

All Rights Reserved By HDM For This Digital Publication
Copyright 2000 Holiness Data Ministry

Duplication of this CD by any means is forbidden, and
copies of individual files must be made in accordance with
the restrictions stated in the B4UCopy.txt file on this CD.

MISSIONARY REVIVALIST SELECTIONS

**From the November, 1965 Issue of The Missionary Revivalist
Official Organ Of The Bible Missionary Church, Inc.**

* * * * *

Digital Edition 08/24/2000
By Holiness Data Ministry

* * * * *

THE ASSURANCE OF VICTORY
By J. E. Cook

1 Cor. 15:57, 58

Perhaps the greatest concern of a General of an army in battle, is what is called the "morale" of his soldiers. The enemy knows this also, and seeks to break their morale by subversion, defection, infiltration, and making the cause appear unworthy of their giving their life. And in this day of spiritual turncoats, peddlers of defeat and compromisers in general, Paul's triumphant shout of victory for now and the end is a boon to the Christian soldier's morale. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

But there are conditions to this life of victory which must be adhered to if one is to fight with assurance. It is not accidental and does not come without purpose. Paul's first admonition ,is to be "steadfast." Since he labored to establish in every place the fact that one must be freely justified and fully sanctified ,I believe our steadfastness will depend upon our being clear in these two great spiritual experiences. The doctrine then, of full salvation, the forgiveness of sins (transgressions) and the cleansing of "the sin" (carnal root of bitterness) constitutes a foundation of stability when we have the inner assurance that both these experiences are real to the heart. Be steadfast, then, both as to your own experience and that it is still obtainable to all who will meet the conditions and pay the price.

Paul's second exhortation is to be "Unmovable." Don't give ground to the enemy. Don't capitulate. Having done all to stand, stand. After having the heart established in perfect love, Paul then recommends faith and hope as the great stabilizing forces. Faith that is unwavering and a hope that maketh not ashamed. These two strong sails will keep our little bark on course despite

prevailing "winds of doctrine" and unbelief. What a day to have faith in God. A faith that holds fast until it comes to pass.

"Abounding in the work of the Lord" is Paul's third encouragement to a life that is meaningful and not lived in vain. What a recipe for successful, fruitful, happy living. Steadfast in holiness, unmovable in faith, abounding in hope. Even death is overcome. Through our Lord Jesus Christ the Christian's victory goes on into the life that is to come. Work faithfully, give largely, invest wisely, sacrifice gladly and be assured of victory now and when day is done.

* * * * *

EDITORIAL

By I. Parker Maxey

THE BULWARKS OF HOLINESS

"In all ages of the church it has been an important question how to preserve evangelical truth in the belief of those who profess faith in Christ. Church history demonstrates that so long as the Church is filled with the Holy Spirit her grasp of all Cardinal Christian Truth is firm and unwavering. The Holy Spirit in the believer preserves, vitalizes and makes real to the consciousness all the essential truths of the gospel." (Daniel Steels, *The Gospel of the Comforter*, Page 27275) Wherever the Holy Spirit is honored in the ranks of His holy people He becomes the great originator and conservator of the doctrine, the ethics, and the evangelistic fervor of His anointed ones. It was so in Wesley's day. While Wesley lived these things were kept alive and were Holy Ghost engrained characteristics of the people called Methodists. History has taught us that the touchstone or criterion of true Bible Holiness is threefold: doctrinally it is revealed in a proper balance and relationship between justification and entire sanctification; ethically it is revealed in a proper outer expression of an inner heart experience; practically it is revealed in a fervent spirit of evangelism. No, these are not matters of mere inspiration nor are they promoted through legislative ingenuity. They are natural products that result from the indwelling Holy Ghost. The possession of these is our defense and they constitute the bulwarks for our continued existence.

I. Maintaining proper doctrinal balance. Real success in kingdom endeavor for any organized work cannot be measured in dollars raised, statistical increases in church attendance, the number of churches organized nor the increased size of the Sunday School: but it lies in our effectiveness in evangelizing souls and bringing them to an experience of heart holiness. Our message of two definite crisis experiences of divine grace should ring true.

