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ARTICLES BY THE BULLOCKS

**With a Memoir and Tributes
To Foy C. Bullock After His Homegoing**

**Compiled by Duane V. Maxey
From Issues of The Missionary Revivalist**

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INTRODUCTION

This publication consists of 20 articles by Rev. & Mrs. Foy C. Bullock, 16 articles by the former, and 4 articles by the latter, -- along with a Memoir and Tributes to him after his homegoing, making 21 parts to the entire publication. The articles were compiled from issues of the Missionary Revivalist and, with the exception of part 21, the Memoir and Tributes, the articles are arranged in the chronological sequence of their publication. -- DVM

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1
"HALLELUJAH, HE DIVIDES WITH ME"
By Mrs. Foy Bullock

From the March, 1966 Missionary Revivalist

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A few years ago when our youngest son, Knox, was about four years old, he came hurriedly to me one morning saying, "Mommy, sing He Divides." I was a bit startled for I knew no song by that title, but stalling for time so I could think I asked him to repeat it. He seemed so sure that I should know it and said, "You know, He Divides! He Divides!" He and his sister, Beth, were playing "church" and they couldn't get the tune to the song they wanted to sing, hence he came running to Mommy to get him started. Suddenly it dawned on me that he was wanting me to sing

"He Abides," and as soon as I started singing it, his little head began to nod in the affirmative and he said, "That's it! That's it!" As hurriedly as he had come to, me, he went back to the living room where "church" had been halted until he got the tune to his song. While they sang lustily from the living room I turned back to the sink to resume my dish washing, and as I did so, I was musing over the sweetness of childhood and the fact that "abiding" was not yet a part of Knox's vocabulary, but "dividing" was; therefore, in grasping for words and meanings he took the song to be "He Divides" instead of "He Abides." I began to sing it softly to, myself -- "He Divides, He Divides, Hallelujah, He Divides with me!" As I did so, the tears rolled down my cheeks and the joy bells rang in my soul as I recalled some of the many benefits and blessings that had been mine since I said "yes" to Jesus. Though in childish innocence he had mistaken the words, it came to me that it is not only wonderful to know and be able to sing "He Abides," but so sweet the thought that "He Divides."

The little incident came to my mind again recently, and I am still rejoicing over the fact that I am a recipient of the dividends of the great plan of God. He has divided with me out of His riches in glory and has abundantly supplied my every need. I am a recipient of grace, the unmerited favor of God, and often I sing to myself, "Oh, to grace how great a debtor, Daily I'm constrained to be! Let that grace now, like a fetter, Bind my yielded heart to thee." I am a recipient of the mercy and the love of God that moved Him to provide a Saviour for sinful humanity.

In reading the story of Henry Ford's "horseless buggy" and the beginning days of the organization of the Ford Motor Company in 1903, I read of one investor who put \$2,500 into, Ford's venture (only \$1,000 of it in cash). He drew more than \$5,000,000 in dividends and received more than \$30,000,000 when he sold his holdings to Ford in 1919. Such staggering dividends for so small an investment -- \$35,000,000 in 16 years. Almost unbelievable! But on the other hand, such staggering dividends have been mine for such a small investment back there 16 years ago. when I knelt at an altar of prayer and confessed my sins and gave my life to Jesus. Virtually unknown to the thousands of residents in the city of Dallas, Texas, yet one Sunday morning, the great God, the everlasting Father, called me by name. I knew in an instant it was He, and I obeyed His voice and gave Him my all. He imparted peace to my troubled soul that morning, and I knew that the sins of many years were forgiven. He changed my desires, my plans, my ambitions, and I set my face like a flint toward Heaven that day with a new lease on life. Surely old things had passed away, and behold, all things were become new!

Has it paid dividends? None greater on earth! For "I who was wretched and poor now can sing, All glory to God, I'm a child of the King!" Not one word of all His good promise has ever failed. He's been my Comforter, Counsellor, Leader, over the uneven journey of life. He's stood beside my husband and me on a thousand battle fields, has given us a song in the darkest night, and said, "This is the way, walk ye in it" when we've stood at wit's end corner. Bless His name forever! He's given us a place to work in His vineyard, has let our paths cross those of some of His choice saints, has let us labour with some of the "salt of the earth," and made it possible for us to enjoy camp meetings, revivals, and regular services filled with His presence and power! Dividends? I could not name them all, "my heart doth rejoice since I made Him my choice," and from the depths of my soul I sing, "Hallelujah, He Divides With Me!"

He cleansed my heart from inbred sin and gave me power to walk clean and pure in a sinful world.

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2

THE BRUTALITY OF APOSTASY

By Foy Bullock

From the May, 1967 Missionary Revivalist

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Jeremiah 12:2b "thou art near in their mouth, and far from their reins."

Did it ever occur to you that most of our scriptures deal with man's failure in his relationship to God? We can begin with our first parents and trace man's religious history up to this present hour, and it is top-heavy with disobedience. Church history reveals the startling fact that no movement has retained its primitive purity and ideals. To apostatize means to lose God's favor forever. People who are living on hopes of revival in movements which have apostatized, are living on false hopes.

All writings of the prophets dealing with the Babylonian Captivity under King Nebuchadnezzar are pointing to the final apostasy of the people of God just before the tribulation. It would be profitable for everyone to study these prophecies and make the comparison with these last days.

The Book of Jeremiah is a treatise on the subject of backsliding. (Jer. 8:5). In the twelfth chapter he gives us some truths regarding the Brutality of Apostasy. He deals first with Spiritual and Moral Weakness, (v. 5). This is a cave-in spirit with no inner strength to fight for right. This is the cardinal sin of apostasy.

The second thing Jeremiah points out is that Light Rejecters Develop a Brutality Toward God. (v. 8). The lion of this verse represents a spirit that fights against the restrictive and corrective Hand of God. This is clearly seen in modern holiness movements with their compromise of Biblical standards.

The third thing we notice is that When God Forsakes His People, They Become Helpless Preys. (v. 9). The Church of Jesus Christ as professed today, has become a Speckled Bird, and the devouring forces have taken over.

The last thing He points out is The Preachers Are To Blame. (v. 10). The ministry has lost its authority. Most preachers are a sad commentary on their calling. The apostate church can be laid at its feet. Its blindness has become a devouring force to the church.

All these points given by this great "weeping" prophet describe an inner brutality in spiritual things and have brought apostasy in our times.

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3

APOSTASY DESTROYS THE DIALOGUE BETWEEN GOD AND MAN

By Foy Bullock

From the July, 1967 Missionary Revivalist

* * *

"And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts. Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return? Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright; no man repented him of his wickedness, saying, What have i done? every one turned to his course, as .the horse rusheth into the battle. Yea, the stork in heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD. How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?" Jeremiah 8:3-9.

