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MISSIONARY REVIVALIST SELECTIONS

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THE SUMMATION OF LIFE
By J. E. Cook

"Let us hear the Conclusion of the whole matter: Fear God, and keep his commandments:
for this is the whole duty of man." Ecclesiastes 12:13

Life, for many, tends to become complex, distracting and confusing. But Solomon the wise
one sums up his life and ours with two simple statements -- FEAR GOD -- AND KEEP HIS
COMMANDMENTS and concludes that this is our whole duty. In the light, then, of this two-fold
responsibility not too many things are really important or necessary.

Fear God. Not a slavish dread or forboding as of one who sought to harm or reek
vengeance, but, for the true Christian, a sense of awe, a reverence for and filial respect of our
Heavenly Father. Fear to grieve Him, to displease Him, to sin against Him (by commission or
omission) and to fail Him. Our hearts should love Him, our minds dwell upon Him, our lives
glorify Him and our service please Him. I heard of a professed holiness church that sponsored a
Sunday School contest with many prizes, the most coveted one being a large expensive television.
Another one had a Western Round-up with songs of rounding up. the little dogies (calves that have
lost their mothers). The contest closed with firing guns from the pulpit on the Sabbath and folk
became frightened and ran out of the building -- not much fear of God. For Solomon said, "For
God shall bring every work into judgment, with every secret thing, whether it be good, or whether
it be evil." And Jesus warns that "Many will say to me in that day, Lord, Lord, have we not
prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful
works ? And then will I profess unto them, I never knew you: depart from. me, ye that work
INIQUITY."

Now this fear of God works in wisdom in the keeping of His commandments. And Jesus simplified these by giving us anew commandment that embodies them all in one. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind., and thy neighbor as thyself." He further states that the law and the prophets hang upon this one. Then if we love, Him with all our hearts, His commandments are not grievous to us. If I love my neighbor as myself, I will seek his good and practice the golden rule. I will do good unto all men, but especially them who are of the household of faith.

Here then, is the whole of one's life, channeled, simplified, outlined in God's Holy Book. Fear God and keep His commandments. Let us fear Him, love Him, obey Him and thus receive His commendation at the end of life's deparment.

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A VOICE FROM THE PAST

"Our . . . people should be careful to dress consistent with holiness. The tendency is to follow the styles of the world, and it requires much of the grace of God to resist such temptations and make the outward adornment advertise the beauty of perfect love. Low necked dresses, short sleeves, short skirts are more or less immodest and should be avoided. Looking like a peacock and dressing like a harlot is no advertisement for the delightful grace of holiness. Big hats, big plumes and the like are strikingly like carnality. The birds that have the finest plumage also have the smallest head. The reader can apply the force of the illustration. The adornment of a "meek and quiet spirit" is far superior to the adornment bought in a millinery store. Have the former, avoid the latter and Jesus will be lifted up and pleased." (Nazarene Preacher's Magazine, Volume 1, No. 6, June 1926)

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EDITORIAL

By Spencer Johnson

PERSONAL HOLINESS

"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" (I Thess. 5:23) "That we might be partakers of his holiness." (Hebrews 12:10)

There are some. sincere people who look upon holiness or sanctification as a positional condition rather than a personal experience. But the Bible and human testimony both bear out the fact that holiness of heart is a glorious personal experience that may be enjoyed in our day. It is not only a privilege but a duty for God has commanded us to be holy. "But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy." (I Peter 1:15-16) Inward holiness is not only imputed to man but it is imparted to man by the grace of God in sanctification. Sanctification is positional only in the sense of consecration. The word sanctify has two meanings. One meaning is to consecrate, to set apart for sacred or holy use.

This is man's part. The other meaning is to cleanse from moral pollution to make free from sin. This is God's work. "To sanctify means to make holy, from 'sanctus,' holy, and 'facio', to make. The whole idea at the root of the word is to render holy, pure, without sin in the heart, free from all impurity, and fully and freely devoted to God in active holiness like God's holiness. 'But like as he who has called you is holy, so be ye yourselves also holy.' (I Peter 14:15, reading from the original.) The negative side of holiness must always come first, the cleansing from indwelling sin. The sin question lies at the very base of the whole subject of holiness. There can be no holiness whatever without getting rid of all the uncleanness of the heart. The sin question lies close to the center of the whole doctrine of holiness. Sin is the deadly, damnable thing that God hates. Sin turned the angels out of Heaven. Sin wrecked the world. Sin murdered the Son of God. Sin is populating hell with souls for whom Jesus died. Holiness means getting rid of sin in every form, and kind, and degree. That is why the devil and carnal church members and carnal preachers are so opposed to the genuine holiness movement." (H. A. Erdmann) Positional holiness may apply to consecrating and setting apart but it certainly would not be sufficient in relation to the cleansing and purifying aspect of sanctification.

