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MISSIONARY REVIVALIST SELECTIONS

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By Holiness Data Ministry

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THE FOUR NEEDS OF THE HOUR [Anon -- Possibly by Elbert Dodd]

Isaiah 22:1, "The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops? Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle: All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far. Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people. For it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains."

We have left God out of our thinking and our knowledge has run wild. Men have discovered and invented things to destroy themselves, yet they think they have arrived. And in the church it is the loss of the first love, but God will not be trifled with. He must have our first love and first attention. When we fail to do this it brings us to chaos in the spiritual realm. In the home there is a loss of true love, no respect for the wife or the husband. This produces a condition of confusion in the home; the children are confused and feel that they are not wanted and grow up to fuss and fight and hate. Oh, this dark hour in which we live! No wonder the prophet said, "Look away from me; I will weep bitterly, labour not to comfort me." What is the need of this hour?

First of all. we need to get back to the Bible; Bible doctrines, true, sound doctrines; Bible standards of ethics, practicing the golden rule in the business world, in the church, and in the home; standards of respect, standards of righteousness, standards of respect for the human body; and not only these standards and these doctrines, but back to the Bible that teaches one can have a true experience with God.

And then we need the "hickory stick." This is, we need discipline in the home; the Father and Mother to live lives of discipline and the children to be disciplined. The scripture says he that spareth the rod hateth his son. Communism would tell us not to correct our children, while they raise theirs in a strict way so I have been told. We need parents that take responsibility, Fathers and Mothers. We need Mothers who will stay home and see that the children get in on time, that the girls and the boys do not go out at night. We need parents who will gather the children around the family altar and teach them discipline and teach them love, and bring them up to love and fear God. We need children, when they've been taught like this, who will realize their responsibility to honor their Father and their Mother.

We need to get back to law enforcement, the Billy-Club, the policeman's respect for law himself, and then we need to respect the law. In the schools we need sound laws, well enforced. In the State, we need sound laws, well enforced. If the law enforcement agencies and the judges and so on would live respectful, righteous lives, men would have respect for law. That is the need of this hour in which we live.

And last, we need to get back to old-time religion, to the old-fashioned church where, instead of a program, they have old fashioned singing and praying and preaching, the old fashioned mourner's bench, the old-time religion where men get under conviction and repent, confess to those they've wronged, make restitution to the best of their ability, and turn to God and be saved. That is the need of this hour.

The four great needs today are presented to us, and if we are going to survive as a civilization and have Christian homes, we as Christian people must observe these. We must have order in our homes, respect for the State, authority in the Church, and bring our children up around an old fashioned family altar. What aileth thee now? We've drifted far from these standards and these wonderfully holy ways. Turn ye, turn ye, why will ye die is the cry of the prophet.

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TELEVISION

"As a law-enforcement officer and as an American citizen, I feel duty-bound to speak out against a dangerous trend which is manifesting itself in the field of film and television entertainment. In the face of the nation's terrifying juvenile crime wave, we are threatened with a flood of movies and television presentations which flaunt indecency and applaud lawlessness. Not since the days when thousands filed past the bier of the infamous John Dillinger and made his home a virtual shrine have we witnessed such a brazen affront to our national conscience." -- J. Edgar Hoover in an F.B.I. Bulletin.

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EDITORIAL

By Spencer Johnson

THE VIOLENCE OF HOLINESS

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." (Matt. 11:12)

True holiness is never passive but is violently active. No one ever received a real experience of regeneration, much less a holy heart without violent or intense desire. Adam Clarke comments, "He that will take, get possession of the kingdom of righteousness, peace, and spiritual joy, must be in earnest: all hell will oppose him in every step he takes; and if a man be not absolutely determined to give up his sins and evil companions, and have his soul saved at all hazards, and at every expense, he will surely perish everlastingly. This requires a violent earnestness." The Amplified New Testament comments on this verse: "And from the days of John the Baptist until the present time the kingdom of heaven has endured violent assault, and violent men seize it by force (as a 'precious prize) -- a share in the heavenly kingdom is sought for with most ardent zeal and intense exertion."

The initial experience of holiness is a violent experience. It is often spoken of as the death route to holiness. All who really pray through to a genuine experience of a holy heart agree that nothing else more aptly describes the eradication of carnality and the crucifixion of the old man of sin than death. People who really pray through to a satisfying experience, storm their way through. "The kingdom of God is preached, and every man presseth into it. (Luke 16:16)

Holiness is violent in its attitude toward sin. There is no such thing as peaceful coexistence between sin and a holy heart. All sin must be purged away. No trace of carnality can remain in a holy heart. The holy man loves the sinner and seeks to compass his salvation but he has no quarter for sin. Holiness reacts violently to any sham, dishonesty or misrepresentation. The slightest effort to beguile or cover up brings violent reaction to the conscience of a holy man. A holy man cannot make a plea for the poor heathen, stir the people and raise money for foreign missions and then spend that money designated for missions, for school budgets, publications and other projects, though worthy they may be, and have no qualms of conscience. We know one man who made a motion to use some missionary money for a Bible school who was later tremendously troubled by his conscience. A holy man cannot keep a clear conscience and preach sacrifice to others while he lives in lavish ease and fares sumptuously every day.

