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MISSIONARY REVIVALIST SELECTIONS

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THE MARKS OF A BIBLE CHRISTIAN
By J. E. Cook

Read Acts 11:19-26

The disciples were called Christians first at Antioch. The name was given in derision and intended to reproach but it very fittingly designates the true followers of Christ unto this day. A great number of people turned unto the Lord in a revival that broke out as a result of the preaching of those who fled the persecution at Jerusalem when Stephen was martyred. Naturally this great number of converts made an impact upon the people, but it seems the life of Barnabas before them for a year impressed them most as to what a disciple of Christ was really like. And so, looking at Barnabas, they called them Christians. What was it in his life that gave them this concept?

First, he had a definite experience with God. The Scriptures said, "He was a good man, and full of the Holy Ghost and faith." In Acts 4:36 he is called a Levite. This would imply he was already serving the Lord in the Temple, but it seems he was among the number who were sanctified in the first revival of the New Testament church. It was this experience that made him such a man of faith, and the reason why he was so mightily used of God. Nor was it just a mere profession; for he lived a righteous life and was known as a "good man." An experience with God is the first mark of a Christian.

Secondly, he was generous in his giving for the cause of Christ. When the Apostles faced a financial crisis in the early church, Barnabas came to the rescue when he sold his beautiful farm on Cyprus and brought the entire amount and laid it at the Apostles feet. No wonder they surnamed him Barnabas, a son of consolation. Ananias and Sapphira kept back part of the price of theirs and died under the displeasure of God. Now, God loves a cheerful giver and has promised to open the

windows of heaven upon those who are faithful with tithes and offerings. "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11:25.

Then Barnabas loved people. And his love made him do for people and believe in people. It was Barnabas who introduced Paul when the people were afraid of him and questioned him. And when they accepted Paul, Barnabas had to take a back seat. It was Barnabas who convinced Paul John Mark could make good. And he never stopped boosting him until Paul saw that Mark was profitable to him. A genuine, sincere love for people is the essence of Godliness, for God is love, and is a sure mark of a Christian.

Again, Barnabas did not let persecutions overcome him. He accepted the fact that "they that will live Godly shall suffer persecution." He received his share of suffering, but never let it embitter his spirit nor diminish his love for people. He might have taken the attitude he wasn't appreciated and ask for his offering back and refused to make another trip in the interest of the Gospel. But his spirit was so in harmony with his name that he was never called by his old name Joses again. He held to his course, like Jesus, until they called him a Christian.

And last he was a worker. Whether preaching, teaching, "exhorting them all to cleave unto the Lord," giving or traveling, he is busy in the interest of souls. And the word says, "much people were added unto the Lord." That is what God will do when He can find faithful servants who will "take heart," "keep faith," and continue to invest in souls and the kingdom. "The harvest is white and the laborers are few." God would send the sluggard to the ant to consider her ways. Faith without works is dead says the Bible. A faithful worker and winner of souls will continue to uphold the concept of what a Christian is like.

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EDITORIAL

By Spencer Johnson

THE GUMPTION OF HOLINESS

Webster's New International Dictionary says "gumption" is a colloquial term meaning, common sense shrewdness. Claude Bailey says that gumption is the ability or foresight to get oil at the right spot on the machinery before it begins to squeak. We have heard old timers preach that some folk needed "sanctifigumption" as well as sanctification. Perhaps the scriptural term that gumption comes the nearest to describing is "discernment." A person may be sanctified wholly and pure in heart and motive and be completely void of gumption. The Holy Ghost is infinitely greater than any manifestation or gift He chooses to bestow. A person makes a great mistake when he tries to make any gift or manifestation of the Spirit a sign that he is sanctified wholly but it seems that gumption is sadly lacking in the holiness ranks. We have seen some who were holy in heart and who will, no doubt, be in Heaven that could have been greatly used of God if somehow, someway, someone could have succeeded in getting some gumption into their poor thick heads.

People with spiritual gumption know that one cannot rush the moving of the Spirit. In the feverish haste of this age there are few people who are willing to wait on God until they are

granted their hearts desire. It often takes time to clear the hindrances out of the way so that the Holy Ghost can come upon and operate through His people. Not only do serious outbroken schisms hinder but secret heart division and clashing of spirits prevent the working of the Holy Ghost. Time must be taken to gain this oneness of heart, purpose and interest that permits the unhindered flow of the Blessed Holy Ghost. It also takes time to be an intercessor.

