missed the mark  
Fall on your knees, let God search out your heart.  
Repent of your compromise that will send you to Hell  
Along with the blasphemers and the infidel  
Pray through to victory in the old-fashioned way  
And we'll meet you in Heaven some wonderful day.

\* \* \* \* \*

#### MY PRAYER By Pat Dence

O Lord my prayer will ever be,  
Make me more and more like Thee.  
Let me act and think like You,  
And do the things I know You'd do.

Show me with Your loving eyes,  
Where the lowest sinner lies.  
Let me hear his cries of woe,  
That I with You might to him go.

Give me words of love to speak,  
That'll humble the proud and strengthen the weak.  
O Lord let me never forget,  
That it's to You I owe an unpayable debt.

Because You gave so much for me,  
And I had so little to give to Thee.

Lord, I give myself to you,  
It is the least that I can do.

Mold me, make me at Your will,  
For here I am yielded and still.  
Lord everything with Thee I'll share.  
This shall always be my prayer.  
Amen

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## SIN--ITS CURSE AND ITS CURE By Evangelist Morris Gill

"Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow." (Isa. 17:10-11) The marginal reading is: "A deadly sorrow or a sorrow of death."

This fearful solemn charge is made to a people that had forgotten God and divine truth and had turned to the world, to common religions and to worldly pleasure. They had forgotten God and were no longer mindful. They no longer felt the need of the rock of their strength, Jesus the Son of God. Consequently they had turned to strange gods. But God declares there is a harvest coming. It is a harvest of grief and desperate sorrow.

This fearful solemn charge is made to all people who do not purpose in their hearts to live for God and His glory. There is a morning, noon and night to life in this world. Life is not measured by years alone. Life has breadth and depth and height and length. Paul speaking to those who make up the church declares, that ye "May be able to comprehend with all saints what is the breadth, and length, and depth, and height. (Eph. 3:18) And that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love." Every living being that comes to God can know the love of God and be filled with all the fullness of God. Amen.

The Word of God is the only Book that predicts the future of men, nations and churches as well as the time of the end of the church age. Thus we have such strong statements as, "Whatsoever a man soweth that shall he also reap." "Except ye be converted ye shall not enter the kingdom of God.;" "Without holiness, no man shall see the Lord." Jesus said, "I sanctify myself that they all might be sanctified, (cleansed, made holy) that the world may know and that they all may be one in us." (John 17)

But it is possible to resist the truth and reject the light until God becomes a shadow and the Holy Bible a closed book. To reject the light of God's complete redemption through the redeeming and sanctifying power of the Lamb will ultimately make you as blind as a mole and as deaf as an adder to the high calling of holiness.

You and I know of religions and creeds that people accept because they offer ease in sin and worldly affairs. But the ease is but for a little while. A lot of people think if they go to church once a week that they have paid God a lot of respect. Such people become blind and deaf to things divine.

All peoples have creeds and religions that they live by. Let it be the black man in Africa, the Asiatics or the savage on the island of the sea. But all religions are useless and powerless except the great double cure that is offered, demanded and directed to all humanity through the precious blood of Jesus Christ. It is this holiness of heart and life without which no man shall see the Lord.

One can live by a common religion and be damned forever. For out there ahead of everyone of us it is Christ or chaos. Centuries ago the Jews boldly demanded that Christ be crucified and Barrabas released. They got their demand plus the loss of all else. The Jews are still paying on their choice when they said "let his blood be upon us and our children."

One woman said to me, "Your standard is too high. It has too much of God in it." I took that accusation with deep joy and was so grateful that she could see God in the message and the messenger. Friend it is not all that easy to set God and His Son aside. Even Pilate that Roman governor warned the Jews of this tragic decision.

The doctrine of the Triune God takes a stand against sins as practiced outwardly and sin as a state within. This same God sets up a standard of holy living. He said, "Be ye holy in all manner of living." First God convicts the sinner of his sins. Then when the sinner repents He forgives him and imparts new life to his soul. Then God plans to uproot the inner sin out of the heart and life so that we can be holy in all manner of living. To be saved and redeemed from committed sins and then to be cleansed and filled with His holy presence is the standard of God for all people today and always.

A soft religion will never take sin out of the heart, the sting out of death, the fear of justice and doom out of the judgment nor deliver from the fires of hell. The doctrine of holiness really works. First it pulls down that it may build a holy life. It uproots sin out of the life that it may plant holiness of heart and life. It will enable us to feel at home in the Holy City if we stay true and live clean lives and keep the glory on our hearts.