I can think of no situation more pathetic than the one described in the above scriptures. These people were clothed in the religion of Israel -- but because of perpetual backsliding, had lost their ability to communicate with God. No, they had not crossed the dead-line of mercy. But they had embraced a spiritual dishonesty which produced the same results. They could have been saved -- but they refused to entertain the voice of God calling them to repentance.

The Prophet Jeremiah is describing the religious condition of Israel just before the Babylonian Captivity. This captivity was a period of seventy years of servitude and exile under King Nebuchadnezzar, brought on by Israel's refusal to repent of her sins. Jeremiah used this contemporary condition as a type of the final apostasy of the people of God. We are now in the throes of this awful apostasy. It is sad to see whole Christian movements that have lost the dialogue with God. God cannot communicate with them because of their spiritual dishonesty.

Now, if this situation described by the prophet is descriptive of the final apostasy -- and if we are in this awful time -- then all our plans and resources should be deployed in maintaining spiritual health, and avoiding this great last day delusion. It is heart-rending to see leaders of holiness movements, who were elected to places of leadership because of their rugged preaching, now catering to the program of spiritual death. Their ministries were built on upholding Bible standards, but they have compromised with apostate trends. How tragic! Just as in the days of Jeremiah, people today are choosing "death rather than life," (v. 3). They spurned the offer of spiritual life and deliberately chose spiritual death. The majority of the movements who hold to the doctrine of holiness have so succumbed to this route of death that dialogue will never be re-established.

Another great truth which makes apostasy so awful is that it is against the nature of God's economy. The prophet plainly declares the stork, turtle, crane, and swallow know their appointed times (v. 7). In other words, they are obedient to the laws of nature which govern them. By the same token, if a person claims to know God, then he should be governed by the law of spiritual obedience and light. It is just as natural for a child of God to want to know more about God and His Word as it is for a person to want food. We are as justified as Jeremiah was in his observation, when we see those who claim to know God doing things just opposite to the Word of God . . . we have to say, "but my people know not the judgment of the LORD." (v. 7).

The prophet goes a step further and shows us the tragedy of losing the dialogue with God. We read: "They hold fast deceit, they refuse to return" (v. 5), and also, "no man repented him of his wickedness, saying, What have I done?" (v. 6). They had lost that vital knowableness, that inner spiritual dialogue with the divine. Discernment was gone, and the ability to distinguish between right and wrong was based upon a mixture of their knowledge of God's laws and their selfish desires. The scribes had led them away from the truth, and had sold them on human wisdom. They boasted, "We are wise, and the law of the LORD is with us." (v. 8). But their thinking and boasting were vain, for they had rejected the word of the LORD." (v. 9). The holiness people of our day have accomplished what they have struggled toward for years -- and that is the casting off of the reproach of a life separated from the world, and the development of a self-appeasing religion with a holiness cloak. These accomplishments have cost them every thing that all-important dialogue with God.

As the General Conference approaches, my concern is for a renewing, refreshing, revivifying and recapturing of holy fire that will testify to every person who comes in contact with the Bible Missionary Church that we have an up-to-date dialogue with God.

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4

THE SPIRIT OF APOSTASY

By Foy Bullock

From the August, 1967 Missionary Revivalist

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"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the LORD'S song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy," Psalms 137:1-6.

This Psalm gives us one of the best pictures of what happens to the people of God when they apostatize that can be found in the Bible. The setting is in Babylon, The Children of Israel had

been taken there by King Nebuchadnezzar after he had besieged the city of Jerusalem, destroyed the temple, and burned the wall. God allowed this heathen king to humiliate Israel and bring her into reproach because she would not repent of her backsliding. This Babylonian Captivity is a type of the falling away of the church in the last days. We are in the throes of this falling away now. The spirit of those captives is the same spirit of the church today. We should understand what the spirit of apostasy does for the people of God.

We notice first that apostasy brings a spirit of defeatism. "They sat down and wept, when they remembered Zion." (v. 1) There was a give-up spirit . . . a caving in to their feelings. They remembered the days of victory in years gone by, but seemed helpless to try to recapture that victory. Thousands are remembering Zion today. They speak gloriously of yesterday when God was blessing and the little church was on fire . . . but now they have only memories. The music of victory has died and they have hung their harps upon the willows by the rivers of Babylon.

Next, we note that apostasy brings a loss of song. There is nothing that reveals the spiritual state of a person so much as does the songs he sings. The sanctified have a song in their hearts and upon their lips. It is the song of gladness and praise. It is the song of redemption and purity. But backsliding destroys that singing. The Israelites were noted for their singing. Their captors taunted them by saying, "Sing us one of the songs of Zion." But captive people lose their song. The poor backslidden church of today has lost its Song: She is trying to offset this loss by adopting the songs and tempo of the world.

Another thing apostasy brings is the loss of ability to perform the will of God. The Psalmist describes this in verse 5. "If I forget thee, O Jerusalem, let my right hand forget her cunning." The right hand represents works for God. The phrase, "forget her cunning," speaks of the loss of the ability to perform these works in the will of God. There is the loss of prayer, shouting, helping of others, carrying a spiritual burden, and the insight into the needs of God's work. What a tragedy! And yet we are witnessing that loss today.

Finally, apostasy brings the loss of the message of God to a lost world. "If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." (v. 6) Jerusalem, to the Israelite, was the place God spoke to His people. Here His message was received and conveyed to the people. Captivity had separated, them physically, mentally and spiritually from Jerusalem, and there was no message from God. Apostasy has separated the Church, and especially the ministry, from the will of God as their chief joy. Many things have been instrumental in destroying the message: position, sectarianism, compromise with the world, money, or some obstacle people cannot overcome. They are not getting the vital message from God. Television, with its entertainment, has forced thousands of ministers to soft-pedal their preaching against sin. A church cannot hope to be saved when it is shackled by a defeated ministry.

The spirit of apostasy is upon us. Defeat is written everywhere I God help the Bible Missionary Church to earnestly seek God, during the General Conference, for a renewed determination to persevere in these days. Our message, with old-fashioned standards, is needed to help keep the truth alive. Our people should be on their knees interceding for a fresh outpouring of

His Spirit upon us. We will need this strength and power to hold out in this apostate day. Thank God, His strength, power, wisdom; and blessing are for us today!

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5

STRAIN -- PAIN -- DRAIN

By Foy Bullock

From the August, 1970 Missionary Revivalist

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Satan has from time to time shifted his methods of attack upon the Church. God's Word is true, and the centuries have proven that "all that will live godly in Christ Jesus shall suffer persecution" (II Timothy 3:12). The master plan of Satan to hinder, harass, and destroy the work of the Lord changes only in methods.