The hope in maintaining our heritage of holiness in this generation as a second definite work of grace, then, is to keep the teaching of justification and entire sanctification distinct as two works of grace. "If justification is not seen as the necessary antecedent of entire sanctification, the beginning of that work, but not its conclusion then the error easily arises that justification and sanctification are concomitant, that they occur together as one work of grace. This always ends as a denial of sanctification." (Leslie D. Wilcox, *Be Ye Holy*, page 165).

If our people are to experience entire sanctification as a second work of grace they need first to be well saved. Away then with this modern "easy believism," "take it by dry faith," "decision for Christ" program that leaves men yet in their sins and makes them Christian only in name. Let's insist on the rugged, John the Baptist, message of radical repentance of sin until men will feel themselves slipping into hell. Let's proclaim the awfulness of sin until men would fear to claim His name with unforsaken sin in their lives. Let's name sin, proclaim the sinfulness of sin until men repent of sin. This "mass production" of Christians, this "pat on the back," "stand them up," "sing them through," "believe them through," "every seeker who believes God right now stand to their feet" program (so we can get this over with and get back home to our favorite T. V. program) has worked havoc in the kingdom of God. Wesley had much to say about the witness of the Spirit. He insisted that no one could say he is a child of God until he had the witness of the Spirit. This is the only way a seeker can know he is a child of God. A radical experience stemming out of Holy Ghost conviction will lay the ground work for saving faith, and this always is accompanied by the Spirit's witness to the heart of the seeker.

This experience of the new birth (referred to by various terms such as justification, regeneration, the new birth) is glorious and complete and distinct in itself as a life giving experience, but is preparatory to the crisis experience of entire sanctification.

Here again our message must be definite and true. Wesley was clear at this point. "From what has been said, we may easily learn the mischievousness of that opinion, that we are wholly sanctified when we are justified; that our hearts are then cleansed from all sin. It is true, we are then delivered, as was observed before, from the dominion of outward sin; and at the same time, the power of inward sin is so broken, that we need no longer follow, or be led by it; but it is by no means true, that inward sin is then totally destroyed; that the root of pride, self-will, anger, love of the world, is then taken out of the heart; or that the carnal mind and the heart bent to backsliding, are entirely extirpated. And to suppose the contrary, is not, as some may think, an innocent harmless mistake. No, it does immense harm; it entirely blocks up the way to any further change: for it is manifest, 'They that are whole do not need a physician, but they that are sick.' If, therefore, we think we are quite made whole already, there is no room to seek any further healing. On this supposition it is absurd to expect' a further deliverance from sin whether gradual or instantaneous." Sermons, Vol. 1, p. 124.

It is plain to see here that Wesley laid emphasis on the doctrine of "sin in believers." Carnality is the plague of the regenerate heart. When men or denominations lose the Baptism of the Holy Spirit (or perhaps have never really experienced it), but still give a mental assent to the doctrine, their emphasis is on "consecration" as a prerequisite to the Baptism of the Holy Ghost instead of death to SIN and the carnal self. Apostasy begins in any group when they fail to give clear emphasis to the awfulness of carnality or inbred sin in believers, Holy Ghost conviction on believers, revealing to them the carnal condition of their hearts until they cry out, "who shall deliver me from the body of this death" and stay at it until that carnal self is fully confessed and given over to die this is the only route to death and to the place where faith can lay hold of the blood of Christ. Only then can the mighty baptism of the Holy Ghost put to death the carnal self and bring the soul into a glorious resurrection and a Holy Ghost filled life.

This gospel can only be effectively preached by "dead" men and this will be their message without an exception. When anything less than this prevails the doctrine soon fades from the pulpit and the experience from the lives of the saints. When the preaching is no longer clear on two works of grace with emphasis on the eradication of sin from the heart it is a sign the Holy Ghost has departed and apostasy has set in. The bulwarks of holiness are shattered.