The personal program is used predominately in God's commands to be holy. "The very God of peace sanctify you wholly." (I Thess. 5:23) "This is the will of God even your sanctification." (I Thess. 4:3) "For God hath not called us unto uncleanness but unto holiness." (I Thess. 4:7) "That we should be holy and without blame before him in love." (Eph. 1:4) A supposedly learned doctor on his radio program said that sanctification was merely positional and immediately we thought how clearly Paul refuted such false teaching by his specific and personal exhortation, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." (Eph. 4:22) We thought how ridiculous the doctor's positional interpretation of Ephesians 5:18-19 would sound if he carried his logic through on it. "And be not (positionally) drunk with wine, wherein is (positional) excess: but be (positionally) filled with the Spirit; Speaking (positionally) to yourselves in psalms and hymns and spiritual songs, singing (positionally) and making (positional) melody in your heart to the Lord." Any thinking person can see that the "learned" doctor in his efforts to belittle the personal experience of holiness placed himself in the position of a fool. Positional holiness does no more to satisfy a soul hungering after righteousness than a positional meal does to satisfy a physically hungry man. "Blessed are they which do hunger and thirst after righteousness for they shall be filled." (Matt. 5:6) The blessedness is in the filling. One must be a personal partaker of the bounty if it is to meet his need.

There are many who have testified to the personal experience of second blessing holiness. George Fox, founder of the Quakers, said, "I knew Jesus, and He was very precious to my soul; but I found something in me that would not keep patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and when I gave Him my will, He came into my heart, and cast out all that would not be kind, and all that would not be patient, and then He shut the door."

The Presbyterian divine, James Brainerd Taylor, received this experience after his conversion. He wrote: "I felt I indeed needed something which I did not possess. There was a void which must be filled or I could not be happy. My earnest desire then was, as it has been ever since I professed religion six years before, that all the love of the world might be destroyed, all the selfishness extirpated, pride banished, unbelief removed and all idols dethroned, everything

hostile to holiness and opposed to the divine will be crucified, that holiness to the Lord might be engraved on my heart and evermore characterize my conversation. I was very delightfully conscious of giving up all to God. I was enabled in my heart to say, 'Here, Lord, take me. Take my whole soul and seal me Thine, Thine now and Thine forever.' Then ensued such emotions that I never before had experienced. All was calm and tranquil, silent and solemn, and a heaven of love pervaded my whole soul. I had a witness of God's love to me, and of mine to Him. Just as I was dissolved in tears of love and gratitude to our blessed Lord, the name of Jesus was precious to me. He came like a King and took full possession of my heart and I was enabled to say, 'I am crucified with Christ.' "

John Wesley taught personal holiness. In 1766 he wrote to his brother Charles, "Insist everywhere on full salvation received by faith. Press the instantaneous blessing." Wesley also testified to this experience. "Many years since I saw that 'without holiness no man shall see the Lord.' I began by following after it and inciting all with whom I had any intercourse to do the same. Ten years after, God gave me a clearer view than I had ever had before of the way how to obtain it, only by faith in the Son of God. And immediately I declared to all, 'We are saved from sin. We are made holy by faith.' This I testified to in private, in public and in print, and God confirmed it by a thousand witnesses. I have continued to declare this for above thirty years and God has continued to affirm the work of grace." (Wesleys Works, Volume 7, page 38) In 1790 just two years before he died. Wesley wrote: "This doctrine is the grand depositum which God has lodged with the people of Methodism. and for the sake of propagating this chiefly He appears to have raised us up."