Holiness is violent toward compromise. A real holy heart knows no compromise with sin and evil. God hates sin. A holy nature derived from God has the same basic sentiments as are found in the great and loving heart of God. A hatred for sin and a love for the sinner demands him to make every possible effort to rescue the perishing from the clutches of sin. One does not have to read far in the Bible to discover that God performed some violent acts because of sin. God caused the earth to open and swallow Korah, Dathan and Abiram because of the sin of rebellion. Uzzah died under the hand of God because of his irreverence toward the ark of God. Two she bears came out and tore forty-two children because they mocked God's prophet Elisha. God destroyed Sodom and Gomorrah by fire because of sin and wickedness. And the list could go on and on recording the violent acts of God toward sin. When a nation takes a light attitude toward the punishment of sin then crime will flourish. "Because sentence against an evil work is not executed speedily,

therefore the heart of the sons of men is fully set in them to do evil." (Eccles. 8:11) God cannot tolerate sin.

Holiness is violent in its intercession. Half-hearted praying is not intercession at all. There is nothing more strenuous than real intercessory prayer. When blind Bartimaeus sat by the wayside and heard that Jesus was passing by "he began to cry out, and say, Jesus, thou Son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me." His cry of desperation reached the heart of Jesus. The woman of Canaan, whose daughter was grievously vexed with a devil took the kingdom and obtained her desire by the force of her persistent intercession. The kingdom of heaven suffereth or allows violence and the violent take it by force. The unjust judge yielded to the force of the widow's continual coming. The man in bed at midnight arose and lent loaves to the man in need because of the force of his importunity. May God help us to see that the cause of holiness progresses only as we, by the violence of our intercession, storm the fort and take the kingdom. It is sickening and disheartening to see a bunch of holiness professors gather around seekers at the altar of prayer and then drape themselves over chairs or front seats and pray so feebly that they appear to be asleep. Such dead heads would do the cause of God a favor if they would go home and go to bed, At least they would be out of the way of the few who are in earnest enough to weep and cry and shout the battle on.

Holiness is violent in its devotion. The violent are not afraid to express their love and "compassion. The dictionary says to be violent is to be extremely convincing. It conveys vehemence in feeling; passion; ardor; fury; fervor." While the Sanhedrin was debating where the Messiah should come from the rough and ready fishermen had captured the kingdom and were heralding the good news of salvation to harlots, publicans and sinners. The smooth, suave, formal professor of religion knows nothing of this compassionate force that captures the kingdom. Love is stronger than logic. Love is the universal language, before its force customs and language barriers melt and vanish. Love always finds a way.

Holiness is violent in its consistency. The force of godly consistency is destined to take the kingdom. There is power in a well ordered life. It is written that Saul feared David because he behaved himself wisely. How many have lost the victory and disgraced the kingdom because they did not behave themselves wisely. The most ordinary and limited sanctified person can make it and bring glory to God if he will just behave himself.

Holiness is violent in its praise. H. F. Reynolds wrote: "In the days of the late '90s it was the common experience to see persons fall under 'the power' of God. It was not infrequent to have them, as they recovered from these visitations, shout, laugh and demonstrate in various ways. Invariably on these occasions the glory of God would fill the place and often many of the people.

"Well do I remember several such instances. The first evangelistic services I held after my separation from my former church and conference membership, was with Rev. George Kunz, of the Methodist Episcopal Church. We held all day services in three of his churches, at which 'the power' was often manifested. The glory of God invariably accompanied these manifestations. At the Ellenburgh, N. Y., church, however, during the afternoon service it was unusual. Following a sermon on holiness as a second work of grace, while many seekers for the blessing were at the

altar, there was noticed among them a prominent woman of the community. Though a member of the church, she had been greatly opposed to holiness. Her objection was chiefly because of the demonstrations which were so common in those days. After much vehement praying she threw up her hands, surrendering all to God, and the power and glory of God fell upon her. She shouted and ran around the church, praising God. She shook her hair down, but continued her demonstrations though disheveled. The power and glory of God fell on the people. This good woman finally fell again at the altar, still praising God with a loud voice. Meantime some of her relatives came and tried to take her out of the church. I warned them that God was handling the case and they might be in danger of being dealt with by the Holy Ghost. This alarmed them and they ran out of the church, while the glory of God remained the rest of the afternoon, and till late after the night service. A gracious revival resulted in all three of Brother Kunz's churches, the effects of which lasted long and were far reaching.