When men and nations shake off God and refuse Him His rightful place among them, then other things move in and take over. There are no more pleasant plants but strange lips. The true church of the living God is facing its most difficult, and yet its most glorious day. There have always been true and false religions since the day that the devil told mother Eve that she could eat of the forbidden fruit and live. The devil is still practicing the same lie on, seemingly, unsuspecting humanity.

God requires as much of us today as He did in the beginning. His banner still floats in the breeze untouched by Satan and it still heralds the same message. "The cleansing blood and eternal victory!" All else becomes cheap and fading when we think of His soon return, along with all that is ahead for those who dare to go all out and stand for what God and His Son and the living church

of God requires. God's terms have not changed. But thank God, the blood still cleanses and the Holy Ghost abides. The folk who meet His terms are the only ones that God will recognize.

I seem to hear a great throng singing the songs of victory from the other side. Comrades of the cross, there is much in store for all of us who will dare to step out and walk with Him all the way.

#### FOREIGN MISSIONS

Rev. Paul Finch, Secretary,  
2311 East 44th St., Kansas City, Missouri

#### THE END OF THE HEATHEN WAY

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."

The foregoing may not appear to have a direct relation to a missionary appeal, but realizing the darkness, superstition and perverted ideas of the heathen, who, in their own thinking and belief, feel that they are right and following the right way, the missionary knows that "the end of the heathen way is death."

The great burden of those who have left the homeland to go to the regions beyond, is to help poor, lost, dying humanity find the "right way" that leads to Life and Heaven. The background of mental darkness brought about by all forms of slavery to sin, makes it difficult to penetrate the hardened surface. But by prayer, preaching, example and faith in the One who came to save from sin, we have seen the seemingly impossible take place in the transformation of benighted souls.

Seeing wrecks of humanity changed by the power of God to holy men and women, is great recompense to the missionary. This is the cry of our hearts and the motive for which we spend and are spent. This line of service isn't easy, but it is glorious.

Through the efforts of the Mission Bible School we have seen young men and women prepared to carry the light to their own people. Not only have they been prepared, but they are now, while I write this, out carrying high the torch that points the way to King Jesus. Not only are they carrying the torch, but they are seeing their own people saved and cleaned up and becoming children of God.

Since the first of November of 1957, we have been able to thrust out a little further into new territory. Four native young women are teaching children's Bible classes, one week at each station. Children come to the altar to get saved. Older ones also come to the classes and show much interest in the things that the children are learning.

After the first of the year, the Christian Grade School will be starting again, and the Bible School the first of April. Since we don't know how much longer the door will be open for the preaching of the Gospel, we are throwing everything that we have into the battle. What about you? Are you a good soldier of the cross, giving your best for the cause of righteousness and true

holiness? What is done for the cause of missions must be done now while the door is open. Pray!  
Give! Go! -- Dennis H. Reiff

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## SISTER NORMA KENNEDY WRITES FROM AFRICA

Dear Brother Johnson:

Greetings in the name of Jesus! Probably you have more than enough material for the Missionary Revivalist, but I am enclosing an article which you might be able to use sometime. I have felt a strange pull on my heart to write this message to our people.

I want to assure you again of my love and prayers for the Bible Missionary Church. Truly God has singularly blessed this work that was started by faith and through the leadership of the Holy Spirit. My heart is thrilled by every report of progress and victory. The burden of my heart is that our church will never lose that which makes it so wonderful.

I'm happy to report real victory in my soul tonight. Truly these are the most precious days in the Lord that I have ever known. At the same time, there is something pressing in upon my soul which I find difficult to put into words. Never since coming to Eritrea have I felt such an intense burden on my heart for revival. God has given me such a deep, deep love for the African people, especially here in the pagan area, and it crushes my heart to see them lost in sin. I have sincerely prayed that we might see revival "at any cost" and the Lord has given me a thorough "working over." I feel that I have reached a place in Him that I have never before experienced. And God is beginning to move and do unusual things! Only a few weeks ago a real revival broke out spontaneously at our school in Keren. It was just too marvelous to put into words. Last Sunday the Holy Spirit came upon the morning service in Decamere and many of the children sought and found victory. In our little village too, we feel such a stirring and God is giving some of the greatest services that we have had since being here. All of us feel that the time for revival is ripe.