Some who lack gumption seem to think that there is no need to have any system or financial plan to advance the cause of God. They fail to see that tithes and offerings are to be given cheerfully and systematically. Some good people are constantly in fear of starving or going to the poor house. Some are afraid to give yet they live in houses furnished to the point of luxury while funds are not available to purchase a decent place of worship on the mission field. The money question has become so acute in some circles that to touch it is to bring down wrath and yet they live in ease and are total strangers to self-denial. Neither the millions of people suffering for the bare necessities of life, nor the heathen perishing without the gospel, ever seems to disturb them. The principle of holy sharing would pleasantly solve the problem of caring for the ministry, many of whom are so poorly paid that their families are nearly destitute. The missionaries and their holy cause would never suffer. In the holy intoxication of the experience that followed Pentecost many in the early church sold their possessions and distribution was made as every man had need. There was no need for rummage sales or church suppers as long as this spirit possessed the Church. It is foreign to the true spirit of Christ that one should live in luxury with another in want.

A few well-meaning but gumptionless people have the idea that there is some kind of virtue in not passing the offering plates or taking a public offering. They have the mistaken idea that it is religious not to pledge. The facts are they pledge for about everything else but the work of God and often the cause of Christ has suffered by their unscriptural prejudice against taking offerings and making pledges. The family of many a good evangelist has suffered until he has been forced to leave the field and take a pastorate because of the carelessness of many pastors along this line. We have known evangelists to travel two or three hundred miles and give two weeks of their time and the pastor waited until the last day of the meeting to pass the offering plates and sent the evangelist away with forty or fifty dollars to use to pay all his traveling expenses, his house rent, utilities, insurance, car payment, groceries, clothes and his ticket to his next meeting while the poor gumptionless pastor glowed over the fact that he did not "have to make a pull for finances!" There are exceptions, of course, for pastors who must work on the side, but in the average church that pays a pastor sufficiently that outside work is unnecessary (and every church should have this as a minimum) it provides the pastor with house rent, utilities, insurance as well as giving him poundings, social security, and Christmas presents, etc. While the evangelist must provide his own house, utilities, car expense, and traveling expenses as well as receiving no salary when he is sick or is out of a meeting. Any thinking person knows that the evangelist must be paid twice as much per Sunday as the pastor receives if he is to come near to meeting his expenses as easily as the pastor. This means that if a pastor receives fifty dollars a week he should pay his evangelist two hundred dollars for a two Sunday meeting. If the pastor receives one hundred dollars a week he should pay his evangelist not less than four hundred dollars for a two Sunday meeting. Most pastors and churches know for months ahead that they are going to have a meeting. With a little gumption it would be easy to take pledges far enough in advance to have the money well in hand by the end of the meeting. The successful pastor leads his people in giving. We have known some pastors on small salaries to give fifty and sixty dollars on a revival meeting while others on good

salaries would hardly give anything. But time and Providence usually adjust things until eventually each preacher finds his level and reaps what he sows. "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (Matt. 6:20)

Gumption teaches us that a systematic and punctual worker for God is more effective and makes holiness more attractive than a careless worker. There is no excuse to be habitually late. Common courtesy demands that a person answer his mail and keep his appointments. "But to do good and to communicate forget not: for with such sacrifices God is well pleased." (Heb. 13:16) When a person fails to pay his pledges and makes no explanation it brings reproach on the cause of Christ. "Not slothful in business; fervent in spirit; serving the Lord." (Rom. 12:11)

The church has suffered many times because of a lack of true spiritual discernment. Many have suspicioned, imagined, and misjudged until the idea of discernment has become repulsive to some devout people but there is absolute necessity for a genuine spirit of discernment among the people of God if the Church of Christ is to carry on successfully. It was the spirit of discernment that kept the suave, attractive, able Ananias and the intelligent, saintly appearing, Sapphira out of the early Church. No doubt if they had been accepted by the Church the Holy Ghost would have withdrawn His endorsement. It is well for us to remember that the Holy Ghost will no more endorse carnality today than He would in the days of the Apostles. May God give us gumption enough to discern any and all conniving and wire pulling for office or good appointments etc. God is just as able to direct us now as He did the Church in regard to the work of Paul and Barnabas. We fear that many have accepted calls in view of increased salaries, larger congregations or some other earthly advantage rather than in obedience to the Spirit. Some letters we have received relative to certain churches that may open and as to the financial condition, the number of members, the salary, the parsonage, the weather, etc. would make strange reading in the Book of Acts!