Brethren, let us "earnestly contend for the faith that was once delivered unto the saints." (to be continued in next month's issue)

* * * * *

THE RELATION OF PASTOR AND EVANGELIST

By W. S. Brown

Given at the Southwest Dist. Preachers Meeting, March, 1965

The relations of the pastor and evangelist is one privilege we all have every year. Thank God for the glorious fellowship of the bonds of redemption. In the outset I would say the relation of the pastor and evangelist should be according to Matt. 7:12, in the words of our Lord when he said, "As ye would that men should do unto you do ye even so unto them." Many problems would be solved if both parties would live by this rule of action.

Our first consideration is for the evangelist's accommodations. Circumstances may cause some problems here, but if possible, an evangelist should have a private room where he can pray and study as he desires. An evangelist should not be left in a home alone where just a lady is present. This gives Bro. and Sis. Longtongue a good chance to tempt even the most holy. Some evangelists must stay on a diet because of their health and the churches should do their best to cooperate in this respect. Surely no evangelist would use this story to get T-Bone steaks everyday.

As much as we all like to fellowship with one another, sometimes it can be a hindrance to a revival. If the midnight visiting is practiced it will tire out the evangelist and pastor and hinder the burden and work of a revival. If the pastor reports the conditions, happenings, and problems of the congregation it will take from the evangelist some of the freedom which he needs to deliver the message of God and may greatly hinder the working of the Spirit.

Lengthy preliminaries with one, two, or three sermonettes will greatly hinder the revival and evangelist. Many services are defeated because of this one thing. Hilarious special singing just before a serious message is usually a great hindrance for the evangelist. Pastors, be quick to overlook the evangelist's faults and minor differences of opinions; remember, he will have to overlook yours. Outward criticism of each other's opinions would surely defeat a revival. Sometimes evangelists like to go visiting with the pastor and can surely be a great blessing.

"As ye would that men should do unto you, do ye even so unto them." The evangelist's offering will usually be according to the pastor's vision and planning. Certainly none of us could pay them too much. Remember they have families also. No one pays them for open dates; their parsonage is not furnished. No church gives them a Christmas present or pays their insurance. Traveling expenses and motels are high, so, pastors, let's do our best. Sometimes food offerings

can be a great help when the cash offering is small. Recently one of our evangelists traveled 2,600 miles and held a ten day meeting and was paid \$100.00 by a church where several were making over \$100.00 per week. I repeat that the evangelist's offering will usually be according to the pastor's vision and planning.

Reporting a good revival is interesting to all our friends and readers of our church paper and district news letters. To recommend a good evangelist to another may be a means of keeping him in the field. Many of our evangelists have had to take pastorates because of money problems and a lack of calls. "As ye would that men should do unto you, do ye even so unto them."

Ten Don'ts for the Pastors

1. Don't fail to advertise the revival well, Various methods should be used, but a nice sign at the church is not very expensive.

2. Don't tell the evangelist all the problems.
3. Don't expect the evangelist to do all the praying.
4. Don't let your children annoy the evangelist.
5. Don't keep the evangelist up all night.
6. Don't make a baby sitter of the evangelist or his wife.
7. Don't mumble or prolong the preliminaries.
8. Don't do the preaching, let the evangelist.
9. Don't be selfish about the offering.
10. Don't forget the golden rule.

Ten Don'ts for the Evangelist

1. Don't arrive a day late.
2. Don't expect unreasonable accommodations.
3. Don't run up telephone bills.
4. Don't become involved in church fusses.
5. Don't expect to be waited on hand and foot. It won't hurt you or your wife to dry dishes or make a bed.
6. Don't visit the people without the pastor.

7. Don't be unfair to the people or the pastor.

8. Don't expect four meals a day. 9. Don't try to be a master joke teller continually.

10. Don't maintain a correspondence with the church members after you leave. Remember the golden rule.

* * * * *

CHILDREN'S PAGE

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

TEACHING DOLLARS MORE CENTS

Russell stood in the open doorway watching the men across the street as they worked the big bulldozers and heavy equipment. Deeper and deeper they scooped and louder and louder the tractors roared.