On my knees, begging the Lord for the souls of these Eritreans, He showed me our church back home that I love so much. I pleaded with Him to stir our members until they will groan under a burden of prayer. I feel an assurance tonight that they won't fail. Our time is short, Satan is putting up an awful battle, the trend of the times is to become cold and indifferent, but oh praise the Lord, we are serving One who has never lost a battle!

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## JESUS CHRIST THE MISSIONARY IMPERATIVE

By James McNab

### I. His Example:

6. As Thou has sent me into the world, even so have I also sent them into the world (John 17:18). This imperative missionary statement found in the "High Priestly Prayer" of the Master,

can very accurately be linked with a previous declaration He made that "No one shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Here our Lord Jesus Christ measures our responsibility to the lost multitudes of earth with that of His own. And just as it was impossible for Him to avoid the sufferings of the cross in His great plan of salvation, even so is it impossible for us to live with Him in heaven if we fail to take the Gospel to the lost and dying multitudes ALL OVER THE WORLD!

This great missionary example, alone, was enough to send the early disciples into all the world to make Christ known to every creature. There is sufficient missionary imperative in this example of GOD'S OWN MISSIONARY TO HIS PRODIGAL WORLD, to send EVERY born-again and Spirit-filled believer into the uttermost part, without reservation, that ALL MEN might hear the Gospel.

This AWAKENING MISSIONARY IMPERATIVE in the Savior's "High Priestly Prayer" is barely mentioned by many commentators, and not mentioned at all by others, yet it is the same as the Master's direct command given His disciples and us in John 20:21; "As my Father hath sent me, even so send I you." Here Jesus Christ tells the Father that His disciples have been sent into the world to proclaim Him, the Gospel, in the same manner that He, the SON, was sent from the Father to this world. And in His direct command to His disciples and us in John 20: 21; Jesus gives us the same message: "As my Father hath sent me (into the world) even so send I you (into the world). Matthew Henry comments extensively on this great imperative and stated that:

The mission they had from Him (v. 18): "As thou hast sent me into the world," to be thine ambassador to the children of men, so now that I am recalled 'have I sent them into the world' as my delegates. Now here, Christ speaks with great assurance of His own mission: 'Thou hast sent me into the world.' The great Author of the Christian religion had His commission and instructions from Him Who is the origin and object of all religion. He was sent of God to say what He said, and to do what He did, and be what He is to those who believe on Him...

He speaks with great satisfaction of the commission He had given His disciples: 'so have I sent them on the same errand, and to carry on the same design;' to preach the same doctrine that He preached, and to conform it with the same proofs, with a charge likewise to commit to other faithful men that which was committed to them. He gave them their commission (Ch. 20:21) with a reference to His own, and it magnifies their office that it comes from Christ, and that there is some affinity between the commission given to the ministers of reconciliation and that given to the Mediator. He is called an 'Apostle' (Heb. 3:1), a 'Minister' (Rom. 15:8), a 'Messenger' (Mal. 3:1). Only they are sent as servants, He as a Son.

This imperative is just as binding as any of the five interpretations of the Great Commission, given in the four gospels and in the Acts. It was not only binding to the early disciples, but it is likewise binding to EVERY follower of the Lord Jesus Christ today. This assertion is found in John 17: 20. Neither pray I for these alone, but for them also which shall believe on me through their word." Thus, just as Christ left ALL to come and die on CALVARY for ALL THE WORLD, EVEN SO MUST those that follow Him leave ALL THAT HE MIGHT BE MADE KNOWN TO EVERY CREATURE IN ALL THE WORLD.

This is imperative. This is the BUSINESS of EVERY CHRISTIAN. It is the BUSINESS of ALL His redeemed ones to go in search of the LOST and DYING. As Anna McGhie cried out from the depths of her missionary heart: "No matter about the cost, sacrifice, and suffering, for we are His seed corn left here to bring forth a harvest for Him." Therefore, if there were no Great Commission or direct commands, if there were no other Scripture left as a MISSIONARY GUIDE, the MISSIONARY IMPERATIVE found in this MISSIONARY EXAMPLE from the "High Priestly Prayer" of the MASTER MISSIONARY, is SUFFICIENT to SEND EVERY FOLLOWER of His into ALL THE WORLD to tell the GLORIOUS "GOOD NEWS" of His WONDERFUL SALVATION!