Gumption! How needful it is! Some people say the truth in such an offensive manner as to turn sinners away from it. Others lack gumption as to when and where to say certain things. Still others say some things that would be better unspoken. May God grant the writer and all who may read these lines, that Wisdom that cometh from above. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and unbraideth not; and it shall be given him." (James 1:5)

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SANCTIFICATION, THE SECOND BLESSING

By G. W. Forrester

We find in Luke 10:19-20, Jesus says, "Behold, I give you power to tread on serpents and scorpions, and over all of the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

These men "The Disciples" were called and given a Divine commission to preach the Gospel. Their names were written in heaven, and were heirs to the Kingdom of God, we would

have to accept them as being justified by Grace and yet they were not sanctified, because we find in John 17:16-17, Jesus prays to the Father: "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth?" Also in the 23rd verse, "I in them, and thou in me, that they may be made perfect in one."

This teaches us plainly that, though the disciples were heirs of the kingdom, they were not yet perfect Christians.

Other places we find evil traits of character manifest in them. Even strife among themselves as to which should be the greatest. Mark 9:34, Luke 22:24, again Luke 22:33, "Lord, I am ready to go with thee, both into prison, and to death." In-verse 34, Jesus forewarns Peter that he is unstable. "The cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." Matt. 26:72, Peter denies his Lord with an oath and the other disciples fled. We find these carnal traits of character are manifest in the followers of Jesus until the day of Pentecost.

When He gave them commission to herald the glad tidings of salvation to all nations, He said, "and, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high.

We find this 'promise' fulfilled shortly after His ascension. Acts 1:5, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 2:1-4, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost."

In Acts 1:15 we find the number of them gathered here waiting the coming of the Holy Ghost were one-hundred-twenty, including men and women. The disciples were then able to speak boldly in the name of Jesus, whom they once denied. And those traits of character which our Master saw necessary to rebuke in them were never manifest in them anymore. They were sanctified Holy and had received the Holy Ghost in His fullness.

Another proof of the gift of the Holy Ghost as a second work of grace: Acts 10:2-4, "Cornelius, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision . . . an angel of God coming in to him, and saying unto him, Cornelius, and he said what is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he shall tell thee what thou oughtest to do." While the men were on their way to Joppa, Peter saw in a vision while in prayer on the housetop, that God was no respecter of persons, but in every nation, he that feareth Him and worketh righteousness is accepted with Him.

We cannot but accept this man, Cornelius, as justified and accepted in the sight of God. Peter, as directed of the Lord, went with the servants to the home of Cornelius where he found Cornelius and his house and devoted friends waiting his coming. When Peter arrived, he preached

to them of Jesus and the resurrection. Acts 10:44, "While Peter spake these words, the Holy Ghost fell on all them which heard the word."

This congregation of justified people had gotten themselves in the right attitude toward God, where they could be sanctified Holy, or receive the Holy Ghost.

Paul's letter to the Romans 6:19, says, "yield your members servants to righteousness unto holiness. Again Paul writes to the Christians in the church at Thessalonica, "This is the will of God, even your sanctification." I Thes. 4:3. That everyone of you should know how to possess his vessel in sanctification and honor. I Thes. 4:7, For God hath not called us unto uncleanness, but unto holiness.

I Thes. 5:23, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Again in Romans 12:1, Paul speaks to brethren in Christ: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service."

In Heb. 12:23, it speaks of the spirit of just men made perfect, teaching that men may be justified and not be made perfect in love.

Paul writing to the church at Corinth, II Cor. 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

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THE PRESERVATION OF THE FAITH ONCE DELIVERED

By Paul Pumpelly

"Ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3. America has a fascination of history. There never was anything like it. We have had the last chance at the world. It was a big chance. It seems that nothing is so wonderful about America as God hiding it for so long. It is no trouble to cross the Atlantic. You can now jet across, ship across, raft across, swim across

the ship that Columbus crossed in was small and yet the others with him were smaller still. The wonder is not that Columbus crossed the little pond but that others had not done so years before. Why? Someone said the Vikings crossed first -- maybe so, but what of it -- what matter who crossed first? The Vikings left no track, but Columbus made a roadway that many followed. The marvel is not the discovery of America but its non-discovery. Why did those Vikings after crossing the stormy waves that rise and break with fury like a hundred avalanches not teach the world the way across? The answer is God. He was keeping this new world to build the future of mankind. God hid it. He kept it hid. One day He lifted His hand and Columbus got the vision and when he saw it he said, "There is THE LAND." God wanted America a land where imperial

democracy could be lifted up, one that would in turn evangelize the world, and that with the Faith once delivered to the saints. Ships had been big enough for a long time for the trip, but they never left the sight of their home land. Christopher Columbus drew a map and laid it out before Ferdinand and Isabella. He wet his finger to draw a line and said, "This is what it looks like." He wet his finger again for the line was drying out. No one knew before -- God had it hid.