The editor, though not in a class with any of the above witnesses, would like to testify that God sanctified his unworthy heart as a second work of grace. In August, 1937 God put me under deep conviction for my sins. In a revival meeting I made my way to an altar of prayer and wept and repented and confessed my sins to Christ. God for Christ's sake forgave every sin, made me a new creature in Christ and adopted me into the family of God, witnessing to my spirit by His Spirit that the work was done. The habits and fetters of sin were broken. A few days after my conversion I received water Baptism as an outward sign to the world of the inward change that had been wrought in my heart. I joined the church and was faithful in attendance. My chief delight was in the prayer meetings and the preaching services. I was happy in the Lord but I soon discovered that though I loved Jesus there was something in my heart that did not always want to be good. There was a quick temper and there was also pride, envy, jealousy and sometimes malice would appear. There was a struggle between the evil and the good that was in my heart. Sometimes I found it necessary to repent again and beg forgiveness for some act or word that had been prompted by the carnal mind within. Not long after this God called me to preach His word and I answered the call to preach but the inward struggle continued. During my second year in college, while studying for the ministry nearly six years after my conversion, I came to see from the study of the Bible and the testimonies of other Christians that there was a glorious second work of grace that would deliver me from the inward struggle. I first began to seek for the experience in secret and then I became open and desperate and after three days of dying out to self I yielded my all to the Lord and the blessed Holy Ghost came in sanctifying power, cleansing my heart from inbred sin and filling me with divine love. The evidence was not some outward physical sign but an inner consciousness of the witness of the Spirit Himself that my heart was clean and holy. He abides today in my unworthy

heart and bears witness within that His work is complete in my soul. Glory to God! I can say with the poet:

"I have entered the valley of blessing so sweet,
And Jesus abides with me there;
And His Spirit and blood make my cleansing complete,
And His perfect love, casteth out fear.

"Oh come to the valley of blessing so sweet,
Where Jesus doth fullness bestow;
And believe and receive and confess Him,
That all His salvation may know."

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JESUS AT MIDNIGHT

Silas and Paul sang at midnight,
They prayed and the Lord shook the ground.
For He heard their prayers up in heaven,
And tore that old jail house down.

The jailer cried "Lord have mercy."
To be saved sirs, what must I do.
And there He found Jesus at Midnight,
He and his whole family too.

Fall on your knees before Him
Make Jesus and heaven your goal.
He'll forgive your sins at midnight
You'll find Him sweet to your soul.

At midnight, morn, or evening,
At any old time or place.
He'll write your name in Heaven
If you'll only trust in His grace.

And when this life here is ended,
We'll leave this old world with a shout.
To dwell in that new Jerusalem
That John in the book tells about.

There we'll be happy forever,
We'll sing on that beautiful shore,
Then there will be no more midnight,
For God is the light evermore.

-- By Mrs. C. V. Crawford

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THAT BLESSED HOPE

By Parker Maxey

The New Testament sets forth the coming of the Lord Jesus Christ for His Church at the close of this present dispensation -just before the breaking of that day of earth's greatest trial, the Tribulation -- as "That Blessed Hope" Probably the best known passage in the New Testament concerning this is I Thess. 4:1318:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

There are three things about "This Blessed Hope" that we would especially like to point out in this article.

Christ's Coming is IMMINEENT. We believe in the imminent personal return of the Lord as the only hope of this present war-torn, hell-bound world. The word imminent has been misunderstood by many to mean immediate. This is why those who preach that the coming of Christ is imminent are accused of being false prophets because Christ has not come back. By imminent we mean that Jesus may come at any time. His second coming is an undated event as far as God's revelation is concerned. We do not know when He is coming but we do know positively that He may come any time. Often times the term "immediate coming" is used and when thus used it implies that He will come immediately or at some set date. No-honest student of the Word would attempt a foolish speculation like this although some have. We do know and are bold to preach that He is coming and that His coming is very near from all the signs that are given in His Word. Predictions concerning the coming of Christ are increasing with amazing rapidity and, while we look constantly for Him to come, any time, we are also aware that "of that day and hour knoweth no man, no, not the angels of heaven".

Christ's coming is TWOFOLD. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16:15) "Behold, he cometh with clouds; and every eye shall see him and they also which pierced him: and all kindreds of the earth shall wail because of him." (Rev. 1:7)

Both of these passages refer to Christ's coming again. The one is described as secret and sudden, like a thief, in the dead of night, unobserved by all except those for whom He comes, and disappearing again before the rest are aware of His visit. In the second passage He is described as

coming publicly -- "He cometh with clouds, and every eye shall see him." The first passage refers to the Rapture and the second to the Revelation -- two phases of Christ's coming.