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#### CHURCH NEWS

Mrs. Robert Fleming, Editor,  
1010 - 9Th St., Greeley, Colorado

#### BRIEF REPORT OF GENERAL BOARD MEETING

[See Graphics\hdm1653.jpg]

January 1, 1958, the General Board and the General Moderators and all but two of the District Moderators met at Duncan, Oklahoma, to counsel and make plans for the forwarding of the work of the Kingdom of God through the Bible Missionary Church. Rev. J. E. Cook and the wonderful people of the Duncan Bible Missionary Church furnished rooms and also gave us the use of their comfortable church building for the sessions. The Board Meeting was preceded by a great watch night service in the Duncan Church. Many preachers and laymen from far and near were present. The auditorium of the church was filled. Both o u r General Moderators spoke with unction and soul burden in the service. Best of all God, the Holy Ghost, came down in our midst. We praise God for His blessed seal of approval again as we began another year.

God helped us in the board meeting to work out some improved policies regarding Home and Foreign Missions. A forward step was taken in the planning for our Bible School. We hope to have something more definite to report to you in the next few months. Please pray for the brethren on the Department of Education as they work on this phase of our work. They are doing a wonderful job and we hope to have good news along this line before long. Reports from the orphanage, now known as Beulah Mountain Children's Home, were encouraging. Brother and Sister M. H. Meek and pastor Eual Meek and his wife are doing a wonderful job and we praise God. Plans were made to strengthen the work of the church along all lines. The meeting was characterized by a wonderful spirit of love and unity of purpose, and closed with many expressions of love and confidence in the General leadership of Brother Griffith and Brother Dodd. Our hearts were made sad to have to part. But we left the board meeting with such a deep love for and confidence in all the brethren and with such assurance of God's blessed approval on our beloved church that we felt like we could tackle anything. Under such happy circumstances in which to labor, no sacrifice is too great, and persecution for Jesus' sake only enhances our joy. We look to the future with faith and confidence while we work and watch for the blessed hope of our Lord's return.



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#### WINFIELD, LOUISIANA

Rev. Dan Lemmons rented a large hall in Winfield and held a meeting. At the close of the meeting a church was organized. Rev. Lena Lovell was called as pastor. Glory!

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#### CONWAY, MISSOURI

Rev. W. E. Carlton held a meeting in Conway and organized a church. We have not heard yet who the pastor is. More about this later. Praise God for this new church.

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#### IRELAND

As this goes to press Brother Glenn Griffith and Brother Paul Finch are on their way to Ireland. We should be having some reports of their meetings in the next issue. Pray much for a mighty visitation of the blessed Holy Ghost in Ireland. Also pray that God will give Brother Griffith and Brother Finch a safe trip back home. Brother Griffith will join Brother Victor Glenn in a preaching mission in Egypt, Eritrea and possibly South Africa. Remember them in your prayers.

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#### SAN FRANCISCO, CALIFORNIA

The Bible Missionary Church organized at 1009 Valencia Street, San Francisco, California with twelve members on December 2, 1957. Rev. L. Wayne States, our District Moderator, officiated and acted as chairman as we carried on the necessary business for the Church. The organization was the climax to a very successful revival campaign conducted by Rev. Arthur Morgan and the Vance Beaslers of Texas. Many who attended the meeting felt they had not heard such heart searching, challenging messages in years. Some said they had never heard such preaching in their entire lives. The singers, as well as the evangelist, were filled with the Spirit, and under the burden for San Francisco. There were visitations of the Holy Spirit and some clear-cut experiences of sanctification. People are still looking our way. We are not the least discouraged. The Lord is working. San Francisco is a challenging field. "Remember the gold rush." There is still a golden harvest. -- Mrs. Virginia Bell, Reporter

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#### PORTAGE, PENNSYLVANIA

We have just closed a three week meeting with Rev. and Mrs. Paul West as evangelist and singers. Brother West preached under the anointing of the Spirit. He and his wife make a wonderful team of workers. New contacts were made and the church was helped by this revival. We have a wonderful group of praying people here in the Portage Church. Some of the best meetings that I have ever seen I have been privileged to be in here in this church the last year. I don't believe we are living beyond the days of revival if God's people will pay the price. I feel unworthy of being the pastor of this good people. -- Rev. Alvin Cottle, Pastor