The study of many Old Testament saints is a revelation in the shifting of methods by Satan to persecute the people of God. Abraham met physical dangers at the hand of Pharaoh -- but much deeper persecution through Lot and Ishmael. Moses was the target of the shifting methods of Satan. He met the hate of Pharaoh in whose courts he was trained. He was faced with murmuring, ridicule, ingratitude, criticism from his own family, and insubordination in his ranks. David was persecuted physically, mentally, and spiritually. Daniel was a target from his king's table experience to the lion's den experience. The methods were shifted from time to time, but the persecution was continual.

The Church is witnessing a spiritual persecution at this time. The ideals and convictions of the bloodwashed are under heavy attack from Satan. The deep principles of faith are being over-run by the shallow and self-centered professors of the sanctified life. This is bringing an inner strain upon those who truly have the blessing. To profess entire sanctification and act contrary brings pressures upon those who carry the spiritual load of the Church.

It is painful to the sanctified to see sentiment take precedence over principle. It is painful to the sanctified when they hear other good holy people vilified and unChristianized. It is painful to know that one short conversation by the evil speaker can nullify a fellowship that has existed for years. It is painful to see holy people suffer when it is so unnecessary.

This spiritual persecution is affecting all the sanctified. The unruffled days of yesterday have changed -- and the storm is raging. The drain of strength caused by this spiritual storm is just as real as physical persecution. The constant demand for mental and spiritual alertness takes a toll upon the physical. But the Lord has promised that if we suffer with Him we will reign with Him. Keep holding on -- our finest hour is yet to come!

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THE MIDDLE OF THE ROAD

By Foy Bullock

From the December, 1972 Missionary Revivalist

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The loss of divine motivation results in either a liberalizing or legalizing of our Christian profession, whether it be individually or collectively.

The walk of faith is a balanced, sane, and blessed progress in our relationship with the Lord. It is a symphony of graces which brings the favor of God, unity of the saints, and fruitful evangelization of the lost. It is not sectarian, but rather a total identification with the purpose and plan of God in building His Kingdom on Earth. . The closer we come to the consummation of the age, the more unbalanced our world will become. It will affect every facet of human life -- everything from environmental pollution to spiritual pollution. It probably can be better described as the gigantic plan of Satan to mutilate the basic foundations of life so as to render the salvation of the lost almost impossible, and to hinder the faith of believers in discerning and rightly dividing the truth.

Joshua, in his last address to the children of Israel, includes the great principle by which spiritual balance is maintained: "Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefore to the right hand or to the left : " Joshua 23:6. This admonition could possibly have given birth to the expression "stay in the middle of the road."

These last days are prophetically peculiar. They are days of spiritual confusion and filled with ethical and moral frustration. They are days of pressures and problems and solutions to these pressures and problems are not easily understood. But it is certain that solutions are not found in turning to the right hand or to the left.

There are holiness movements that have turned toward a liberal position relative to Bible standards and principles. They have lowered their prohibitions on worldly dress, music, entertainment, sports, etc. -- seeking ways of holding and attracting people. This, in turn, has affected their ministry and brought in a very weakened concept of Biblical salvation. It has bred revolutionary and strange interpretations of scriptural truths. It has so mongrelized the church with the world that, to them, the middle of the road position is a hick, has been fanaticism of the past which they had rather forget.

On the other hand, there are movements that have turned toward a legal position relative to Bible standards and principles. Their interpretation is that rules are strength . . . and the more rules, the stronger a movement becomes. Manuals and disciplines become the center-point of everything -- feeling that if a rule can be found for every possible deviation from righteousness, then a strong lasting movement can be realized. They became so possessed with righteous

standards that they developed a spirit of legalism which set the stage for grief, judging, division, and annihilation!

The Bible Missionary Church came into existence largely because of the liberalizing of holiness by our former connections. God has blessed and we have survived the knotty problems of organization which every new movement faces. We have developed an organization and movement personality which we feel is scriptural. But it seems that the time for adjustment has come. We must now turn our primary attention from ourselves' to the lost about us. We must build our Sunday School and Church attendance. It is imperative this, step be accomplished or we are in danger of turning to the right hand (legalism), or to the left (liberalism). God grant us wisdom to avoid a legalism which killeth with its censorious, judging, divisive spirit on the one hand . . . and a soft, materialistic worldliness on the other. The "middle of the road" position may not satisfy a minority on either side, but it will please God.

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7
INCUBATORS FOR UNBELIEF
By Foy Bullock

From the March, 1973 Missionary Revivalist

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Bethsaida had become an incubator for unbelief. There was an element in the spiritual realm of this city that was powerful enough to successfully counteract the works of Christ which He performed there. (Mark 8:22-26)

A proper definition of unbelief is difficult to state in a brief and concise way. Looking at it solely from the Biblical implications, it could probably best be defined as "an inner refusal to be challenged by the Lord." It includes more than disbelief in the Word of God. A person can believe the Word and still commit the sin of unbelief. In fact, many are doing just that. It is a lack of obedience to, rather than rebellion against, the commands of God.

The people of Bethsaida failed to act upon the light they received. This failure created a state of unbelief which spiritually paralyzed the responsiveness of the people. Whenever and wherever people fail to respond to light., unbelief sets in. The situations may vary, but the results are the same. It may be a community which is bound by erroneous teachings; or it may be an orthodox church bound by tradition; or it may be a holiness church which is doctrinally correct and separated from the world. The first is a refusal to repent; the second a refusal to adjust; and the third a refusal to produce fruit commensurate with its light.

For the holiness movement, this unbelief begins when there is an inner refusal to possess the promised inheritance. Many good preachers have hammered away at unbelief as the refusal to cross over Jordan or in other words, to be sanctified wholly. A closer analogy of the Israelites' failure to enter Canaan will reveal that their refusal was not to cross Jordan, but a refusal to fight

the giants and possess the land. Unbelief spread and paralyzed the faith of the people so that it successfully tied the Hands of God.

The poor blind man (Mark 8:22-26) healed near Bethsaida was different from the others recorded in the scriptures. He had at one time been able to see. In verse 25, the word "restored" is significant. The Greek meaning is "re-instated." He had at one time enjoyed sight, but something had brought blindness to him. Because of the state of unbelief, and the Lord's condemnation of Bethsaida, Jesus led the man outside the town before He touched his eyes. The deadening effect of unbelief was so strong that Jesus had to touch the man twice. Some thing that these two touches by the Lord represent the two works of grace in regeneration and sanctification. However, the main import seems to be that a partial deliverance is no deliverance at all.

It is a heart-rending thought, but many churches have become so passive to real spiritual possession, that a condition of unbelief really exists within them. They have substituted something else for the lack of first love, and have become satisfied with their substitution. Most revivals now-a-days produce little more than New Year's resolutions.