"About this time we dedicated a church building, over at Sag Harbor, Long Island, New York. At the altar service, following the dedication, the power and glory of God, as in the Old Testament times, so filled the church and fell on the officiating ministers and upon the people that there was no more service in the sanctuary. Such grace remained upon the ministry that as they were trying to walk to their places of entertainment they laughed, cried and shouted. It took them a long time to reach the parsonage, for en route they would lean on picket fences, and against buildings, the glory was so great. After reaching the pastor's home they had to wait a long time on the steps, too overcome to climb the stairs.

"In these early days, of which we write, the holiness people nearly everywhere practiced getting together, especially in cities, or where there were nearby holiness bodies of different denominational preferences, and having what they termed 'an all day holiness meeting.' . . . We were once having such a meeting in Brooklyn, N. Y. when at the close of the forenoon service, before the speaker could call for seekers, the power and glory of God were poured out upon the entire place, Rev. Wm. Howard Hoople was among the first among the preachers to fall on the platform. Others were prostrated, and many of the lay people present fell and remained under the miraculous power of God even until the afternoon preaching service. The altar services during the afternoon and evening were crowned with seekers." (Page 4, Herald of Holiness, October 11, 1933)

When Isaiah saw the Lord high and lifted up he heard the seraphims shouting about holiness until the posts of the door moved. (Isa. 6:2-4) When David was bringing home the ark of the covenant he leaped and danced before it in praise to the Lord. Multitudes are far too quiet about what God has done for them. If the world shouts and hurrahs at the ball games and race tracks why can't the people of God shout the praise of Him who purchased their redemption on Calvary? "They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea." (Isa. 24:14) "Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." (Isa. 12:5-6)

In Heaven His praises never cease. "He speaks and ten thousands of angels rejoice and millions re-echo the praise of the Lord." Daniel tells us that "Thousand, thousands, minister unto him." (Dan. 7:10) "And the four beast had each of them six wings about him; and they were full of

eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou has created all things, and for thy pleasure they are and were created." (Rev. 4:8-11) "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb, And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power and might be unto our God for ever and ever. Amen." (Rev. 7:9-12) Praise Him! Praise Him! Glory to His Name! I expect to spend all eternity praising Him! With all that is within me I bless His Holy Name!

"Go wing thy flight from star to star,
From world to luminous world; as far
As the universe spreads its flaming wall;
Take all the pleasures of all the spheres,
And multiply each through endless years,
One minute of heaven is worth them all."

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FRIENDS IN THE FIELD

By J. E. Cook

1 Samuel 20:11 -- "And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field."

A casual reading of the story of Jonathan and David brings one to the conclusion that their friendship is genuine and true. But a more careful analysis reveals that Jonathan is irresolute and halfhearted, not withstanding his many deeds of kindness.

Saul, though still King, has long-since turned from following after the Lord and God has departed from him. David is the Lord's choice to succeed Saul as King even though Jonathan, Saul's son, is in the line of succession as the rightful heir to the throne. The people loved David and the blessings of the Lord were upon him. Carnal jealousy now filled Saul's heart and he sought to slay David, his faithful servant and son-in-law. Jonathan assumes the delicate role of "middle man" between his father and David. He is convinced that God is with David and has departed from his father, nevertheless, he lacks the courage to definitely declare himself. He loved David but never acknowledged it publicly. He befriended him but would not break with Saul. He seemed to place a premium upon office-holding above righteousness. And in the end, he died with his father and lost the throne as well as his life.

Joshua, too, lived in a time of great compromise and indecision. Therefore, he called the people together at Shechem (Jos. 24th ch.) and challenged them to make a definite choice whom they would serve. They were reminded of their deliverance from Egypt, their crossing of the Red Sea, of many victories over their enemies, their possession of Canaan with its cities they did not build and vineyards they did not plant. Now, he reasoned, if the Lord did all this for you, then serve Him, but if the gods of the Amorites, then serve them. Then comes Joshua's example of great courage: "But as for me and my house we will serve the Lord." The people had a ready defense that they were already serving the Lord. But Joshua warned them that in reality they were witnessing against themselves. Then came his great plea to serve God in sincerity and truth and put away their idols from among them. It was a great victory. They made a covenant to serve the Lord. Joshua wrote the words in the book of the law of God and set up a great stone under the oak by the sanctuary. It was out in the open where all could see. And Joshua declared it was a witness unto them.

Elijah's day also was one of halting between two opinions. (1 Kings, ch. 18) Baal worship was the popular religion. The pressure was on. Loyalty to the King and Queen and collaboration with the new regime was the order of the day. The old-fashioned way was faring hard. The drought was on, the heavens were brass and Elijah was being blamed for all the trouble. It called for a show down. The time had come, the people were called to Carmel. But what a disappointment! Elijah was badly in the minority. He was all alone against 450 prophets of Baal. But God stood by His man of courage and gave him a victory unequalled in Old Testament times. Yet the loneliness of the fight sent the old prophet to the juniper tree with a prayer to die. And even though he was informed that there were seven thousand that had not bowed to Baal, he still remembered that neither had they gone all out for the Lord when it was time to stand up and be counted.