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## GREELEY, COLORADO

We hesitate to make a report of the good revival we just closed for fear it will be looked upon as just "another report," but we feel we should give God all the glory due unto His Name. For several weeks we conducted special prayer meetings and prayer and fasting services. God began to move on our regular services and our regular services became "irregular services" with souls finding God without any preaching on different occasions. Rev. and Mrs. Paul Pumpelly and sons came to be with us for a revival in December. God came in a wonderful way. Confessions were made and many sought the Lord night after night. God got hold of one alcoholic who testified New Year's Eve that it was the first time in twenty-five years that he had been voluntarily sober on New Year's Eve. Another alcoholic was saved and his family brought in. Brother Pumpelly is a fearless preacher and preaches nothing but the Word with power. Brother and Sister Pumpelly and their son James play instruments and sing. We might add that the revival is still on. Souls are still seeking the Lord. Don't be afraid to call the Pumpellys for a revival. They will do any church good. Robert Fleming, Pastor

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## REPORT OF HOLINESS CONVENTIONS

The first convention was in Indianapolis, Ind., November 19-20. The presence of God was felt in the first service and His blessing was poured out upon us throughout the following day. Brother Glenn Griffith shared with us his burdened heart for the people to tarry more and to go into the garden of Gethsemane in intercessory prayer. The following day Brother Paul Drummond and Brother Victor Glenn gave us heart-stirring messages. Miss Zarilla McVay told us of her call from God and blessed our hearts with her enthusiasm to work for Him on the mission field. Then it was a great inspiration to have some of our Bible Missionary young people from God's Bible School visit the convention.

On November 21 we drove to Chicago, Ill. and had an evening service in our church where Brother Eddie Reed is pastoring. We were happy for the wonderful response and glad for the visitors who came to worship with us. Brother Griffith was led of the Lord to deliver a timely message that brought a strong challenge to everyone present.

The evening of Friday, November 22, we opened the convention in the I.O.O.F. hall in Detroit, Michigan, with showers of blessings falling from above. They continued to fall all day --

Saturday and Sunday, ending with a sweeping altar service Sunday night. Our people were jubilant in giving a \$600.00 cash offering for missions after hearing Brother Victor Glenn preach with a burning heart for spreading the Gospel. Following Miss McVay's testimony the Detroit church chose to partially support her. (She has already arrived in Eritrea.) There was a good representation from our churches throughout Michigan and friends came from other states and from Canada. Brother Harold Buchanan and his people entertained us all royally.

November 26-28 was the convention in Corapolis, Pennsylvania. We met with Brother Louis King and his good people. The room was packed almost every service with visiting pastors and their members, and friends from neighboring states. Brother Roy Lewis came from Indiana and spoke to us on Thanksgiving Day. We had a time of rejoicing all day long-rejoicing in the Lord for His manifold blessings. Brother H. B. Huffman was with us in the convention and told how he plans to work in the eastern states spreading holiness while there m yet time. Brother Newcomb represented our orphanage at Beulah Heights, Kentucky. He impressed us so strongly that Brother Griffith and we felt impelled to visit the orphanage on our way to the next convention. It was a thrilling experience to see the home and grounds and meet the precious boys and girls and those who labor with them. We left the Children's Home praising God for those who felt the need to start the home and for the Meeks families who have come to manage and minister to the children. Let's all remember to pray for them.

Brother Griffith and the Cooks spent Sunday, December I with Brother Tidwell and his people in Chattanooga, Tennessee. Our hearts rejoiced and burned within us as we heard the messages sent from God through Brother Griffith.

In Jasper, Alabama, December 2, Brother Elbert Dodd joined in on the tour. It was a heavenly cloudburst of rejoicing and praising God throughout the convention. People came from Florida, Missouri, Tennessee and Mississippi, hungry for a spiritual uplift. They were well repaid after attending one service. When the needs of the orphanage were presented the people shouted and braised God as they freely gave a \$500.00 offering toward the purchase of a walk-in freezer. Best of all God moved through the congregation as the Word was proclaimed. The evening evangelistic services were good reaping times. I am sure Brother Auxford Myers, pastor; and all of our people around Jasper were happy for the convention being there.

The evening of December 4 found the Bible Missionary Church in Lake Charles, Louisiana crowded with members and friends waiting for the convention to begin. Like the other conventions God met with us in that first service, and the three following services-melting hearts and urging souls to prepare for Christ's coming. As Brother Dodd said, "Folks, the world's on fire" -- Let us work to get souls into the kingdom. That was his plea throughout the remaining conventions. An offering was taken and given to Brother Glenn Griffith for his trip to Ireland and Eritrea. Attendance at the last night's service was so great that people were seated in every available space. It was crowded, but Brother B. M. Loftin and his faithful flock were thrilled to have the convention in their new church building. We all rejoiced together for the privilege of fellowship with God's people, for the wonderful freedom in the Spirit, and for once more getting to hear our leaders, Brother Griffith and Brother Dodd, whom we all love. It was worth it all.