Does the spirit of spiritual possession prevail in your church? Is there an eager, aggressive, soul burden for the lost? Is there intercession in the prayer rooms? Is the membership active in calling on the lost about them? These are definite indications of a fruit bearing church. The lack of these should sound the alarm that unbelief lurks near the door, and condemnation is inevitable.

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8
THE SOUND WE MAY NEVER HEAR
By Foy Bullock

From the July, 1973 Missionary Revivalist

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"And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself:" (II Sam. 5:24). These were the words of the Lord to David to set in motion the battle which proved to be the final victory of Israel over the Philistines. These war-like people had challenged the progress of Israel from Shamgar unto David, and a number of times had left the battlefield victorious. These people were originally from Caphtor (Crete), and were always allied with the enemies of Israel. The mystery of the wars of Israel with the Philistines takes on an important dimension when we see the total picture: "And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses." (Judges 3:4). So, it becomes evident that the Philistines represent those warlike forces which pit themselves against God's people through the permissive will of God. These forces are allowed to test our desires relative to the fulfilling of the plans and purposes of God. The conflicts of Israel with the Philistines give us a comprehensive view of the conflicts which face every God-blessed movement seeking to establish the Church in true holiness.

The first lesson to be learned is: Without the Lord's help, Israel was no match in battle against the Philistines. It was God who helped Shamgar slay six hundred men with an ox goad. It was through the power of the Spirit that Samson won his victories. When he was disobedient, the Philistines outsmarted, over-powered him, and prevailed. It was hidden sin that allowed the Philistines to prevail over Israel under Eli. The Ark of the Covenant was taken and Israel was disgraced before God and her enemies. Samuel went before the Lord and offered a burnt-offering wholly unto Him, and Israel won a great victory. The importance of the victory is seen by Samuel's name of the place Ebenezer, saying, "Hitherto hath the Lord helped us." (I Samuel 7:12). It was the help of the Lord that gave Jonathan victories over the Philistines at Geba and Michmash. (I Sam. 13-14). It was a miracle of God that helped David salvage Israel after the tragic defeat of Saul and his three sons on Mt. Gilboa, and to reduce the Philistines to vassalage, giving Israel a golden age of spiritual blessing under David and Solomon.

The second lesson to be learned is: When loyalties are divided the Philistines prevail. Samson was defeated when his fleshly appetites took pre-eminence over his spiritual life. He became careless and almost lost his soul. This temptation is taking its toll among us today: Our only hope is to live in the Spirit. Eli was divided over discipline, and the Philistines prevailed. He failed to enforce the moral standards of righteousness. We had best guard and maintain our discipline to moral and spiritual standards or we will fail in this age of apostasy. Saul was divided over politics and the Philistines prevailed. He became jealous of his position and power and almost sank the Kingdom forever. This great threat is always present with any movement. Organization demands attention, but must remain secondary or it will defeat the very purpose for which it exists. Too many movements have been defeated by power struggles brought on by those who are position conscious. The Holy Ghost, by His sanctifying power, is the only One who can settle these selfish wars.

The third lesson to be learned is: The Philistines can be defeated permanently by a concerted and united spiritual effort. David united the Kingdom. Without this, progress is very limited. The first act was to bring the Ark of the Covenant into the city of David. There he purposed to build the House of God. The CAUSE became an obsession with David. God saw in David the caliber of spiritual desire which He delights in, He promises David that his throne shall never pass away. (II Sam. 7:16). Very soon after he became King, the Philistines came up against him at Rephaim. (II Sam. 5). He sought the Lord and was given victory over the Philistines. But they were a determined foe and came the second time. David again sought the Lord and was told not to go up against them, but to compass them over against the mulberry trees. It was that when he heard the sound of a going in the tops of the trees, that he was to bestir himself. In this battle David's mighty men destroyed the power of the Philistines and they were never a threat to Israel again.

A mighty Philistine Army faces the little Blood-washed Church today! The giants of immodesty, immorality, indifference, insubordination, intolerance, inactivity, and indecision stalk us daily. Is our caliber of spiritual desire such that will open up an age of unity and progress for us? Or will we be content to fight the continual battle of survival? Are we seeking the Lord for complete victory over the Philistines? Will we hear the sound of a going in

the tops of the mulberry trees? Our caliber of spiritual desire will determine the answer to these questions.

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9

THE OLD CLOCK IS STILL STRIKING

By Mrs. Foy Bullock

From the August, 1973 Missionary Revivalist

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This morning as I was ironing, the clock on the wall struck 11 o'clock and the beautiful chime reminded me of childhood days on my grandparents' farm back in East Texas. Oh, how I loved those summer days on that farm among the tall pine trees and sand hills. The pines waved in the breeze as the birds called back and forth to one another. The mail carrier made his daily run and waved to me as I played "hop scotch" in the sand or sat in the swing 'neath the spreading oak tree that graced the whole front yard with its welcome shade. My childish heart seemed happiest when I was running my toes through the sand, whether helping my grandmother in the garden, up in the field, or just playing in the yard. But when I heard the clock on the mantel strike 11, life seemed to take on new meaning, for next it would strike 11:30, and then that familiar call from the kitchen door, "make haste, daughter, and get ready for dinner."

Now that was better than running my toes through the sand. I knew I'd take my place on that bench that had seated many a hungry person in years gone by and partake of some of the best cooking a girl ever ate. There'd be black-eyed peas cooked in the ole iron dinner pot and cornbread made from home-ground meal, carrots and potatoes fresh from the garden, maybe even chicken and dumplings if that ole hen in the coop was "just right," There'd be plenty of "tea-cakes," fried pies or chocolate bread pudding swimming in lots of butter that perhaps I'd churned early that morning or the day before. Just could be that Ms, as we affectionately called her, had make "stickies" (a yeast dough rolled thin and spread with plenty of butter, sugar, and cinnamon, then rolled up and cut in rolls), and nobody could make "stickies" like Ms. With fresh buttermilk or home-made grape juice to drink, we had a "feast." In the light of today's "over-fed" generation, that may not seem like much, but to those of us who were raised on it, it is remembered as "the best eating in the world."

No wonder I listened and counted as the clock struck, for I knew what awaited me come 12 o'clock. Many years have come and gone since those fond childhood memories were a reality, but I couldn't help thinking of it this morning when the clock in our home struck 11.

I thought of the lateness of the hour in God's time table and of another meal I plan to partake of. We've heard the best of preachers proclaim the coming of the Lord for years until many think nothing of it any more, with so many big attractions on the "menu" today. But His Word declares it, signs are pointing to it in every realm and facet of life, and just as my childish heart was happy at the striking of the 11 o'clock hour, knowing that come 12 o'clock I'd hear the clarion call to dinner

and my hunger pangs would be satisfied, so the signs that precede the coming of the Lord today cause my heart to rejoice and look Heavenward, knowing that Jesus, my wonderful Redeemer, is coming soon.