Martin Luther years before had already undertaken the task of writing out the declaration of independence for the soul of man. He look for God but the priests were too fat and he could not see Him. He looked again to see God but the church with its cathedral type walls were too high and thick and dark, and their interiors were too gloomy and he could not see God. Luther pushed the priests and the church aside and said, "I declare it is a clear sky and never a cloud and I see God." He said it again, "I see God." They said, "You don't." He said, "I do, I see Him NOW." So the old countries and old churches and old debauched nations said, "We will close that hole right now." But now that God had removed His hand from hiding America, a group of people said we will go to that land where we can see God without a cloud. There is plenty of room and plenty of sky and we will see God there. They landed jumping and running and praising God. He met them there on the sandy shore. What a glorious thing -- men and women and boys and girls now free to see God. One new continent with liberty to see God and they settled down to keep house.

Then they began to come. Ponce-de-Leon came and declared he found a fountain of youth in which one could bathe and be young forever. Women everywhere wanted to come. The Spaniards went up the Mississippi River, looked into Kansas, saw short grass, and said, "Not much" and left. But God knew. Seeking God, those folk with faith burning and faces shining like a thousand burning lamps of the morning summer seized this great land for the Lord Jesus Christ. They came and laid hold on it for the Son of God. The Puritans came in their little boat. What was it loaded with? Booze? No, a thousand times no! Catholics? No, a thousand times no! God hid this country from the Catholics for He did not want another Rome. He hid it from all state churches and fake religions. This boat was loaded with the Declaration of Independence, the Constitution of the United States, the school house, the preacher, the open Bible, and the sense that God had to be reckoned with. These things laid the foundation. The preacher rose up and said, "The soul that sinneth it shall die." Kind of drastic you say. Yes, it is. Most folk don't like that kind of talk, but it is God's talk, and the people had better listen to it. So they came -- no longer hidden from the face of God; the Huguenots, Swedish, Dutch. Protestants, and the Puritan Protestants, all protesting. With united destinies they set up the new world order for God. It is the only world that ever had been settled for God. Does that make you shout? Doesn't your heart sing? Doesn't it make you rejoice? A world set up in business for God!

The British were rather timid of water. They came a little at a time -- a few came and then a few more. Those who arrived had children. They did not need the Kennedy clan or his welfare program; nor the advice of little Bobbie or Teddie. That is, not in those days. But the ocean seemed so wide -- hard to cross -- storms -- huge waves -- they were left alone with their God, the preacher, the open Bible, and the new land. They climbed the Alleghenies but could not see water. They said, "Doesn't that beat all -- you can't climb anything in England without seeing water-England is so small, you know." Now that they were far away from England in this new land they got to feeling frisky about it. They talked of home, named some of their cities after home places, felt at home. The West wind blew in their faces -- they looked -- a wide expanse there.

How far? Pretty soon (everything to God is pretty soon -- even a hundred years) these folk looking at God said they thought they could get along now without the king's help. The king said, "I will rule over you." They said, "No, thank you. We will rule ourselves." The king said, "That's heresy -- who said that"? They answered --the sea was so wide and the king so far away they could not see him at all -- only hear him once in a while, and his talk did not sound so big when they could not see the megaphone through which it came. And too, the folk were used to looking after themselves, paying their own bills, etc. They did not need welfare, social security, workers compensation, retirement plans, government aids, charity hospitals, nor food distribution. They were so used to cutting the forest down, building cabins, contending with the wild beasts, and leaning one arm over a cradle while telling the hidden barbarians behind the trees that as wife was asleep and baby at rest, he would rest his rifle muzzle out the window in their direction for his own comfort. After a century of looking after themselves, fighting the wilds, and feeling brave over it, they got tired of having a little codger across the thousands of miles of sea saying, "I will look after you." What I am trying to say is that God caused all this -- we are not an arm with a body, but a body with an arm. So they said, "Let us rule ourselves for a spell and try our hand in having church free of the state aid and voice." So they wrote the Declaration of Independence. Who wrote it? A red-headed Thomas Jefferson. A man who stood for the uncommon dignity of the common man. God concealed this for thousands of years and digged an ocean to protect it until the coming of the preacher, the open Bible, the free folk who saw God without a cloud, and the school master teaching the Faith once delivered. But the king was from Missouri and had to be shown they showed him. John Quincy rose up and wrote that funny little document called the Monroe Doctrine, which warned all foreign nations to stay out. A free political system without any foreign rule, and a free church system without any Roman connection was the outgrowth. All countries except America have a state church -- see why God kept it hidden? The church is free from all government subsidies, and we don't want them ever. Do you hear that moan in Russia -- why? Because America shows them they missed it. Hear the wail and feel the heart ache of all people around the world? Why? America. Portugal desired a president. Why? America. Other countries desire a president and freedom. Why? America. Look at that woman on the cold ship. She is being forced to go back to the old world. She is a pauper and not allowed to enter. She beats her head while screaming. Her life's dream flounders at her feet. She sees the new world and is forced back to the old -- why? America.