A sudden gust of wind sent the dust flying in thick billows across the road in through the open door.

"Ugh! Russell!" Mother choked. "Close the door. This dust is about to blow us all away."

"But, Mother, I was watching the bulldozers and I can't see if the door is shut."

You'll have to go outside, Russell. I can't have the dust blowing in like that. It sifts in badly enough with the doors and windows shut, let alone having them open," and she closed the door tightly as she added, "I'll be so glad when that new shopping center's completed. I can hardly stand this dust and dirt. I can't keep anything clean since they began bulldozing."

"I think it's fun," Russell laughed as he ran outside and settled himself on the first step of the porch.

The big yellow bulldozer roared by, across the street, and Russell was showered by another cloud of chocolatey-looking dust and dirt. He sputtered and coughed as he stroked Taffy, the golden haired cocker spaniel who came suddenly up by his side, wagging her curly stub of a tail.

The bulldozer unearthed more dirt and sent a new shower of dust in Russell's direction. At the same time a piece of paper fluttered lightly across the lawn. Taffy ran after it; jumping high in the air and, on the second try, she caught it and proudly brought it to her little master.

"Taffy!" Russell exclaimed as he eyed the bit of paper between her teeth. "You . . . you . . . found money. That's money you have!" and he tried to take it from the mouth of the playful pup, as

he said in astonishment, "Where did it come from? It's ten dollars! You caught a ten dollar bill, Taffy," and the boy finally got the bill.

"Mother! Mother!" he shouted as he ran into the house. "Look! Taffy caught a ten dollar bill that came flying through the air when the big bulldozer scooped up more dirt," and he proudly displayed the well worn bill.

Mother looked from Russell to Taffy in utter disbelief. "Wouldn't it be something if old Mr. Fenst had buried his money like everybody said he did!" and she went out in the yard and watched as the entire working crew stopped the machinery and began searching the ground. They had unearthed money! She, with Taffy and Russell by her side, crossed the street and approached the man nearest her.

"Pardon me, sir," she began timidly, "but my son brought this to me. It blew over in the yard as you worked. Does it belong to you?"

"No Ma'am the sun-bronzed man said. "We just dug some money up. Look at these coins!" and he showed her a handful and rattled more in his pockets.

"They're sure old looking," Russell said as he began searching.

"What is the proper thing to do?" Mother asked, holding the bill before her. "I'm a Christian and want to do the right thing." "Keep it the man said, making a diligent search in the damp, clean-smelling earth. "The old man's been dead a long time and there's no living relatives."

"Looks like you'll have your missionary," Mother said as she took Russell by the hand and went back to the house.

"I was praying for the Lord to send it in," the boy said thankfully, "and the Lord did it. I'll put my dollar tithe in on Sunday and give the other nine to Sis. Miller's work in Old Mexico."

"That's wonderful!" Mother exclaimed joyfully, "and we shall ask the Lord to bless those nine dollars as they go on their way. Cast thy bread upon the waters and after many days thou shalt find it again."

Russell's nine dollars went to the needy field of Old Mexico where it was put to work immediately. Several dollars helped buy more tracts and Christian literature and several more bought simple medical supplies and dressings. On and on the nine dollars was spread out for various urgent minor needs.

Some weeks later a fine looking young Mexican man entered the mission station.

"Senorita," he stammered to Sis. Miller, "I came to tell you that I get saved."

"Praise the Lord!" Sis. Miller shouted as tears of joy coursed down her cheeks. "But how, Pedro? Did someone preach to you?"

Drawing from his pocket a small piece of crumpled paper, he held it up as he exclaimed, "Thees! These make Pedro feel awful bad in here," and he smote his chest, "so I do what eet tell me to do. I pray and I get saved. Oh, Pedro's changed! A new man!" and he rejoiced over his new found joy and went back to his village where he won many to Christ.

Still more weeks went by. One day at sunset, Sis. Miller heard a faint rap on the door. Upon opening it, she saw a beautiful dark haired young mother with a tiny baby held tightly to her bosom.