The Bible clearly teaches that Jesus is coming again. To reject the second coming is to reject God's word and the record He gave concerning His Son. However, all Christians do not agree on the details of His coming. It might be profitable right here to take a minute to clear up some of the terms used in connection with this subject, and to state and explain briefly the various positions held. By "tribulation" we mean the period of seven years in the end-time when the Antichrist will reign, also known as Daniel's 70th week; (Dan. 9:25-27) The "Rapture" means to be taken up to meet the Lord in the air, and be with Him forever; Pre-tribulation means the Rapture will occur before the tribulation; Mid-tribulationists hold that the Rapture will occur in the middle of the tribulation; Post-tribulationists teach that the Rapture will occur at the end of the tribulation; Millennium refers to Christ's literal reign on earth for 1,000 years (Rev. 20). Some have believed and taught that the world will become better and better until, through the influence of the Gospel a Golden Age of peace will be ushered in, war will cease and all nations be at peace. Following this age Christ will return to judge the world.

Those who believe this are called "Post-millennialists". Then there are those who deny a Millennium. They teach that the world will increase in sin and wickedness until the end time. When the Lord comes He will immediately judge the world and usher in eternity. Those who teach this are called Amillennialists which means no Millennium. Revelation is taken spiritually, not literally. The prophecies are already fulfilled in the church.

Finally, there are the ones who interpret the Bible literally. These believe that Jesus will come at any time. The world will become more and more wicked as the end approaches, the Church will wax cold and apostate, wars will increase, distress of nations, famines, iniquity abounding and in that dark hour "the Lord himself shall descend from heaven with a shout, . . . and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air" (I Thess. 4:16-17). Immediately following this the Antichrist will be revealed and it will be a time of the world's greatest sorrow and anguish. Of all dispensations this will be the greatest time of reaping for Satan and his host. During this period of tribulation on earth the Church will be with the Lord in the Air and at the close will come again publicly with His glorified Church which was caught up to Him before the Tribulation. He shall descend with her until His feet stand upon the Mount of Olives from which He ascended. Those who believe this are called "Pre-millennialists" and "Pre-Tribulationists" because they believe the Word of God concerning the coming again of Christ to set up His kingdom before the Millennium. After the Millennium will be the Great White Throne judgment in which the wicked dead will be brought forth, judged and cast into the Lake of Fire but the Redeemed shall dwell with Him forever and ever in a renewed Heaven and earth where there will be no more sorrow, heartache or death -- reunited with loved ones who have made the landing and with Christ forever and ever.

Thus we see that the Word clearly reveals that there are two phases of Christ's coming again. One is before the Tribulation, when Christ comes for His church, to take her out of the earth so that she will escape the awful blood bath of tribulation days. This aspect is called the "blessed hope" in Titus:

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope. (Titus 2:11-13)

The hope of deliverance from the increase of sin and iniquity, war and hatred is that blessed hope mentioned and more than this, it is the hope of forever being with the Lord. The Church will witness the fearful time of tribulation from Heaven. Luke gives a description of that awful day of tribulation in Chapter 21, and then in verse 36 adds :

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man." (21 : 36)

In other words, there will be some who will "escape all these things". It will be those who have been purchased with His precious blood and who "watch and pray".

John the Revelator also has a word at this point in writing to the church of Philadelphia:

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." (Rev. 3:10)

To illustrate the "escape" of the true church from the Tribulation the Bible uses two figures -the Flood and the Destruction of Sodom. "As the days of Noah were, so shall also the coming of the Son of man be." "Likewise also as it was in the days of Lot . . . even thus shall it be in the day when the Son of man is revealed." Both were times of terrible judgment and Jesus used them as figures of the coming greater judgment -- the Tribulation. In each case someone was taken out before the judgment fell. Enoch was translated before the Flood, and Lot was taken out of Sodom before it was destroyed. The deliverances of Enoch and Lot were sudden and quick, illustrating the "thief aspect" of the Lord's coming before the judgment falls upon the rest of the world. This phase of the Lord's coming (the Rapture) is represented as the rising of the Morning Star (Mal. 4:2). The morning star appears at the darkest part of the night. It rises above the horizon suddenly, just preceding the blackest part of the night. It is seen only by a few who are awake at that time. It does not awaken The most of the world is asleep. The sun, when it rises, floods the whole world and is a wakening event. To the Church the coming of Christ is like the morning star. (Note Rev. 2:26 -- "And I will give him the morning star.") Jesus is the Morning Star of the believer. When He appears (in the Rapture) He will receive His bride to Himself while the world is fast asleep.