Yes, Christian friend, look up and lift up your heads for your redemption draweth nigh. Luke 21:28 "In like manner as ye have seen Him go away, He will come again." And though no longer a child anticipating the call to dinner in that humble East Texas home, I am a child of the King, anticipating the call to the marriage supper of the Lamb. "Behold the Bridegroom cometh -- go ye out to meet Him." I am looking, yea longing for that day to come. "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." Are you ready?

"Years of time have come and gone since I first heard it told
How Jesus would come again some day.
If back then it seemed so real, then I just can't help but feel
How much closer His coming is today.

"Wars and strife on every hand, and violence fills the land,
Still some people doubt that He'll ever come again.
But the word of God is true: He'll redeem His chosen few,
Don't lose hope, soon Christ Jesus will descend.

"Signs of the times are everywhere,
There's a strange new feeling in the air
Keep your eyes upon the Eastern skies
Lift up your head -- Redemption draweth nigh."

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10
IN THE STORM
By Foy Bullock

From the November, 1973 Missionary Revivalist

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Many storms are blowing around us today, and it seems almost a certainty to become involved in some of them. The dark, foreboding clouds cover the world in every area of life. There is a message in these storms that few seem to comprehend. In His book, *Storms and Starlight*, V. Raymond Edman infers that the key to storms rests in three words -- disobedience, design and the devil.

Some get into storms by disobedience, as Jonah did when he tried to escape preaching to the wicked city of Nineveh. When there is disobedience to the will of God, the storms blow around us until we repent of our rebellion and obey the Lord.

On the other hand, the Lord designs that some suffer the storms of deep testing and misunderstanding. Some have to suffer the accusing fingers of friends who analyze their cases as carnality, as did the comforters of Job, who were sure the old patriarch was a sinner, secretly perhaps, but nevertheless full of iniquity. Their reasoning: Why would God take Job's children unless he was guilty of self-love; why take his herds and flocks unless he had a lust for wealth; and surely the boils indicated a deep bestiality within his heart? No, God designed Job to go through the storms. The same is true of Paul and Joseph. They had to go through the storms because of the selfishness, stubbornness and self-confidence of others.

The devil stirs storms. He manifests himself in many ways -- accuser, Apollyon, serpent, destroyer, and others -- for the purpose of thwarting the divine purpose of God. We can be sure that if we are led into the storms by the Lord, the blasts of the devil mean blessings ahead if we stay true. Riots often precede revivals. The devil will do his best to drive us out of the will of God, but steadfast resistance will bring the victory. We are entering the last great battle on earth for God's true church. If the footmen weary thee, how canst thou contend with horses? (Jeremiah 12:5)

Are you, too, in a storm? Drive on! God has the answer and He has not lost your address!

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11
DIOTREPHES OR DEMETRIUS?
By Foy Bullock

From the February, 1974 Missionary Revivalist

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It is quite probable that no other individual in the Bible bridged so many "transitions, as did the Apostle John. From the Sea of Galilee as a fisherman with his brother James and father Zebedee, until his banishment to the Isle of Patmos, the apostle spent some seventy years ministering the Word through his intimate and unusual relationship with Christ. His ministry alone, of the twelve, spanned the time from his call until the end of the Apostolic Age. He walked with the Master as one of the inner circle. He was in the Upper Room on the Day of Pentecost. He was a charter member of the early church. He watched the center of the church move from Jerusalem to Antioch and then to Ephesus. Being the leader of the Church in Ephesus, he, no doubt, was instrumental in making it the center of the church, where it had experienced phenomenal success under the Apostle Paul.

It appears from his Epistles and the Revelation, that in the twilight of his ministry he faced his most perplexing problems. On the one hand he saw the flood of cheap religion through Gnosticism lashing at the vital doctrine of purity through the blood of Jesus. On the other hand, he saw the peril of position conscious men who were more interested in their personal ambition than in the spiritual welfare of the church.

In order to get the full scope of these problems, we must read the Epistles of John and the letter to the Church at Ephesus, Revelation 2:1-7. The church had become pre-occupied with itself and had left its "first love" . . . that of evangelizing the lost. It had turned to be a defensive rather than an offensive church, and the mechanics of running the church had given the people a false spiritual pride. Human leadership was usurping the direction of the church from the Holy Ghost. The state of the church was a general stagnation. And just as a stagnant body of water breeds disease; so does a stagnant church.

There is a real danger in being a minister during the twilight of a spiritual era. The doctrines, concepts, mechanics, etc., are all intact, but there is an absence of spiritual power to solve the problems. The result is, that most become involved in some faction, clique, or theory that only further adds to division.

In his Third Epistle, the Apostle John refers to two preachers who give us the ministerial story of that day . . . Diotrephes and Demetrius. They represent two concepts of leadership. Diotrephes champions the "Manipulator Concept." Those of this concept are position seekers. Position means something to them. It is their exalted ideal. Manipulation calls for schemes, and schemes are accepted as inspiration. Every victory to them is a benediction of God. They gloat over the chief seats. They love the pre-eminence. Their political shrewdness is considered a talent. They see everyone else as themselves. They love retaliation.

Diotrephes rejected the brethren sent by the Apostle John, and also the letter they bore from him. He prated against the apostle with malicious words. He recruited others to take his position... and expelled from the church those who refused. Everyone who did not share his idea were considered his enemy.

Demetrius, on the other hand, represents the "Shepherd's Concept." He was at one time an influential leader in the City of Ephesus, and led a mob against the Apostle Paul. But God brought him under the power of the gospel, and he was genuinely transformed by the grace of God. He became a gracious leader .with a shepherd's heart. Position and manipulation were things of the past. He now lived on a higher plane. The Apostle John says of him: "Demetrius hath a good report of all men, and of the truth itself," and further identifies himself with this type of ministry. (III John 12). He was a solid, spiritual, and capable leader who was interested in the salvation of the lost. Personal ambition was laid at the feet of Jesus, and the truth was the all important thing.

We, too, are living in the twilight of a spiritual era. Will we become victims of a "self-contained religion? Will the mechanics of the church occupy our fervor while the lost are untouched with the message of full salvation? Will the problems of stagnation drive us into factions and destroy our ability to solve our problems? Will we choose to be "protectors of the faith" rather than "propagators of the faith"? The answers to these questions rest largely within the ministry and its concepts. If Diotrephes and the "Manipulator Concept" prevail, then we will consume one another. If Demetrius and the "Shepherd's Concept" prevail, then the church will take heart and God will be glorified.