Now, Laodicea is upon us. Lukewarmness is everywhere apparent. History will doubtless record our day as the great "sell out" of all time. Many would be a friend Jesus but would not want to completely break with Belial. They admire the courage of the minority and would really like to join with them if they didn't have to part with, their idols. Thank God, He still has His Davids, Joshuas and Elijahs, but the call today is for men and women of courage and decisiveness. Why halt ye between two opinions? As for me and my house, we will serve the Lord.

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WHAT MOTHERS ARE MADE FOR

By Mrs. Paul E. King

Mothers are made to darn the clothes,
To dry a tear and wipe a nose;
To cover a hole with a brand new patch,
To bake, fresh bread -- a great big batch.

To cheer the family the whole day long
With her lilting laughter and sweetest song.
To bring sunshine when the skies are gray--

Mothers are made for a long, long day.

Mothers are made to tidy the house;
Be sweet and loving to the hard working spouse:
To have a good meal whene'er he demands--
Be kind and helpful with her heart and her hands.

To rock the cradle when the fever rages,
To hope and trust and be courageous:
To bring sunshine in her special way--
Mothers are made for a long, long day.

Mothers are made to weave mem'ries sweet
Around the hearts, of those at her feet,
With her prayers and her tears, her trust and her joy,
To weave sacred mem'ries time can never destroy:

To comb tousled heads and wash dirty faces,
Through all of these things retain all her graces;
To spread sunshine in her special ways--
Mothers are made for a long, long day.

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DEATH

By J. E. Coe*

Scripture reading: Proverbs 13:15, "But the way of transgressors is hard." Hebrews 9:27
"And as it is appointed unto men once to die, but after this the judgment." Psalms 9:17 "The
wicked shall be turned into hell, and all the nations that forget God."

Men have lived in this world so long and are being so captivated by its wealth and grandeur that they seem to forget they are only visitors here, and that someday they must leave for eternity -- the great beyond. Oh, what a change it would make in the business world, social world, the political world, and in every walk of life if all the people would seriously consider this awful truth. Dear ones it will be only a few short days, months, or years before you will be upon your death bed taking your leave for the great beyond. You have often talked about it and stood by the bedside of your loved ones while they were leaving for the land of the unknown, but someday, perhaps much earlier than you think, you will cross the dismal main. Let us briefly notice a few things that generally take place at this point.

First, all infidelity and skepticism vanishes away. You may not believe in religion or God or a devil, a heaven or a hell now while you are hale and hearty, while you are surrounded by a multitude of friends, but by and by when you are stranded upon a death bed and have but a few moments to live you will feel quite differently. Listen to the testimonies of some noted infidels who once believed and felt as you do today. Voltaire, addressing his doctor said, "I am abandoned

by God and man. I will give you half of what I am worth if you will give me six months of life," The doctor said, "You shall not live six weeks." Voltaire replied, "Then I shall go to hell." Altamot said, "My principles have poisoned my friends, my extravagance beggared my boy, my unkindness has murdered my wife, and is there another hell. Oh, thou blasphemed, yet most indulger Lord God, hell is a refuge if it hides me from thy frown." The way of the transgressor is hard; the wicked shall be turned into hell and all the nations that forget God. Listen to another infidel, Sir Francis Newport. "What argument is there now to assist me against matters of fact? Do I assert that there is no hell while I feel one in my own bosom? Am I certain that there is no after retribution when I feel present judgment? Do I affirm my soul to be as mortal as my body when this languishes and that is vigorous as ever? Wretch that I am, whether shall I flee from this miserable thought? What is to become of me? Oh, that I was to lie upon the fire that never shall be quenched a thousand years to purchase the favor of God and be reunited to Him again. But it is fruitless .wishing. Millions upon millions of years will bring me no nearer to the end of my torment than one more hour. Oh, eternity! Eternity! Who can discover the abyss of eternity! Who can paraphrase upon these words forever and ever!"

Second, the next event that occurs at this all important point is the retrospection of all of the sins of the past. Oh, what an awful hour for, the sins of the past and misdoings of the past to be arrayed themselves before a dying man's vision like a regiment, of soldiers. Friend, you may have your sins and misdoings of the past deeply buried beneath oblivious ruins, but when your conscience is quickened by death and you vision clarified by the light of eternity, they will all be resurrected and attack your soul like a pack of hungry wolves. The way of transgressors is hard. We have heard of a lady in the South who, a few hours before dying, became so uneasy and terrified that the nurse became alarmed and closely questioned her as to her trouble. She at first refused, but on being pressed, related the following in substance: "Some years ago I assisted a woman in destroying her unborn child, and now it stands here before me troubling my conscience."