After the Church is gone there will follow the darkest brief period (the tribulation) between the appearing of the Morning star and the Sunrise (the Revelation). Star rise and sunrise but between the two the awful darkness of tribulation.

While the world rolls along pleasure mad every day, While the careless declare, "Things were always this way;

"Is your lamp burning bright?
Is there oil in your jar?"

Are your eyes tow'rds the east?
Are you watching His star?

Are you watching His star?
All the wise virgins are;
Have you caught the bright vision
Of gates swung ajar?

Have the eyes of your faith
Seen the glory afar
Of the king soon returning?
Are you watching His star?"

This leads to the third thing we would like to mention concerning the coming of our Lord Jesus Christ :

Christ's coming is LIKE A THIEF. How near this great day is we do not know but we know it is very near. Soon the Lord shall come as a thief in the night. Why is it called thus ? The coming "as a thief" suggests many things concerning this "secret" coming of Christ for His own in the Rapture. Let us say, however, that for the true believer, Christ's coming will not be like that of a thief. This applies only to those who know Him not: "But ye brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of the darkness. Therefore let us not sleep, as do others; but let us watch and be sober. (I Thess. 4:4-6)

Brethren, we must not let this day overtake us as a thief. Many today are not watching for His coming. What does this "coming as a thief" teach us? Usually a thief comes at the darkest part of the night No world-wide sweeping revival before Jesus comes back, but increase of iniquity and the blackness of sin and evil. The Rapture will take place right at the darkest hour of this world and just before the tribulation breaks upon this earth. Again, the thief comes quietly and unobserved by sleepers. Many are asleep today spiritually -- not waiting, not watching, not praying A thief comes to snatch away something of value. He is not interested in things of no value. Christ is after "the pearl of great price". That pearl is the Church. Christ is not interested in worthless things and if you are not born of the Spirit, cleansed by His blood, you are worthless to Him. A thief is come and gone before others are aware of it. He leaves the house greatly impoverished, but himself greatly enriched. Thus it will be in the Rapture

Reader, are you ready for that day? Are you watching His star? Is your lamp burning bright; is there oil in your jar? Is "That Blessed Hope" your hope?

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I WISH
By Evelyn Pickering

I wish my Mommie didn't smoke, It stings my throat and eyes; Then she wonders why I'm crass
And why her wee one cries. Sometimes when fixing up my food She drops some ashes in.
If I don't eat she thinks I'm bad And says, "You're naughty, Lynn."

When all the "girls" drop in to smoke, I wish for God's fresh air. It's hard to play or take a nap
When smoke is everywhere.

Dear mothers, won't you gather 'round
And listen to my plea.
For God intended little ones
To live in homes smoke-free.

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WATCHMAN, WHAT OF THE NIGHT?

By E. E. Michael

"The burden of Dumah. He calleth to me out of Self, Watchman, what of the night?
Watchman what of the night? The watchman said, The morning cometh, and also. the night: If ye
will inquire, inquire ye: return, come,." Isaiah 21:11, 12.

In the ancient days cities were surrounded with high, massive walls for the purpose of protection from the enemy. At strategic places on the top of the walls were built towers, called the "Watchman's tower." It was from this vantage point that the watchman could get a sweeping view of the surrounding country in every direction. The security and safety of the people was, in a very technical sense, in the hands of the watchman. Tremendous responsibility rested upon this man. Everything depended upon his wakefulness, watchfulness and alertness. He must be "Instant in season, out of season." If he saw the enemy approaching he must at once sound the warning with the trumpet blast.