By the time of the convention at Ft. Worth, December 6-8, many were ill with the "flu." It affected the attendance but we felt a special closeness in each service. Brother Paul Finch arrived from Guatemala in time for the Saturday afternoon service to give us a fresh touch right from the mission field. Brother Newcomb came to present the orphanage. All the services were as a feast at the Lord's table. The Ft. Worth church and Brother James Todd, pastor, were greatly encouraged.

The last convention was held in Tulsa, Oklahoma with pastor M. E. Perkins as host. The Convention was December 9-11. The people of West Tulsa Methodist Church were very kind to let us meet in their auditorium. Brother Griffith challenged us to tarry and pray more. Brother Dodd gave the frightening dangers of liberalism that is sweeping through holiness churches. Brother Finch brought us new missionary zeal and inspiration. The powerful warning message of Brother J. E. Cook brought souls to the altar that closing service of the convention.

Are conventions like these worthwhile? All who attended anyone of them would be quick to answer with certainty they are!

We feel unworthy but highly privileged to have been able to attend all these conventions and sing for the glory of God. Through all the Christian fellowship and joy in seeing new converts strike victory we can sing -- "Blest be the tie that binds our hearts in Christian love, The fellowship of kindred minds is like to that above." -- Troy and Margaret Cook

Editor's Note: And knowing Troy and Margaret Cook as I do, I know that they did a wonderful job of singing and were mightily used of God to contribute much to the spiritual success of these conventions.

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#### THE PREACHER WENT VISITING

The preacher went a visiting one bright and sunny day,  
And came up to the Jones house that sat along the way.

Now things were not in order. The house was upset some;  
For Jones weren't expecting, the preacher man to come.

So when the preacher climbed the steps and knocked upon the door  
A storm was raging on inside and things were in a roar.

The kids had angry tear filled eyes and my they looked a sight,  
For all were in a usual rowl a having one big fight.

Well Ma and Pa with voices loud were in a carnal fuss,  
And Ma was on the verge of tears and Pa about to cuss.

But when the knock came at the door they spied the preacher man,  
And like a flash the storm was o'er and all was calm again.

Pa ordered, "Kids go wash your face and put away your pout.  
Pick up the things you threw around and get the Bible out."

My how the hands begin to fly and feet begin to scurry,  
To try to camouflage the scene and do it in a hurry.

Before the preacher got inside he had to wait awhile.  
But when at last they let him in, all Jones' had a smile.

"How glad we are to see you," Ma sang so sweet and nice.  
Her voice was soft, her smile was warm, but inside there was ice.

The preacher only stayed a while, then left the house with prayer.  
That God would bless the darkened home, that now looked bright and fair.

For with deceit and camouflage, the Jones might fool some,  
But well the preacher knew the truth, for preachers aren't so dumb.

Like Jones you may cover too and try to fool the crowd,  
And make them think you're what you're not because you are too proud.

But don't forget that smiles and words may cover what's within,  
Still God sees all and He's the Judge of those who hide their sin.

-- Mary E. Owen

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## ANNOUNCEMENTS

### CORRECTION

Rev. Billy Hoof did not move to Oak Grove, Louisiana. His address is still 2770  
Robinson, Jackson, Mississippi.

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## BEULAH MOUNTAIN CHILDREN'S HOME

Anything that is to be shipped by rail freight or railway express to the Beulah Mountain  
Children's Home should be sent to Stearns, Kentucky. Address it: Beulah Mountain Children's  
Home, Stearns, Kentucky. Parcel post and first class mail may be sent to Beulah Heights,  
Kentucky. Please make note of this in regard to shipping things to the Orphanage. Also our people

should know that Rev. and Mrs. G. E. Miller are not representatives of the Beulah Mountain Children's Home.

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#### SEA BREEZE CAMP MEETING

Feb. 6-16, 1958

WORKERS: Preacher, H. E. Darnell and others.

Singers, Kenneth Knapp and wife. Bring bedding.

For further information write: H. Robb French, P. O. Box 848, Hobe Sound, Florida.