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"A SPECIAL EASTER OFFERING"

By Mrs. Foy Bullock

From the April, 1974 Missionary Revivalist

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The Lord has been faithful for many years to burden my heart for the cause of Foreign Missions. He has led in avenues of prayer for certain fields and missionaries with their many needs, as well as natives and circumstances. He has shown me things I could do without and ways I could sacrifice in order to have money to give in the special offerings on Easter and Thanksgiving. Once it was my winter coat, another time, an electric mixer, another time it was sheets and pillow cases, and several times a week's salary. The list goes on and on. Almost every time He would provide the very thing I had given for missions in a completely unsuspected way. In fact, it was so good to obey the Lord in these little matters and my soul was so happy to make do with the old or do without the new, that it came as a complete surprise when He provided them through some other medium.

There have been larger amounts and smaller amounts, but none so special to me as that "special Easter offering" when I gave my grandmother's "butter and egg" money. My husband had been announcing that there would be a special message, special Easter music, and a special Easter offering on Easter Sunday that year. My ears seemed dull to all of it except the special music, since I had charge of the choir and knew we must work hard to prepare the music for this special day.

Then, in the midst of preparation, came the telephone call that one so dear to me had slipped away, and with a broken heart, I made plans to go home for the funeral. Early the next morning, long before most Chattanoogaans were up, I made my way to the airport, parked the car and deposited the key as my husband had instructed me by phone. He was out of the state and would pick up the car on his return. Soon after changing planes in Atlanta, I opened my Bible and began to read from Proverbs 31. From the first time I ever read these words they had reminded me of my grandmother. You see, I was on my way to attend the funeral Of one of the dearest grandmothers any girl ever had.

How fitting and proper that this very text, Proverbs 31:10-31 should be read and preached from at her funeral. It brought comfort to my own heart that the pastor had chosen this as a text. She had lived a sacrificial life to rear a family of eight children, and it seemed always that others came first. There were many reminders: old friends, neighbors, and relatives who had all been recipients of her acts of mercy and kindness. Always, on our visits home, she wanted us to sing and pray before we left. Among her favorite songs were: "The Haven of Rest," "Oh, How I Love Jesus," and "Burdens Are Lifted At Calvary."

Some days after my return to Chattanooga I again plunged into the music practice for Easter Sunday, still thinking mostly of the "special Easter music." Then one day, shortly before Easter, the postman brought mail from back home -- a letter from an uncle with two checks. One check I had expected; a settlement of the estate, but the other one came as a complete surprise. It was Ma's

"butter and egg" money. She had raised chickens and cows and sold eggs and butter for many years. It seemed she never had enough to supply the demand. I could remember all the stories of the many miracles Ma's "butter and egg" money had performed on that old farm, and when I looked at that check and read the letter attached, the tears began to roll down my cheeks. It seemed for hours on end they flowed. I remembered her deeds for others, and how she thought not of herself and her own needs, but always of someone else. This money, I felt, I could never touch. There just wasn't anything I had ever wanted or needed that this money could buy! And then the words began to ring in my ears, "a special Easter message, special Easter music, and a special Easter offering." A "special Easter offering!" This was it! What more fitting and appropriate way could this money be used?

On Easter Sunday the church was filled. There were many new people. The choir sang beautifully; the message was wonderful, a message lifting up Jesus, our risen Saviour. God's presence was so real. There was weeping and shouting -- a blessed time indeed! But the offering for Foreign Missions was extra special to me that morning, for it contained the check representing real sacrifice money. Not sacrifice on my part, for it had come to me as a gift, but sacrifice on the part of one whose very heartbeat had been for others.

The memory of it seems to somehow linger with me yet, as a fragrance, for I know that it is working on foreign soil bringing relief to those in need of a Saviour. Jesus said, "And other sheep I have, which are not of this fold: Them also I must bring." I want to be faithful to the needs of others.

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13

"DAUGHTER, TURN THE DAMPER DOWN"
By Mrs. Foy Bullock

From the August, 1975 Missionary Revivalist

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This was an expression I often heard as a girl when visiting my grandmother. She cooked on the old wood stove, and when the fire was just right under whatever she was cooking, the damper must be turned down. Webster says a damper is a movable plate for regulating the draft in a stove, furnace, etc. In this modern day we push buttons or turn knobs on the range to regulate the heat, and though our terms are different, it still means the same.

I'm sure in the spiritual realm, the enemy of our souls loves to turn the damper down. He can't stand it when people are on fire for God and the church is making progress. When Christians are carrying a burden for the lost, sinners are praying through to salvation, and believers are paying the price to be sanctified wholly, it's just too much for Satan. He slips up and turns the damper down. Cools things off, if you please, and I fear he has several types of dampers he uses.

I won't take time to dwell there, but just as my grandmother used to tell me to turn the damper down, there were times when she wanted the draft to go through. Then she said, "Daughter, turn the damper up." She'd add another stick of wood to the fire and before long that old stove was pulsating. The steam on the tea kettle was rising, the lid on the old dinner-pot was singing, and an aroma was coming from the kitchen that made this girl's hunger-buds do handsprings.

Today I was reading a quote from that great old Salvation Army Officer, Commissioner Brengle. He said, "The old Founder" (speaking of General Booth) "called a few of us to him on the train one day and said, 'Young men, take heed to the fire in your own hearts, for the tendency of fire is to go out.' I thought about that, and I said to myself, 'Yes, fire will go out unless I do three things: 1. Keep the drafts open. 2. Keep the ashes and clinkers shaken out. 3. Put on more fuel. Then I applied it to my own soul. I am not to run around and kindle my fire at the altar of someone else. I have a fire of my own. I am to keep the drafts open -- keep testifying, keep the windows open toward heaven. I am to keep the ashes out -- I cannot depend upon past experiences; I must seek God afresh. Then I must add fuel -- pile on new truth, search the Scriptures, feed my soul. The blasts of hell will blow out the flame if I don't guard the fire in my own soul."

I don't know what the above says to you, but to me it speaks volumes. As I heard it I remembered those days as a girl when my grandmother asked me to help her regulate the fire in the stove by turning the damper up or down. I was just a little girl and couldn't do much toward preparation of a meal, but I knew what it was to keep wood in the wood box and to keep the kindling cut and in place. I could help keep the fire going!

Today I am not much, but I am a member of the Church of Jesus Christ. My sins are forgiven and my heart is clean. I cannot do every thing, but I can do some things; and by God's help and grace I intend to keep the fire burning in my soul. Many things I attempt to do may be legitimate and good, but keeping the flame aglow in my heart takes precedence. It is important! Not only for my own soul's sake, but for my family and loved ones, for my local church, my district and my denomination. I must not let Satan tamper with the damper. I must keep the drafts open and fuel in the fire box. The hour is late! Sin and wickedness are everywhere! Friends, neighbors and loved ones are tramping toward that lost world, and I must keep the fire!