"Come in," she welcomed the stranger.

"I cannot stay," the lovely woman said softly. "I came to thank you, Mees Miller. Thank you for saving my baby's life and for leading me to the Saviour. I now believe that Jesus Christ died for my sins and I am saved. In here!" she spoke joyfully, pointing to her heart. "I haf' found peace, Mees Miller, and I am happy in my soul!"

That night Sis. Miller remembered how Russell's nine dollars had reached her when she had been in dire need for money wherewith to buy the tracts, surgical dressings and simple home remedies. She remembered, too, of Carmen coming to the improvised mission dispensary she had set up in the young mother's village and how critically ill the child was with pneumonia. That night she had talked to the young mother about her soul, and many days and nights thereafter. Russell's dollars and her frail God-anointed efforts had begun to reap the harvest, and would continue to do so for many years to come.

"Oh, Mother!" Russell exclaimed happily! after Mother read all Sis. Miller had written, "I'm so glad I sent those nine dollars to the mission field. I never knew nine dollars that had more cents!" And he rejoiced in heart.

* * * * *

LETTERS ON PREACHING

By A. M. Hills

EXHORTATION

Not enough is said, or taught, or written, about this kind of preaching. Even homiletical teachers and writers have largely neglected it. I am persuaded that it should be given a larger place in ministerial training.

Exhortation is frequently mentioned .in the New Testament. Peter's sermon at Pentecost was largely an exhortation. He took no text and did not preach a sermon, as we understand preaching today. The Holy Spirit had fallen upon the disciples and filled them with ecstatic emotion and joy. Their conduct was such that the onlooking crowd mocked and said, "These men are full of new wine." "But Peter standing up with the eleven lifted up his voice and said unto them, Ye men of Judaea and all ye that dwell at Jerusalem be this known unto you and hearken to

my words." He then quoted a verse from Joel and another from David and charged upon them their sin in crucifying Jesus. "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation."

When Paul and Barnabas came to Antioch in Pisidia and entered the synagogue, the rulers, after the reading of the Scriptures, said to them, "Men and brethren, if ye have any word of exhortation for the people, say on" (Acts 13: 15). After a lengthy address Paul exhorted them, "Beware therefore, lest that come upon you which is spoken of in the prophets: Behold ye despisers, and wonder and perish" (verses 40, 41).

In the same missionary journey they returned to the cities whence they had been driven by persecution. "Confirming the souls of the disciples, exhorting them to continue in the faith" (Acts 14: 22).

The church council at Jerusalem sent Judas and Silas back to Antioch with Paul and Barnabas, who, "being prophets also themselves, exhorted the brethren with many words and confirmed them" (Acts 15:32).

In Rom. 12:7-8, St. Paul mentions the gifts of ministering, teaching and exhorting as different kinds of pulpit service. In I Thess. 2:3-4, the Apostle says of himself, "Our exhortation was not of deceit, nor of uncleanness, nor in guile; but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men but God, which trieth our hearts."

This great apostle wrote to his young preachers: "Till I come give attendance to reading, to exhortation, to doctrine" (I Tim. 4:13). "These things teach and exhort" (I Tim. 6:2). "Preach the Word: be instant in season: reprove, rebuke, exhort, with all longsuffering and doctrine" (II Tim. 4:2). Of a bishop he says, "That he may be able by sound doctrine both to exhort and convince the gainsayer" (Titus 1:9). "These things speak and exhort with all authority" (Titus 2:15).

These passages and others seem to indicate that exhortation or exhorting was:

1. A less formal address than a sermon.
2. It was an appeal made by young preachers to audiences to act upon the truth they had heard, a warning which even the leading apostles were not above giving when it was needed.
3. Oftentimes it seemed to be more like what, in Methodist and evangelistic circles we term an altar call than anything else we have in the modern ministry. Of this latter we especially wish to speak.