Now here is my point. We must keep America what it was put here for. Who will do it? The politicians? How can they when they are mostly bleary-eyed drunks sold out? Will the president? How can he when he diametrically opposes our constitutional privilege of free worship of our God whose face we still see? Will power or money? How can it when we already have given it away and are taxed 31% of our national income? Just a little more will cause us to pass the point of no return for any nation. Will our diplomats do it? How can they when they compromise and seek to coexist with those who are openly dedicated to destroy us? Then who will do it? The only answer left is the CHURCH. Oh, what great responsibility rests on the Bible Missionary Church. Never has any church had such a challenger as our BIG Zion. What can we do. We must help preserve our America for those yet to be born. The enemy within us is out to get God's face hid from us again.

The GIANT OF IMMORALITY AND LUST stalks across our fair land. The Church is the only one to conquer this giant. If America is to stay religious, then the Church had better get up and

do business. You say, "What has the church and God got to do with it?" It and He has everything to do with it. The Bible Missionary Church lifts THE STANDARD of God against all immorality.

The GIANT OF GREED is among us. The rich people have never ruined any civilization. There never was enough of them to ruin anything. It is the common people that ruin and kill civilization or make it. The common man heard Him gladly -- he still does. The common man makes or ruins. Greed gripping the common man is our trouble. Three cars for self and nineteen cents for the missionary offering to be sent to the heathen. Ice cream, steaks, brick homes, and vacations, and yet you can't pay the pledge forced upon you. GREED. That giant must be conquered among us if we save America. Long-fingered greed -- accursed greed -- lean greed -- the greed of the greedy.

The GIANT OF DESPAIR is among us. We are told to look up, but we look down. We wring our hands. A lost faith, hence, a lost cause. The world is developing the world church, world government, and world economy. All this is contrary to the call and purpose of the blood shed for America. What shall we do? We must conquer this giant.

No one else will do it for us. Just as the pioneer with the West wind beating his face and the savage screams piercing his ear arose and conquered for God and the open Bible, so we must take this slimy hand of lust and immorality and sling it from us. We will do it or no one will. We must get rid of this giant of greed that has reached into our midst with his leathery face, his horn hand, his clutching fingers that squeeze the life's blood from us common folk. That blood that we ought to be pouring out for the heathen and the new church at home. We must defeat that giant of greed to save our Zion and also America --before it takes its final plunge.

O, Civilization, what is thy name? Babylon. O, Civilization, what is thy name? Media-Persia. O, Civilization, what is thy name? Nineveh. O, Civilization, what is thy name? Phoenicia. O, Civilization, what is thy name? Greece. O, Civilization, what is thy name? Rome. O, Civilization, what is thy name? Napoleon. O, Civilization, what is thy name? England. O, Civilization, what is thy name? AMERICA. This is our job as a church -- to keep God's face clearly seen by this generation. But I must confess to you that I am amazed that we win one single soul out of this generation of sin and wickedness and lust and debauchery. It is a great miracle to get one in. And so I rejoice if L. P. Roberts gets one in -- I rejoice way down in Westlake. I rejoice if Brother Todd reports one in. O! what a task. When we first came out we were running, jumping, shouting, running into one another. Someone said we must get down to business and order. Order? Why? We don't need that any more -- we are delivered. The Lord said it takes no blood to shout; it takes no sacrifice to shout -- I did not call you out of order -- I called you out of compromise and wanted you to GET IN ORDER to make the last and final effort to save this generation. Hence our ORDER is so tight and we are so locked together that when one soul bows in Barbados, we all shout. When one falls, we all weep. When one turns away, we do our best to restore -- and if they will not be restored -- then we hasten on to fill the gap and move on. The world is our parish, America our home base. We make no apology.

We are the music maker;
We are the dreamers of dreams;
Wand'ring by lone sea-breakers

And sitting by desolate streams.
World losers and world forsakers
On whom the pale moon gleams.
Yet we're the movers and the shakers
Of the world, forever, it seems.
One man with a dream at pleasure
Shall go forth and conquer a crown
And two with a new song's measure
Can trample a kingdom down.

-- O'Shaughnessy

"I ask no heaven till earth be thine,
No glory crown while work of mine
Remaineth here. When earth shall shine
Among the stars, her sins call out, her captives free,
Her voice a music unto thee--
For now more work give thou to me.
Lord, here I am.