The text at once suggests apprehension, fears and dread suspense; forebodings of a dark and dreadful enemy lurking in the shadows of a restless night. Thus, it came as no surprise that a trembling voice broke the stillness of the night, crying, "Watchman, .what of the night? watchman what of the night? The text is prophetic, and the watchman's answer in the first part is like the sun shining in his strength in a cloudless morning for the saints weary and near exhausted with the battles of the long years, bringing reality and full fruition to the hope that has borne them along the centuries. Rapture for the saints, "The marriage supper of the Lamb." "Come my people, enter into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Isaiah 26:20

"The morning cometh" . . . was his answer. Hope? Yes, but only for the blood-washed, spirit-filled Saints. "In a moment, in the twinkling of an eye we shall all be changed." Yes, in full fruition of the great redemptive scheme. Immortality, glorification, "Forever with the, Lord." Oh, blessed thought, oh, glorious reality! "Then we shall see, Him. face to face, And tell the story' saved by grave, Then we shall see him face to face, And tell the story saved by grace."

Oh, church of the living God, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee, For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Isa. 60:1, 2

Then on the wings of sheeted lightning, and in tones of deep thunder the Stentorian voice of the faithful watchman continues, "AND ALSO THE NIGHT." We are in a fearful night now, but a far worse night will overtake this world. Thus, in the text is seen the morning between the two fearful nights. The present night is black with the sins of the age.

1. Moral decay. The dry rot of hell is taking its heavy toll. Everything almost seems to be geared to this sex crazed age. Immodesty is glamorized, and sex glorified. The 'strip tease' which used to be confined to the burlesque show houses, and marked 'For Men Only' is now rampant everywhere. Up town, down town, mid-town, shopping centers, on the streets, on the highways and sky ways, resort areas and factories. Modesty is tossed to the four winds, and relegated to the dim distant past as outmoded; and scorned as a lost art. "Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush." Jeremiah 8:12.

It will take the Holy Ghost indwelling the heart to keep one clean in mind, heart and soul in this dark night of moral decay. The political world is seething with an undercurrent of hate and bigotry, while on the surface the cry is, Peace, Justice and Freedom. "Blind leaders of the blind." The last election in my opinion proved the carnal gullibility of a fast deteriorating nation once glorious, but now inglorious -- A NATION ONCE FOUNDED ON Bible principles and blest of God, but who now denies the right of Bible reading and prayer in the school rooms of the country. Once the "Land of the free, and the home of the brave," but now ravaged with riots led on by men held in high esteem by political big-wigs, and much of the grass roots of the nation. Integration is actually nothing short of disintegration and even the blind will eventually see. The whole structure is falling apart and will continue to do so. The great image Nebuchadnezzar saw in his dream, and explained through divine revelation by the God-fearing prophet Daniel. The "Head of Gold," Babylon. The "Shoulders and Arms of Silver, Persia. The "Belly and Thighs of Brass, Greece. Legs of Iron, Rome. "Feet of Iron and Clay, Ten Kingdoms, representing the kingdoms of the world in the closing out of the age. Iron and clay infers some strength mixed with weakness. Human, earthly, void of God. The "Stone cut out of the mountain," Jesus, and His divine government. All kingdoms including Fascism, Hinduism, Nazism, socialism, Communism, republicanism and Democracy, all, will be destroyed once and for all by the Stone cut out of the mountain. Its impact will fall upon the nations of the earth with such trip hammer action until none remain. The Theocratic government, the divine kingdom whose head is Jesus Christ, will fill the whole earth for a thousand years of perfect peace.

"The morning cometh, and also the night." "ALSO THE NIGHT." Every preceding dispensation has ended in judgment, and so will the succeeding ones. Seven church ages in this the 6th dispensation. Six of these church ages have past, and we are well into the 7th which is the Laodicean Church age. This brings us right up to the coming of the Lord. At the coming of the, Lord the church will be raptured, and then the NIGHT sets in -- the world's darkest night. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be." Matthew 24:21. The Anti-Christ system is now already at work. The sinister plot of Hell's trinity is fast being set in order, and will be ready to take over at the given time. "The Great

Society," "Social World Order," "One World for One People," "One Church for One World," and other like terms sets forth the thinking of the world at large, both politically and ecclesiastically, building towards a one world government, and a one world church. This will materialize as Satanically planned one world headed by the AntiChrist, one world church headed by the False Prophet. The apostasy is on. The foundations are crumbling. "If the foundations be destroyed what can the righteous do?" Psalm 11:3