" 'Tis fire we want, for fire we plead.
Send the fire!
The fire will meet our every need.
Send the fire!
For strength to ever do the right,
For grace to conquer in the fight,
For power to walk the world in white.
Send the fire! Send the fire! Send the fire!"

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By Foy Bullock

From the July, 1977 Missionary Revivalist

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(Editor's Note: Brother J. E. Cook has recently undergone eye surgery and for this reason he has invited Brother Foy Bullock to be guest writer in his place for this issue, and Brother Paul King for the September issue.)

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My home town, like many others, is only a shadow of what it once was -both in size and importance. But regardless of how far we may roam, the desire to keep in touch stays with us, and occasionally we like to ride the streets and roads again and re-live the past. The blinking stop-light in the center of town is the only thing that slows the course of traffic enough for those passing through to take note. Some of the buildings present a drab introduction, but they are pages of history written upon my heart.

Some have heard me speak of Alto -just a small place in the heart of East Texas, but strangely enough, it is rich in Texas history. Alto means "stop" in Spanish. If legend is correct, it was the high spot between two rivers . . . the Angelina on the east and the Neches on the west. Thus, it afforded the early travelers a place of rest between these two river bottoms. But far more important than this, it was the junction of El Camino Real (The King's Highway) with the road running north and south. The El Camino Real stretched from San Augustine, Florida, through Natchez, Mississippi, Natchitoches, Louisiana, and on through Nacogdoches, Texas, to San Antonio, and on to Mexico City. Before Texas won her independence, all the territory west of Nacogdoches was under the Mexican Government . . . and this highway was known as The King's Highway. It was by traveling this highway that Stephen F. Austin, the Father of Texas, kept liaison with the government of Mexico. It was this highway that carried Sam Houston and the heroes of Texas independence on many of their journeys. Two miles southwest of Alto, just off El Camino Real, the famous explorer, La Salle, was slain. The historical account reads; "Then in January, 1687, he took half the men on a desperate overland trip to reach Tonti in Illinois; but on March 19 in Eastern Texas three of his men shot him." (Compton's Pictured Encyclopedia) It was just four miles north of Alto near the community of Redlawn that Chief Boles of the Cherokee Indian Tribe had his headquarters. Sam Houston met with Chief Boles here and made a treaty to respect the rights of each other; however, two years later, the newly elected President of Texas, Mireabeau Lamar, broke the treaty and drove the Cherokees into Oklahoma. Chief Boles was killed in this battle in the year 1839.

Our first home when we moved to this area was Redlawn. Many wonderful hours were spent on Boles' Creek hunting, fishing, swimming, and playing. We found arrowheads, pottery, and many other Indian artifacts, but were ignorant then of their historical value. Of course, since then Mrs. Bullock and I have studied the history of this area. Some of her forebears were among the first settlers in this part of Texas. Being old enough to remember some of the descendants of these

pioneers helps to appreciate even more the price they paid for independence. This is just a small page in the wonderful history of our nation in its struggles for independence. I am proud of this great nation -- proud to be an American and to have lived on E1 Camino Real (The King's Highway).

Many years later, on February 13, 1949, through the help and prayers of those who cared and the gracious invitation of the Holy Spirit, we moved onto another King's Highway THE WAY OF HOLINESS (Isaiah 35:8). The greatest warriors of all time have traveled and lived on this highway. It was on this highway that Jesus defeated Satan and the forces of darkness and won independence for every soul on earth who will embrace the blood. Hallelujah! Holy men and women of old paid a tremendous price to travel this highway. The Bible speaks of them in lofty terms: "of whom the world was not worthy." (Hebrews 11:28) My heart cries out in gratitude for the Highway of the King of Kings and Lord of Lords... THE WAY OF HOLINESS.

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15
THE DILEMMA OF TRANSITION
Foy Bullock

From the January, 1978 Missionary Revivalist

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"But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted for joy: So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off." Ezra 3:12-13.

The priests, Levites, and chief of the fathers who had seen the foundation of the first house (Solomon's temple) were caught in a dilemma as they viewed the foundation of the new temple under construction by Zerubbabel after the captivity. They "wept with a loud voice." On the other hand, the ones who were not old enough to have seen the first house (Solomon's temple), "shouted aloud for joy."

To those who had beheld the grandeur of Solomon's temple, this new foundation represented a heart rending loss. Captivity had robbed the nation of moral and spiritual capabilities which would be necessary to bring the people back to a true restoration of the glory which they had previously enjoyed. They remembered its world-wide attraction and the publicity which the Queen of the South had given it. We can understand their emotional outburst as they viewed the foundation that was to challenge the nation to spiritual restoration.

To those raised in captivity who knew Solomon's temple only through the stories of their elders, this new foundation was adequate and God's answer to spiritual renewal. It was a far cry from captivity and they viewed it as a mighty victory. With limited numbers and resources, they

felt that it assimilated the glory that was enjoyed before the captivity.., thus they burst out into a loud shout that could be heard afar off. The shouting was so loud that it drowned the cries of the older men and the people could not discern the difference of sounds. It is evident that the older men regained their composure and joined in the effort to build the new temple.

Some of us have seen the first house. We have seen great revivals, heard the greatest of preachers, worshipped in packed churches, and reveled in the glory of God. We were commonly acquainted with some of the spiritual giants that people in the church today read about. A hundred settings come to memory and a spirit of nostalgia sweeps over us as we relive some of the past... we want to "weep with a loud voice." There is a tendency to melancholy and the battle of adjustment is real. Only God knows how many have failed to adjust and have disdained the efforts of the Remnant to rebuild again the Temple. Rather than join hearts and hands with those who are determined to keep alive the message and standards of God, they have become mummies in a silent world of spiritual pride and personal disappointment.

It is an honor for me to have seen both the first house and the foundation of the second. The foundation of the second is a miracle. The devastation of apostasy and world-wide lawlessness has brought a mighty shockwave upon the minds and hearts of humanity. What a thrill to see the foundation of the Temple of Restoration being laid amid the rubble. I refuse to allow memory to victimize my spirit. I want the shouts of joy to drown out any feeling that I may have to live in the past. The Word of God through the Prophet Haggai has the true answer to our dilemma: "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, said the Lord of hosts: The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." Haggai 2:3, 4, and 9.

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16

OUR GREATEST NEED

By Foy Bullock

From the January, 1979 Missionary Revivalist

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Being tucked away for a few days in the winter wonder world of Alaska has given me an opportunity to ponder questions which have registered a growing impact upon my mind this last year.

What is the greatest need of our Church? . . . is probably the foremost question put to me, and, I'm sure, to others who are in position to have a comprehensive knowledge of our movement. The question is legitimate and healthy because we should want to know what our greatest need is. Of course, the critical part is not knowledge of the need, but the response to the need. The response

involves a battle between the "spirit of dependency" and the "spirit of independency". One depends upon the Arm of the Lord, the other, the arm of flesh. One waits for the solution, the other works for the solution. One gets results the other gets consequences.