We also heard of another striking confession in the state of Kentucky some years ago. A man was hanged on circumstantial evidence for the supposed murder of his wife. Years after the execution a man in a Kentucky village was seriously ill and was declared hopeless by the Doctor. In fact they could not see what kept him alive, but it seemed that he could not die until he made some confession. Finally, he called the folks to his bedside and confessed he was the murderer of the woman. After doing so he passed into the land of the ever more. How true is the saying of the Patriarch of old -- "Be sure your sins will find you out."

Third, the next thing of inter' est is the value of time is fully realized. There is no one upon earth who fully realizes the value of time. Time is one of the valuable articles on this side of Jordan's icy stream, and its full value is not realized by men until they are upon their death beds with but a few moments to live. "Millions of money for an inch of time," cried Elizabeth, the Queen of England, upon her dying bed reclining upon her royal couch with 10,000 dresses in her wardrobe and a Kingdom on which the sun never set at her feet. She, who had wasted more than half a century would now barter millions for an inch of time. Lost wealth may be restored by industry, the wreck of health regained by temperance, forgotten knowledge restored by study, alienated friendships moved into forgetfulness, even forfeited reputation won by patience and virtue; but whoever looked upon his vanished hours, recalled his slighted years, stamped them with wisdom or effaced from Heaven's record the fearful blot of wasted time.

A woman in the agonies of death cried out to those who sought to comfort her, "Call back time again. If you can call back time again, then there is hope for me." But time is gone. Oh, friend, will this be your lamentable cry when your short stay on earth has ended? You may say tonight, "turn back, turn back, oh time on thy flight and make me a boy again just for tonight." But the fact remains that a part of your life is swiftly passing away and you are grinding hurriedly on the treadmills of death toward eternity.

Fourth -- the next thing that takes place on the death-bed is that men let loose of the wealth of earth. Gold mines, diamond fields, oil wells, railroad bonds, corner lots, and all of the fleeting things of time are dropped in the awful hour of death, and everyone goes to eternity empty handed. Friends, remember you must leave all of your estate but a grave, all of your movable goods but a winding sheet, all of your houses and barns but a coffin. Someone has well said, "there is an end to all things, everything has its last day, last hour, and last moment." Let us now draw a pen picture of your last moment on earth. See yourself thin and pale upon a death-bed gasping for breath, surrounded by a multitude of weeping relatives and friends. See the cold death-dew coursing its way down your fever scorched brow, feel the death rattle in-your throat. The doctor is summoned and declares your case hopeless and that you have only a short while to live.: While lying in this position you awake to the fact that all the faces in the room, the furniture and everything is fading from your vision like a dream and all earthly sounds are dying away like a chime of evening bells.: You also awake to the fact that the room is being filled with legions of devils of the underworld, and the impenetrable gloom of eternal night is settling like a pall. You also realize that you have lost the power of utterance and your tongue cleaves fast to the roof of your mouth. "And it is appointed unto men once to die and after this the judgment." Hours seem weeks as slowly flying o'er me while I here am dying. Oh, I'm sinking. Can it be this dread hour has come to me? I, who loved earth's fleeting pleasures and admired its pride and treasures, laughed at danger, mocked at God, was at nothing solemn awed, lie here moaning, trembling, crying, hope all gone and I am dying. Suddenly a strange sensation creeps over your meager frame and the dart of death flies through your fainting heart. One sob, one faint struggle, one long groan, and your spirit takes its flight to the great beyond. "It is appointed unto men once to die and after that the judgment."

"Descend oh sinner to the woe,
Thy day of hope is done,

Light shall revisit thee no more,
Life with its sanguine dreams is o'er,

Love reaches not yon awful shore.
Forever sets thy sun,

Cast down to the eternal dark,
Yet not for rest and sleep.

Thine is the everlasting sleep.
Thine is the everlasting tomb.

Thine the inexorable sunless gloom
Where souls forever weep."

No rivers of forgetfulness,
As poets dream and sung,

Rolls yonder to efface the past,
To quench the sense of what thou wast,

To soothe or end thy pain at last,
To cool thy burning tongue.

No God is there, no Christ, for He
Whose word on earth was "come"

Has said "depart." Go, lost soul, go,
Reap the sad harvest thou didst sow.

*Pastor Bible Missionary Church, Ft. Smith, Ark.

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FOREIGN MISSIONS

Rev. Carl Dillard, Secretary
420 N. 17th St., Colorado Springs, Colorado

[Open Graphics\hdm1705.jpg to view a picture of Carl Dillard.]

THE MISSIONARY SPIRIT

Put It First -- The Bible Does

The first message at the birth of Christ was a missionary message (Luke 2:10).

The first prayer Christ taught men was a missionary prayer (Matt. 6:10).

The first disciple, Andrew, was the first missionary (John 1:41).

The first message of the risen Lord was a missionary message (John 20:17).

The first command of the risen Lord to His disciples was a missionary command (John 20:21).

The first apostolic sermon was a missionary sermon (Acts 2:17, 39).