-- Sel.

May God help the Bible Missionary Church to fulfill her God given duty regardless of the devil's big guns gawking at her. Could it be that God kept America hid away in order to have this last day battle -- placing the Bible Missionary Church on the front line for the final fight? O! God help me to stand faithful.

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HOW TO INSTRUCT SEEKERS

By J. M. Humphrey

"And Philip ran thither to him (the eunuch) and heard him read the prophet Esaias, and said, Understandest what thou readest? And he said, How can I except some man should guide me?" (Acts 8:30, 31)

"We have before us, in this chapter, the most important phase of Gospel work, namely, altar service. No doubt hundreds of earnest souls have been side tracked at this particular point. The preaching may have been straight and doctrinal, but the defect was in the instructions received at the altar. This sad state of affairs is true not only at popular revivals, but also at some meetings conducted by the more pious people. Therefore, for this reason, I here submit the following suggestions for the earnest consideration for those who labor in the vineyard of the Master:

1. The first thing a worker should do after a seeker reaches the altar is to find out where he is spiritually, and what he came forward to seek; for quite frequently a person who is backslidden,

or who has never been converted, comes forward as a candidate for sanctification. Hence, what he receives and brands as "holiness" is nothing more than conversion or reclamation. The altar is the proper place to set a person right on these lines; if he passes this station and is wrong, the chances are he will always be wrong.

2. The second thing he should be exhorted to do is to lift up his head and pray out boldly to God. By so doing, his conviction will deepen, his desire will be intensified and the spirit of prayer will fall upon both seeker and worker. On the other hand, if he comes to the altar and buries his face in his handkerchief, the conviction will lift, the spirit of prayer will leave, and a dumb spirit will take possession of the entire service.

3. It is not well for too many workers to talk to the seeker at the same time, one telling him to "surrender" and another to "believe" while another tells him to "confess" and still another exhorts him to "claim it." Such conduct has confused and discouraged many an honest soul.

4. We have also found it a greater hindrance than help to speak to a seeker about dress when he has received no light upon the subject. It is so new and strange to him that it entirely upsets him before he has prayed through.

5. Again, we sometimes make a great mistake by keeping the seeker at the altar too long. When we notice the spirit of prayer is being lifted, we should let him retire. When an altar service is prolonged after the spirit of prayer is being lifted, it generally results in one of two things. The seeker will either grow tired and disgusted, and never come to the altar again, or else the workers, because they are tired and faint, will persuade him into a dry-eyed profession of religion without any witness of the Spirit.

6. Still another way of confusing and hindering a soul at the altar is for workers to pull and jerk him around. Of course, this may sometimes be permissible, when some individual worker is burdened for them, and feels prompted by the Spirit; otherwise it is exceedingly hurtful.

7. The victory has been lost at many an altar service through the workers losing interest and visiting with different ones in the audience.

8. To sing an appropriate song occasionally during the altar service, to stimulate the faith of the seeker, is perfectly right, but to do so too frequently drives away the spirit of prayer. We must ever bear this thought in mind that we cannot sing souls through, but must pray them through.

9. It is very, very unkind, as well as unwise for a worker to reveal a secret entrusted to his care by a seeker at the altar. There is nothing that will more quickly destroy confidence and breed contempt.

10. Every worker should strictly avoid manifesting the least degree of partiality when laboring with a soul at the altar. He should manifest the same degree of interest in the sons and daughters of others as he does in his own. To do otherwise evidences the fact that he needs to get saved himself.

11. It is also very imprudent for workers to contradict or cross-fire each other in the presence of seekers. It has a tendency to destroy the seekers confidence in both persons.

12. No one should be allowed to work around the altar whose life is not upright and circumspect before God and man; if such a worker is not right with God, it will destroy the influence of every good man and woman in the meeting.

13. Workers should also avoid taking hold of, or holding up the hands of the opposite sex. Such conduct is hurtful and has, no doubt, paved the way to ruin for many a soul.

14. It is very imprudent for workers to have frequent private interviews with a seeker of the opposite sex. For the lack of proper precaution here, many preachers have crippled their influence and grieved God.

15. Confessions that are of a delicate nature should be made to persons of the same sex. Thousands have been led into sin and shame through "Itching Ear Gate."