I. It is a profoundly important part of a soul-winning service. Perhaps more preachers fail here than anywhere else, and failure here is often fatal. When we were a pastor in Pittsburgh, Pa., the ministerial committee of the city representing all denominations sent two of its members to Chicago to inspect the work of a very famous evangelist then holding vast meetings in that city. One of the most prominent preachers in Chicago said to our Committee:

"No evangelist has ever stirred the worldly elements in our churches as this man has. But when he has preached his mighty sermon and got a real grip on the consciences of his hearers he does not seem to know what to do with them." We know of another very widely known evangelist who could move the people by the magic spell of his eloquence, but when the sermon was finished the preacher might as well have pronounced the benediction immediately, for he was at the end of his resources. Everything that followed was a dead failure.

II. Probably this will account for the fact that many very able and really earnest gospel preachers are not soul winners. Their ministry is practically barren. We were told of a pulpit orator in Denver years ago who packed his great church to the doors for two years without a convert.

We were told of a very prominent pastor very near us, that he has no revivals and few conversions. Yet another discerning Christian man heard him and told us that his sermon was a genuine gospel message from start to finish. Possibly his one trouble is that he does not know how to make an appeal and cast the gospel net.

If these able and scholarly preachers had been trained to exhort in their early ministry and guarded against meaningless rambling and aimless remarks, and had been inspired to have a passion for souls and never to be satisfied without definite and immediate results, we cannot but feel that their whole life work would have been changed from barrenness to fruitfulness. Their pastorates would have been like a field that the Lord had blessed.

III. This skill, by the help of God and prayer and practice, can be acquired by any man whom God has called to the ministry. We cannot believe that God ever planned ministerial barrenness. He Himself is too eager to get people saved for that.

We have in mind a noble preacher. In early life he was denied the privilege of a good education. But he was a Spirit-filled layman, an earnest worker and exhorted in any humble way that opportunity presented. When I first met him he was a young business man that was coaxed away from his business to run the bookstand at a holiness campmeeting and to lead the Young People's meeting. I noticed what a power he had to exhort and make an altar call! The next I knew He was an evangelist, then a pastor. He has grown to be one of the most prolific writers in the Church of the Nazarene. He has filled our most important pulpits and had a career of Christian usefulness that an angel might envy. His name is as familiar to our readers as a household word, and he has been a benediction to us all. When he was a young layman he learned to be a successful exhorter. Multitudes of our highly educated and brilliant public orators cannot be compared with him for signal usefulness.

"Dr. Ives came to a certain church once," says this man I have described above, "to help dedicate. He called the official board together on Saturday evening and gave us his plans. At the end he made this significant remark, 'At the other end of my sermon tomorrow I am expecting to raise the money and will dedicate the church.' My preacher friend, why not prepare, pray, preach your sermons so that 'at the other end' you will confidently expect to see sinners converted and believers wholly sanctified? The writer has carefully followed Dr. Ives' idea for twenty years,

without having a single break in revival results in what is known as the regular church services. God has given and is now giving a constant revival. Pray, prepare, preach for results, and you will have them. Have faith in your own efforts. Call sinners to repentance, and believers to be sanctified. Expect results. Go after them, and get them. There is no excuse for a barren ministry."
-- From Nazarene Preacher Magazine, March, 1926.

* * * * *

GOLDEN GEMS

An infidel was introduced by a gentleman to a minister with a remark, "He never attends church."

"I hope you are mistaken," said the minister.

"By no means," said the stranger, "I always spend Sunday in settling my accounts."

"Then," replied the minister, "you will find that the day of judgment will be spent in the same manner."

* * *

A friend is one to whom we may pour out the contents of our hearts, chaff and grain together, knowing that the gentlest of hands will sift it, keep what is worth keeping, and with a breath of kindness blow the rest away. (An Arabian definition)

* * *

"What is your business?" asked the shopkeeper.

"I came to speak to you about your soul, but I see you are busy."

"Yes, I am very busy."

The preacher put out his hand to say good-bye; and drawing close to the astonished man, whispered solemnly in his ear -- "Suppose I had been Death?" -- John Three Sixteen

* * * * *

THE END