Christ's great reason for Christian love was a missionary reason (John 13:35).

Christ's great reason for unity was a missionary reason (John 17:21).

The first coming of Christ was a missionary work (Luke 4:18,21).

The second coming of Christ is to be hastened by missionary work (Matt. 24:14).

Our Saviour's last commission was a missionary commission (Matt. 28:19).

And the last wish of the departing Saviour should be the first wish of His children.

PUT IT FIRST -- THE GREAT COMMISSION.

Put it first -- the great command.

Put it first--our standing orders.

Put it first--on sea and land.

Put it first in every parish.

Put it first--in every heart.

Put it first--don't put it second,

God's own Bible is our chart.

-- The War Cry

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HOLY GHOST AND MISSIONS

Out in the hill country of Scotland a shepherd counted his flock and found that three sheep were missing. Going to the kennel where the shepherd dog was resting with her young, he pointed to the wilderness and said, "three sheep are missing, go." The dog looked at her master and was lost in the night. She was gone an hour and came back bruised and beaten, but she had two sheep that were lost. The shepherd counted his flock once more and found one still missing. He stood again at the kennel door where the mother was resting with her little ones. Pointing to the wilderness once more he said to the dog, "go." With a look of mute despair, first at her little ones then into his face, she rose up and was lost in the darkness.

Three hours passed when she came back bruised, bleeding, and dying but she had the one sheep that was lost. The shepherd picked it up and carried it to his fold while the faithful dog went staggering back to her young. She reached the kennel door and fell dead.

Oh, that a dumb beast of the field, with no thought of God, no hope of eternity, no prospect of hearing the master say, "well done" should be so faithful to its master's commands, while we sit with folded arms as our Master with His pierced palm is pointing to the wilderness saying, "the millions are lost." "Go!" "Go!" If we were but filled with the Spirit of God we would heed His cry.

Have you received the Holy Ghost since you believed?

* * * * *

THAT MOTHER OF MINE

By Mrs. Paul E. King

She was pleasant and cheerful-- her heart full of song,
With the sweetest contentment and joy, full and strong;
Her greatest delight was to follow the Word
And lead her big family by the "Thus saith the Lord."

The Word was our guidepost, a lamp to our feet,
And became to our soul a morsel most sweet.
We knew we were wanted, (we had peace most sublime.)
By that precious and wonderful mother of mine.

She was really old fashioned, (by the standards today.)
Her hair was arranged in an old fashioned way:
It was long, soft and pretty, pulled back nice and neat,
It was truly her glory; made her look kind and sweet.

She preached us a sermon each day by her living.
We were steered by example toward generous giving.
And I'll never forget how, that time after time
She gave, then gave more, that, mother of mine.

'Twas a bright golden day, that day in the fall
When she left us for Heaven, after hearing His call.
Earth's farewells unspoken, the soft tread of her feet
Not silenced forever; but a fragrance more sweet

Than the purest white lily now fills the old place
Where her life left impressions of beauty and grace;
And my soul is now waiting for the day and the time
When I'll see her again. That mother of mine!

* * * * *

COLORING

By Lowell Foster

An acquaintance in a western state told of hearing Doctor J. B. Chapman, shortly before his death, tell the crowd at a district gathering: "In the early day of our church we colored our crowd, singly, individually. They simply did not become one of us until they aligned to requirements and conditions of the Bible and our Manual." He added, "But now they are coming in such numbers and with so little instruction that we are being colored, (bringing world into the church) instead of us coloring them."

The world is no friend to true holiness. (There must be other kinds, for Paul used the term "true holiness" in Ephesians 4:24). History proves that the world's opposition, under the inspiration and leadership of Satan, is constant. This attack may vary or be diverse in manner, but the goal, (which is to render a church ineffective or utterly destroy it) ever remains the same.

In Proverbs 22:28, the wise man said: "Remove not the ancient landmark, which thy fathers have set." We've seen the river pilot sight "fore" and "aft" to see if the tug and its cargo were in the "ship channel." It is well for a church to continually take "sightings" to see from where it has come and the direction it is heading. To swing the rudder too suddenly in withdrawing from the treacherous rocks of the harsh and bitter, which typifies the position of the legal, may cause the ship to "beach" on the sandbar, or "liberal-bar" across the river. I like the words found in Joshua 1:7-8, where God instructs the new leader of a new generation. He tells him to be strong and very courageous -- observe the law -- meditate therein day and night (Psalms 1:2) -- and turn not from it to the right hand or to the left, that you may prosper and have good success.