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SEEING OUR MESSAGE AND MISSION

By Foy Bullock

The message and mission of the Bible Missionary Church can be seen and understood only when we analyze the primary reasons it was brought about by the Lord. Unless the Church was brought about for a purpose and cause, then it is evident that man has projected human will into divine will. However, when we look at church history, which by far and large, is a tragic disappointment, and then see the backslidden and sin-flooded church of today, we are compelled to admit the message of the Bible Missionary Church is not only drastically needed, but evidently God appointed. There is also the personal assurance of Bible Missionaries that God led them out into this field of labor. The difficulties, hindrances, perils, and battles are many and varied. Outside of divine intervention, the facts would overwhelm us, but with divine assistance, we are equal to the task and challenge.

To see and grasp our message and mission among all the conglomeration of denominationalism and religious cults, we must delve into a short historical analyzation. In the second and third chapters of the Revelation, the Lord gives us the messages to the seven churches in Asia. These messages clearly cover the seven periods in the history of the church since the end of the Apostolic Period. Briefly these periods are divided thus: (1) The Ephesus Period, A.D. 70-17, (2) The Smyrna Period, A.D. 170-312, (3) The Pergamos Period, A.D. 312-606, (4) The Thyatira Period, A.D. 606-1520, (5) The Sardis Period, A.D. 1520-1750, (6) The Philadelphia Period, A.D. 1750-1900, and (7) The Laodicea 1900 to present time. These dates are approximate and are not to be taken as exact.

The characteristics of these periods are accumulative. Those of Ephesus are carried over into the Smyrna Period, and those of Ephesus and Smyrna are both carried into the Pergamos Period, etc., until the Laodicea Period has not only its own characteristics, but those accumulated

from the other six periods, which bring the religious world into a condition known as Ecclesiastical Babylon or "Confusion."

The characteristics of the periods are as follows: (1) Ephesus -- (a) they had left their first love which was a fervent desire to win souls, (2), Smyrna -- (a) the church was on trial for spiritual life, because of those who wanted to revert back to old dead religion. (3) Pergamos -- (a) the church had grown licentious, (b) it was plagued by spiritual adultery when Constantine merged the church with the state, (4) Thyatira -- (a) it had a "prophetess" named Jezebel who introduced heathen practices into the church, (b) a picture of the Roman Catholic Church, (5) Sardis -- (a) Luther started reformation, but was doctrinal and not revivalistic, thus the church had a name to live, but was dead, (6) Philadelphia -- (a) a favored period which was blessed with holiness, revivals, and missionary efforts, and (7) Laodicea -- (a) lukewarm, (b) confused, and (c) destitute of grace.

For a church to have God's message, it must of necessity offer a cure for the ills and sins of this age, and be identified with all that is blessed of God. The Bible Missionary Church believes the message of true holiness with Biblical standards will restore the first love of Ephesus, cast off the dead religion of Smyrna, fight licentiousness and union of church and state of Pergamos, purge Jezebel of heathenism of Thyatira, have revival and reformation of soul and life, instead of dead doctrinal reformation of Sardis; carry the transforming gospel around the globe as Philadelphia, and bring gold tried in fire and white raiment to a rich, lukewarm, sickening and tribulation bound Laodicea.

To expect great sweeping revivals today is presumption and we think, unbiblical. Confusion grips the world, especially the church world. But we can "pluck some from the burning." The old-fashioned, separated, simple, and Holy Ghost filled message is the only hope as we see it, for it declares "that blessed hope," the Coming of Christ. God is with us! Time is short and our stewardship is precious. Join this holy war! We must not fail!

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CHILDREN'S PAGE

By Mrs. Paul King,
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BE-DONE-BY-AS-YOU-DID

"No! You can't have that ball to play with! It's mine!" Ned said emphatically, grabbing the soft red ball selfishly away from Mark. The latter looked on, wounded and hurt, but never uttered a word as he walked silently away.

"Ned!" Mother said brokenly. "Dear, dear Ned! Whatever has happened to you? You used to be so sweet and kind, so unselfish and good!" And she quickly drew him into her arms as she wept over his sandy colored hair.

"I . . . I'm sorry, Mother," the lad said, "but that's my ball and bat and I . . . I . . . wanted to play," he added lamely.

"Did you, Ned? Did you. really?" Mother asked. "In all truthfulness, did you really, Ned?"

"Well . . . I . . . that is . . ." the boy stammered.

"Come, Ned," Mother said, leading the way to the big rocking chair. "We'd better pray about this. Gradually your young heart is becoming selfish and unkind. We need to pray about lots of things."

That night during family worship they prayed about it again, still Ned was stubborn and unyielding.

Sometime during the night he dreamed a dream. Quite pleasant at first. He wandered down a verdant green pasture-land, butterflies of every size and description flitted gracefully among the sweet scented clover blossoms, birds sang softly and sweetly, and somewhere, not too far in the distance, he heard the laughter of a rippling brook. The whole of earth was bathed in sunlight and happiness as he wandered aimlessly onward toward a distant forest.