\* \* \*

#### NEW BOOK OF POEMS

Mrs. Ina Moyer has just published a new book of poems entitled "Thoughts in Poetry." It is a wonderful book and may be purchased for 75 cents per copy. You may order them directly from Sister Ina Moyer, 303 South Jay Street, Mr. Pleasant, Iowa.

Editor's Note: Sister Moyer plans to use the money to help get to the Mission Field. So everybody order this book! Let's help her and Brother Moyer get on the field!

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#### SPECIAL PRICE ON TRACTS

The Challenge of Our Heritage -- By Glenn Griffith

Liberalism -- By Elbert Dodd

Fruits of a Lying Ministry -- By E. E. Michael

The Offence of the Cross -- By Spencer Johnson

All these can now be ordered at 2 cents per copy from The Bible Missionary Book Store, 2601 N. Federal Blvd., Denver, Colorado.

Also the handy pamphlet for pastors and evangelists to use in making new people acquainted with our church. The pamphlet is entitled, "INTRODUCING THE BIBLE MISSIONARY CHURCH." It may be ordered at the low price of \$6.00 per hundred or 75 cents per dozen. Please do not send in orders for less than 50 cents since the Book Store cannot come out on the postage, wrapping, etc. on smaller orders. Thank You.

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#### HAVE YOU BEEN WITH HIM

By Mrs. Paul E. King

Have you been alone with Jesus

In some hour of this day;  
All alone with Christ your Saviour--  
All alone to weep and pray?

Does He know about your loved ones  
Who are lost and steeped in sin?  
Were you in your secret closet  
Begging God to bring them in?

Oh, those hours with the Saviour!  
Sweet contentment floods the soul.  
Peace that's deeper than the ocean  
O'er the soul doth sweep and roll.

Go alone with Christ, the Saviour,  
Hasten quickly into prayer;  
Even now the Master's waiting--  
Sweetly wants to meet you there.

\* \* \* \* \*

#### EVANGELISTS

Directory Correspondent  
Rev. E. E. Michael,  
1406 - 6th Ave., Jasper Alabama

S. Ward Adams & Wife, (Musicians and singers, Scene-O-felt) Belsano, Pa.

Dean Alexander, 4th Ave., Paden City, West Virginia

David Allison, Trevecca Nazarene College, Nashville, Tenn.

T. M. Anderson, Wilmore, Ky.

J. L. Archer, 815 Superior St., Zanesville, Ohio

E. W. Bell & Wife, (Preachers and singers) Route 1, La Jose, Pa.

Harvey & Joan Best, (Singers & Musicians) Box 249, Madison, Ind.

L. S. Boardman, Box 24, Onego, W. Va. John R. Bradford, Box 63, Frankfort, Indiana

C. C. Brown, 112 Manor Drive, High Point, N. C.

Bud Campbell, 351 Murphreesboro Road, Nashville, Tenn.

O. Lloyd Campbell, 1113 Anderson St., High Point, N. C.

W. E. Carlton & Wife, (Evangelist & singers) Box 214, Ellington, Mo.

The "Christianaires," (Singers & Musicians) "South Side" Oneonta, N. Y.

Troy and Margaret Cook, (Singers & Musicians) Route 2, Ames, Iowa -- Feb. 3-9, Chandler, Oklahoma -- Feb. 10-16, Columbia, Tenn. -- Feb. 17-19, Convention, High Point, N. C. -- Feb. 21-March 2, Muncie, Indiana

A. L. Crane & Wife, (Singers & Musicians) Box 392, Nampa, Idaho

W. F. Crum, 1521 W. Water St., Chillicothe, Ohio.

Clyde Dilly & Wife, (Singers & Musicians) 815 Chicago Ave., Caldwell, Idaho

Wilson Douglas, 238 N. Franklin St., Washington, Pa.

D. M. Downey (Preacher & Singer) Box 586, Bessemer, Ala.

Clyde Eldridge, 2 Chestnut Lane, Fairborn, Ohio

Charles T. Elkins, 314 E. Magnolia, Midland, Texas

Warren A. Fink, Route 1, Centerville, Pa.

Leonard Foster, Route 3, Bluffton, Ind.

Huey Gillispie, P. O. Box 6055, Pittsburg 11, Pa.

G. A. Guisler, Route One, Smith Ferry, Pa.

Alfred J. Hale, 8425 Dersam St., Pittsburgh 21, Pa.