Nehemiah spent twelve years "removing rubbish," digging foundations," "building new walls," "hanging new gates" and "restoring true worship," which had been neglected or corrupted. But sacred history (Nehemiah 13:-) gives the account of Nehemiah being absent from Jerusalem for just one year, after which he returns to find the bitter enemy of God and true worship, namely Tobiah, IN THE TEMPLE OF GOD! In fact, residing in the chamber reserved for reception of part of the tithe! Nehemiah cast him forth! (Evidently Nehemiah hadn't been exposed to modern theology that teaches "he would be responsible" if Tobiah went to hell. Every church needs a back door as well as a front door, and occasions arise when both must be used. The Modern Holiness Movement closed the back door. To do so is to become like the dead sea, in-let, but no out-let.)

A church leader of yesteryear said, "The disease of modern preaching is its search after popularity." But it is not popular or easy in this day of iniquity (lawlessness) to handle the "brush" in the "coloring" process. (By coloring, we mean getting people out of the world and the world out and off of them, entirely free from sin both inward and outward!) The preacher and layman alike will be put to the test.

1. Firmness will be tested.
2. Faithfulness will be tested.
3. Loyalty will be tested.

4. Divine Love will be tested.

5. Endurance will be tested.

One writer (commenting on the text: ". . . cursed be he that keepeth back his sword from blood" -- Jeremiah 48:10) said: "The song without the sword would represent too much softness. The sword without the song would represent too much sharpness. In a day marked with extreme self-indulgence the greatest danger is that we shall withhold the sword from shedding blood where there is much bad blood that needs to be spilled, and the martial strains will degenerate into a languorous tune to the sentiment of which we nod assent as we fall asleep in a world vile and black with crime."

Let's keep right on "coloring" our crowd! When we're told we can't accomplish the task with "such standards" let's keep right on coloring! When rumors fly of the "big pull out just around the corner" (that will make our group look like a splinter off of a broom-straw) let's keep on coloring!

"Little is much when God is in it;
Labor not for wealth or fame.
There's a crown, and we can win it
If we go in Jesus name."

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CHILDREN'S PAGE

By Mrs. Paul King,
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HONEY BEES

"Mother! Mother!" Jeanne Anne cried as she ran into the kitchen, perspiration dripping from her chin. "Oh, Mother! They hurt! They hurt!" and she ran into Mother's big apron and hid her head, her tears flowing freely into the freshly starched, clean apron.

"What is it, honey?" Mother asked as she gently kissed the soft curly head. "What hurt you, dear? Tell me."

"Oh, those nasty, nasty bees," cried Jeanne Ann. "I never even bothered them and they . . . they . . . stung me. See!" and she lifted a swollen finger to Mother and added, "And... and they got me all over my head. It hurts, Mother. It hurts! Whatever made them hurt me when t didn't molest them in the least?"

"Now, now, Jeanne," Mother said tenderly, "don't get so excited. Mother will take care of your stings, then we'll go for a happy trip by way of the rocking chair and story land. How will that be?" Then picking the weeping girl up gently she took her to the bathroom and washed and dressed the painful places.

"Oh, Mother, that feels better already," Jeanne Anne said .as Mother finished her doctoring.

"That's wonderful, honey," Mother said, "and now for the story and the old faithful rocking chair where we rock away all nasty hurts and wounds!"

Jeanne Anne nestled cozily in Mother's soft, protecting arms and smiled happily up at her.

"Once long ago," Mother began, "when the world was really in need of someone to help them out of their troubles and sorrows, a wonderful Man was sent among them. He was ever so humble and kind and only did those things which were good and right. He gave them a lot of honey bees -- bees that never once would sting, but were forever and always good."

"Oh, Mother," Jeanne began, "why don't we get that kind in our beehives instead of these bad ones Daddy has?" and a sob escaped her as she said it.

"Well," Mother added thoughtfully "everybody who wishes to may have these honey bees for keeps. They bring so much sweetness into the life of all who want them."

"That's the kind we need, Mother," Jeanne Anne burst out enthusiastically. "Where can we get them?"

"This kind, good Man one day showed us the way to these good honey bees: It's really quite simple Jeanne dear," Mother said.

"Tell me how to find them, Mother, and Daddy and I will go and get them," the little girl said soberly.

"These bees are quite different, dear, from the kind that stung you," said Mother. "You see, these bees will forever and always live in your heart if you have Jesus within, and know He saves and sweetly sanctifies your soul."

"Oh!" Jeanne Anne said softly. "In my heart, Mother? Will they live in my heart and never hurt me, and . . . and . . . and . . . Mother," she said brightly, "will they make honey just like our bees do?"

"Yes, dear, yes," answered Mother "You see, after you know Jesus is your very own, one of the honey bees He tells us to always have and keep is 'Be ye kind one to another!' This is a wonderful bee -- it's always looking for ways to help others instead of being selfish Its interests are not its own, but for others. This bee is almost lost in our world today but I believe the Lord has given my little girl the 'be ye kind' bee," and she lovingly kissed the rosy cheeks that nestled softly on her bosom.