His young nimble limbs seemed to be gliding as he entered the beautiful forest and a playful fawn darted gracefully off in an opposite direction as he walked briskly beneath a spreading hemlock.

"Stop!" he called. "Stop and play with me. I'm your friend." At the sound of his voice he heard the small frisky creature plunge deeper into the thick brush laurel and underbrush.

On and on he walked, deeper and deeper into the moss carpeted woodland He came to a small clearing where stood a beautiful and inviting cottage, kept meticulously clean.

The roof was made all of chocolate drops, laid end upon end over each other while the rain spout perpetually dropped the most delightful looking chocolate ice cream his eyes had ever beheld. The hollyhocks that grew in abundance seemed to have baseballs of every size and description up and down their stems. There were bright reds and yellows, oranges and white. He reached up to pick one of the biggest, brightest balls off the stem when a small voice said,

"No! You can't have that ball. It's mine!"

Frightened, he began to run when a hand firmly and quickly pulled him back. He began to scream and kick, only to have his own mouth silenced by the other firm hand.

"Let me go!" he cried. "Let me go! I want to go home! Who are you anyhow, and why are you so selfish?"

To this the lad was turned squarely around, and with her hand still holding him firmly she began.

"I am Mrs. Be-Done-By-AsYou-Did and I am not selfish not really," she added, laughing a ripply kind of laughter that reminded Ned of the brook he heard as he came through the meadow

"This is my cottage! A pretty thing, isn't it?"

"But I'm hungry," Ned began, "and I want to eat some of those chocolate drops and that wonderful smelling ice cream."

"No, no!" the small woman said emphatically. "That's not for you."

"You . . . You're ... selfish!" Ned said again in a nasty voice. "Do you think so?" the little woman asked. "Most children love me. They love to come here and eat to their heart's content. I am Mrs. Be-Done-By-As-You-Did," she added brightly, but more emphatically.

"You . . . You're . . . Oh!" and Ned bowed his head in shame as the truth dawned upon him.

"Yes! Yes! Ned, my boy!" she added with a smile. "Do you understand now?"

"I . . . I think I do, and I . . . I'm truly sorry. I remember dear Mother and Father reading to me from God's Word: 'And as ye would that men should do to you; do ye even so to them likewise.' Yes, I really understand now, and I . . . I . . . want to go home and ... and repent of my sinful ways."

("Then go, Ned! Take my blessings with you and a pocket full of chocolate drops May your life begin to drop goodness, kindness and unselfishness like my roof drops good things to eat. Go, Ned! Be fast about it and do a thorough job of repenting," and she gave him a gentle shove homeward.

Ned suddenly awoke and, sitting upright, he let the tears flow freely as God, the Holy Spirit, melted and broke his stony heart. Silently he slipped over to Mother's room, then placing his arms gently about her neck he whispered softly in her ear:

"Let's pray, Mother. I want God! I've been so selfish and stubborn but I'm truly sorry this time."

Quietly the pair slipped back to Ned's bedroom and together they prayed until Jesus came back into Ned's heart in saving grace.

"Oh, Mother! I have such wonderful peace," he said as she tucked the sandy haired boy safely beneath the covers. "I want to die out to all of me and this self life now; then I'll really be filled with all of God."

"Yes, son! Yes!" Mother said. A glorious ray of light shining in her pretty blue eyes, "You'll be my Ned again. My kind, good, unselfish Ned!"

The big grandfather clock in the hallway chimed out the quarter hour but to Ned it seemed to be saying, "Glory to God! Our Ned's Come home." A drowsiness enveloped him and he fell soundly to sleep.

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GREAT THE HARVEST -- FEW THE WORKERS!

Lo! the golden fields are smiling--
Wherefore idle shouldst thou be?
Great the harvest, few the workers,
And the Lord hath need of thee.

Go and work -- the time is waning;
Let thy earnest heart reply
To the call so oft repeated,
"Blessed Master, here am I."

Go, and gather souls for Jesus--
Precious souls thy love may win;
Lead them to the door of mercy,
Tell them how to enter in.

Go, and gather souls for Jesus,
Work while strength and breath remain;
What are years of constant labor,
To the joy and thou yet shalt gain?

Go, then, work the Master calleth!
Go, no longer idle be;
Waste no more thy precious moments,
For the Lord hath need of thee.

Once He gave His life a ransom,
That thy soul with Him might live;
Now, the service He demandeth
Can thy heart refuse to give?

-- Fanny J. Crosby

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THE END