E. T. Harris, 4515 N. Dixon St., Gainesville, Tex.

George Harvey, R. D. 2, Titusville, Pa.

Thomas Helton, Route 1, Lebanon, Ohio

E. F. Hemphill, 1718 De Paw Ave., Muncie, Ind.

Billy Hoof, 2770 Robinson St., Jackson, Mississippi

Donald F. Hostettler & Family, (Evangelists & Singers) Elida, Ohio



H. B. Huffman, Onego, W. Va.

Miss Marjorie Hundley, (Singer & Musician) 1415 E. Summer St., Indianapolis, Ind.

C. E. Johnson, 1355 Windsor Ave., Mobile, Alabama

Spencer Johnson, 3613 Ernest St., Lake Charles, La.

Freddie Kimberlin, Route 1, Mason, Ohio

John Thomas Korb, Burr Oak, Kansas

Ed Kramer, 1634 S. Santa Fe St., Wichita 11, Kansas -- March 16-30, Altoona, Kans.

Leslie F. Laeger, 903 W. Willow St., Wichita 11, Kans.

Dan Lemmons, Winfield, La.

Roy Lewis, Route 1, Albany, Ind.

Eleanor Matthieson (Singer & Musician) Route 1, Emmett, Idaho

Howard F. McConkey, Box 145, Groveton, Pa.

W. T. McMahan & Wife, (Preacher, Singers, & Musicians) 117 Eagle Dr., Indianapolis, Ind.

E. E. Michael, 1406 - 6th Ave., Jasper Ala. -- Feb. 5-23, Emmett, Idaho -- Feb. 26-March 16, Madras, Oreg.

Paul & Janet Miller, (Preacher & Singers) 328 Bellfonte Ave., Lockhaven, Pa.

Arthur Morgan, 4826 - 24th St., Lubbock, Texas

C. E. Morgan, 428 Seaman St., St. Louis, Michigan

L. H. Newcomb, Vidalia, La.

F. W. Nason, Hurlock, Maryland

C. E. Pendry, Box 775, Kerrville, Texas

Paul Pumpelly & Wife, (Preacher, Singers, Musicians -- House Trailer) 115 W. College, Lake Charles, Louisiana. -- Feb. 12-23, Kannapolis, N.C. (BMC) -- Feb. 27-March 9, Berkeley Springs, W. Va. (BMC)

J. E. Ray, 2004 McCallie Ave., Chattanooga, Tenn.

J. B. Rigsby, Route 3, Stanton, Mich.

F. N. Roney, Box 527, Jacksonville, Fla.

D. M. Royer, Frankfort, Ind. (House Trailer, go anywhere)

Ethel Scharr & Mable Martin (Preacher, Singer & Musicians) c/o Cy Perry, Sharpsburg, Ky.

Richard & Dorthea Sharp, Box 264, Oshkosh, Nebr.

Walter C. Schultz (Singer) 707 S. Chipman St., Owosso, Mich.

Paul E. Sides, Box 284, Cordova, Ala.

Glen & Vera Slater (Preacher & Singers) Rte. 4, Independence, Kansas

H. T. Smith, 709 N. Redmond, Bethany, Oklahoma

D. M. Stonebreaker & wife, (Preacher, Singers & Children's workers) (House Trailer) 78 E. Pike, Indiana, Pa.

Glenn Stout, 413 S. Garden, Boise, Ida.

Ovid A. Stultz, 554 Woodrow Ave., Indianapolis, Ind.

Freddie Thompson, R. D. 1, Hesston, Pa.

George V. Young & Wife (Singers, Musicians & Children's Workers) Route 1, Hellerton, Pa.

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#### LET'S DOUBLE OUR SUBSCRIPTION LIST

We do appreciate the wonderful way that the subscriptions have been coming in for "The Missionary Revivalist." We have never really pushed the subscriptions before. But in the next two months we hope to double the present subscriptions. It can be easily done if every subscriber will send in a new subscription. Why not send "The Missionary Revivalist" to a friend or a loved one? It might prove a great blessing to them. It would be well to subscribe for your school library or for your doctor's office. If you enjoy "The Missionary Revivalist" and you believe in what we are doing then we would appreciate so much your help in getting this wonderful gospel message to others. Send all subscriptions to Mr. A. L. Crane, Box 392, Nampa, Idaho. Thank you for your kind cooperation. -- Spencer Johnson, Editor

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End of the Digital Edition  
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