The current is moving swifter all the time, Great denominations are merging. This will continue until all have united in one, channeled through the National and World Council of Churches, and in the great overthrow will be delivered into the hands of the Beast and the False Prophet. All, that is, except the remnant of bloodwashed and spirit filled saints. God's judgments will fall in lightning like blows upon that unbelieving, apostate, blood rejecting, God hating, political and ecclesiastical world. The "Silence in Heaven," in Rev. 8:1 bespeaks of the lull before the breaking of the most terrible storm the world has ever known. The trumpets reverberating across the stormy heavens, and the judgments of God falling in quick succession upon a Godless and gainsaying world; but they have no heart to repent, but rather curse the name of God, and blaspheme, and "repent not to give him glory." The Satanic crystallization is even now on. What will it be in the Tribulation? Even now people can be robbed, raped, attacked and brutally murdered in the near presence of any number of people and their cries for help unheeded. What is this? It is the Cain spirit. "Am I my brother's keeper"? "Let 'urn die, just so it doesn't happen to me." The foul demon spirit of Hell is fast possessing and obsessing the hearts of the unbelievers. Rebellion and violence is the order of the day. What will it be then? They will gnash upon the "two witnesses" that dare cry out against their ungodly deeds, with a vicious hatred that knows no mercy, unrelenting in their hellish fury until they accomplish their diabolical purpose, then whoop it up and shout their feelings of triumph. For a brief time it will be Hell's jubilee on earth, but the fierce judgments of God and the coming of Christ at the close of the tribulation with all His saints to "execute judgment upon all, and to convince all that are ungodly, among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against them." Jude 15. This is Armageddon. Thank God for Armageddon. The Beast and the False Prophet will be cast into the Lake of Fire, and the Devil, that Old Dragon will be bound and cast into the bottom, less pit, and locked up for a thousand years. Then peace will reign on the earth under the theocratic or divine government. The "Stone cut out without hands" has crushed the last vestige of world powers, and now begins to fill the whole earth. "The knowledge of the Lord will cover the earth as the waters cover the sea. Then will the Scripture be fulfilled, "They shall sit every man under his vine and under his fig tree; and none shall make him afraid; for the mouth of the Lord of hosts hath spoken this. Micah 4:4. "Holiness unto the Lord" everywhere.

"Then the sin and sorrow, pain and death of this dark world will cease, in a glorious reign with Jesus of a thousand years of peace. All the earth is groaning, crying for that day of sweet release, when our Jesus shall come back to earth again." O Lord, our redeemer and sanctifier, we pray that we may be accounted worthy to escape the things that are coming upon the earth, and to stand before thee. Grant that grace and patience and strength may be ours to withstand the sieges and battles and that we may endure unto the end, and hear Thee say, "Come ye blessed of my father; and inherit the kingdom prepared for you from the foundations of the world." Amen and Amen.

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DEFINITE ANSWERS TO POSITIVE PRAYERS

By Evelyn Pickering

Many years ago when our children were small I learned to have a praying heart while my hands were busy with the daily chores. Thus, in the quiet room of my soul, God and I often met. I spoke to Him about using one of our two sons in the Christian ministry. Today they serve Him in other professions, but God called our unmarried daughter and she is in college, training for full-time Christian service.

From early childhood, a younger sister suffered severe attacks of epilepsy. Our family prayed fervently and frequently for almost twenty years until she found relief through a new medicine. Soon she was able to prepare the family meals, keep house, and care for our aging mother and father.

Our older son and his wife once used the Sabbath to mow their lawn and perform other week-day tasks. Definite prayer reached upward for them. The Sabbath is now kept holy as they participate in the activities of their home church. Together they teach a Sunday school class of twenty-five youngsters.

A son-in-law of ours was badly injured in a fall. "He'll never walk again" many pessimists predicted. After weeks of prevailing prayer by friends and loved ones, he could walk without crutches. Today he works long hours driving a milk truck over many miles of hazardous roads. In spare time he tends a large garden and spacious lawn.

Effective prayer is not cheap. It includes our time, our energy, and our deepest love and concern for the one upon whom we ask God's blessing.

God heard Job's prayer when he prayed for others (Job 42:10). He will also give us definite answers when we dare to send definite petitions to the Throne of Grace.

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THE END