"Another bee," she continued, "is the honey bee of love. This wonderful Man called Jesus said all the Law and the Prophets hinged upon this bee, for you see, Jeanne Anne, when anyone has the honey bee of love within their heart, they will naturally produce the other honey bees of

kindness, longsuffering, patience and joy. This bee produces more honey than you'd ever believe possible. His honey of love will heal wounds within the hearts of suffering people that no other medicine can heal and cure, and by loving everybody you naturally get the other bee of joyfulness, for when you love, it produces a wonderful joy in the heart which naturally calls the bees of kindness and longsuffering to work. What a wonderful group of working bees are in the heart when you have these kind, good bees! They produce, or make, the rarest and finest honey possible. These good bees never sting, nor are cross and hurt people. All these wonderful bees are almost lost from our world today. People's hearts seem filled with hate and selfish interests and unkind, hard, stinging words. This is because they don't know Jesus and don't have Him within their heart. You see, Jesus gives us these wonderful bees to work in our heart and life for His glory. He said, 'By this shall all men know that ye are t My disciples if ye have love one toward another.' This is how the world knows if we really know and love Jesus, if we love each other, honey. His love makes us so sweet and kind until it's, oh, so easy to love everybody. Don't you like these kind of bees, Jeanne?" Mother asked as she squeezed the little girl closely to her.

"Oh, yes, Mother!" she answered, "I really do, and . . . and . . . Mother, I have these bees in my heart and the stings don't even hurt me anymore," and a ripple of laughter floated out the kitchen doorway like the gurgling, babbling brook at the foot of the hill.

* * * * *

A GREAT WOMAN

By Mrs. Paul E. King

God does not measure greatness the way the world measures it. In the world, one is considered great when he can display the most unusual type of humor, antics and such; while in God's eyes and His infinite beholdings one may be completely obscure and unknown yet be pricelessly great.

Generally, in the world, one's greatness is decided and determined by what the eye sees, the ear hears and the mind senses. God, on the other hand, decides quite the opposite: The heart life, so invisible to man but like an open page to His eyes, may be possessed with His fullness and His purity until to Him one is a great man or a great woman.

In II Kings 4:8 God's Word declares, "And it fell on a day, that Elisha passed to Shunem, where was a great woman."

We have no record of her name nor what great talents she possessed which made her great, but we know she was great for the Word declares she was. One thing is certain, she was endowed with keen spiritual discernment for she told her husband one day, "Behold now, I perceive that this is an holy man of God, which passeth by us continually."

She was also given to wonderful old fashioned hospitality and generosity for she makes a wise suggestion in verse 10: "Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither."

Again, we notice that she was great without being a place seeker, for when Elisha asked, "Wouldest thou be spoken for to the king, or to the captain of the host" she humbly replied, "I dwell among mine own people."

This was indeed a great woman and, a most unusual one! She was possessed with qualities which today are virtually extinct. She must have been living close to God and following His Commandments to have had the keen spiritual discernment which immediately gave expression in her great hospitality toward the old prophet and his servant.

Oh, the selfishness in the world today! So few preachers and their wives, or laymen, for that matter, want the care of the evangelist and singers anymore. It seems to be too much trouble or bother for them, or it may upset some of their plans, T.V. programs and such; while all the time this could be the very thing which would revolutionize their entire household and home. Oh, the joys, blessings and spiritual compensations which have been ours simply by being hospitable and keeping God's servants in our home!

This was not merely a great woman but a God-fearing mother as well! A woman of great faith! Instead of going around to her neighbors and gossiping and prying into their affairs, this woman was a keeper at home. She loved her son and, when it fell on a day that he took sick and died she immediately sought the man of God, not some powerless compromiser. Oh, that God would give us more truly great mothers! Mothers who know God and are concerned that their children know Him, and prove their concern not by mere teaching but by Godly example.

Says D. L. Moody, "In working in the inquiry room, I have found that those who had religious training, whose parents strove early to lead them to Christ, have been the easiest to lead to Him. I always feel as if I have a lever to work with when I know that a man has been taught by a Godly father or mother; even if the parents died when he was young, the impression that they died praying for him has always a great effect through life. I find that such men are always so much easier reached. We should teach our children diligently and do it in love. So many teach by doing it coldly and harshly, thereby making a great mistake. I do not believe, as some people seem to think, that our children have got to wander off into sin first, so that they may be brought back to Christ. Those who have been brought up in that way from their earliest childhood, do not have to spend their whole life forgetting some old habit. Let us be encouraged in bringing our children to Christ."

God give us mothers who are truly great; whose hearts are impassioned with love; whose chief concern is to see that their children make it to heaven above.

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WALK SOFTLY

Walk softly friend
It is God who speaks,
His holy will obey;

Remember that
He is divine,
And thou art only clay.

Man first formed--
The breath of God,
Made him a living soul;
And now His Spirit
Waits to fill
Our hearts and make us whole.

Walk softly then
With open mind,
Seeking to do His will;
Trust not the flesh,
But in His love
Wait and be still.

-- Anon.

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THE END