In my unworthy opinion, PRAYER is our greatest need. Of course, we cannot have prayer without PRAY-ERS. Many do not believe that prayer is our greatest need. They have never engaged in meaningful prayer..., have never witnessed the intervention of God in response to intercession; thus, all their thought patterns are geared to human solutions. I do not wish to imply this to be a premeditated attitude, but rather a result of the diminishing emphasis upon the "spirit of dependency." Technical and scientific development, affluent standards of living, and cheapened piety, have silently and subtly supplanted the "spirit of dependency" with the "spirit of independency." I listened recently to the testimony of a young father who had moved his family to another state because of a church problem. He declared that if they had prayed and waited upon the Lord, things would have possibly worked out. This running from problems has become almost epidemic and is a sad commentary for the "spirit of independency."

How can we become PRAY-ERS? In the first place, we must repent of a prayerless life. Prayerlessness is a sin of omission (James 5:13-16, Matthew 7:11, Luke 18:1). Repentance is not only the demand for sinners, but it is an attitude of heart for the child of God. All wrong has to be repented of whether it be committed sins of the unregenerate or short-comings of the regenerate. The failures and short-comings of the Christian lead to backsliding unless they are amended. Secondly, we must make time to engage in earnest communication with God. This time of intercession should get beyond our personal devotions and involve us in the interests of the Kingdom and the needs of others. We must focus upon great needs which can only be met by divine intervention, such as: (1) A church-wide revival which will generate spiritual hunger to a white heat; (2) A holy discontentment for our failure to win new souls; (3) A moral excellence which will salvage us from flabby and selfish reasonings concerning marriage, Christian ethics, and worldly pursuits; and (4) A militant approach to fulfilling the great task which God has commissioned the Bible Missionary Church to perform. We MUST relate, to these issues in earnest intercession if they are ever brought to pass.

The PRAY-ER will soon notice a real change envelop his life. His desire to pray becomes as demanding as physical hunger. His vision of God is greatly enlarged and his expectations are whetted through the assurance of the Spirit. Because God's heart is a missionary heart, the desire to evangelize is grossly stimulated. Someone has said: "Evangelism is not a vocation but an outcome." It is the outcome of a heart which has been melted before the Lord. Jesse M. Bader writes: "You can be a clerk or a salesman..., the clerk waits for a customer, the salesman goes out for him. We should be ringing door bells instead of church bells; we have been doing by proxy what we should do by proximity; by purse instead of by person." Commenting upon Revelation 12:11, Dr. E. Stanley Jones says: "They conquered by what HE did for them 'the blood of the Lamb'... and by what THEY did for Him... by 'their testimony'."

Without this kind of praying, we will develop a fear to possess, gear down to a defensive posture, and sin the sin of unbelief. (Jude 5). But if we will go to our knees in believing prayer as we enter the threshold of 1979, we will be startled at what God will do for us as a movement and

as individuals. We can ALL enter this great prayer closet together and become a part of the "Society of Intercessors".

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17

HIGH CENTER

By Foy Bullock

From the December, 1980 Missionary Revivalist

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A preacher friend, describing the spiritual situation in his church, said to me, "I guess we are just on 'high center'." This expression is familiar to many of us who can remember when our highways and secondary roads were mostly unpaved. After rains it was a familiar sight to see ruts in the road so deep that the underside of cars would drag high center and stall. Thus "high center" became a much used expression referring to stalled government programs, legislation, and many other things.

These unpaved roads served to generate skills in overcoming ruts and high centers. It was amusing to watch the different drivers approach these treacherous spots. Some accelerated their cars in a burst of speed, trying to get through before their progress was stopped. Some approached with caution and anxiety, easing into the ruts and sitting lightly on the seat. But skilled drivers developed an aptness for negotiating these spots and were seldom stuck.

Luther, my oldest brother, tells quite a story of deliverance from high center, which has been repeated in family circles across the years. Luther and our Cousin Travis married sisters--which made them brothers-in-law as well as cousins. They all have been very close through the years. Luther and Zelma were headed for Travis and Birt's place when their little car stuck high on center not too far from their destination. Luther got out and assessed the situation and decided to walk on to Travis' place and get him to pull the car out. As it happened, Travis was walking on the road toward them and saw their plight. Now Travis weighed around 300 pounds and hardly knew his strength. The little car became a real challenge for him. He walked around to the front of it, backed up to it, and lifted it up and set the wheels on solid ground. Then going to the rear of the car he did the same thing. Of course, he became an instant hero.

There have been great strides made in road building since those days and our nation now travels upon a network of interstate superhighways. High centers are memories of another era. But sad to say, many churches and Christians have not kept pace with spiritual road building and are still battling ruts and high centers. Rather than lay a road-bed of faith and a concrete slab of determination that keep up with spiritual progress and development, they seem obsessed with rains, ruts and high centers, trying to develop skills to get through the mud holes--or waiting for a Cousin Travis to lift them out.

Our super highway system was not the result of the political vision of our nation's leadership. It was inspired by the Autobahn system of a nation geared for war--Germany. The

Autobahn system of Germany criss-crossed the nation and provided them with a quick and uncongested method of moving masses in a short time with efficiency. General Dwight D. Eisenhower was so impressed that when he became President of the United States, he initiated and pushed our super highway system.

One of the reasons that our spiritual roads are so pitifully inadequate is that we do not possess the war concept. Too many embrace the "citadel mentality." This is like living in a castle with the drawbridge up and occasionally throwing a stone over the wall at the enemy. Jesus died for a militant church! The concept is to invade the strongholds of Satan and darkness and through the power of Christ, rescue the perishing. When this concept obsesses us, then we will begin to build highways for carrying the war to the enemy. If it does not obsess us, then we will hide away in our citadels and cry about how terrible the roads are that we are forced to negotiate.

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18

THE SERVANT CONCEPT

*By Foy Bullock

From the February, 1986 Missionary Revivalist

* * *

We have chosen for the subject of our Preachers' Meeting this year "The Minister As Servant." This subject was not an afterthought--but a purposeful attempt to help us as preachers to identify more Biblically with the concept which Christ announced as His foundational principle.

The Lord was not referring to His preaching and teaching ministry, but His behavior as He dealt with people. This new concept emerged with a piercing shock because it was so foreign to any accepted view of religious and social relations. The Romans were geared to power and might. Mercy had a very little part to play in this system of domination. The Law, too, was exacting in its applications and it allowed the priests to minister without feeling or remorse. And then, the fact that human nature does not lend itself to unselfishness is another reason why this new principle of ministering seemed so unreal.

The dogma concept is still the easiest way to minister. It places all the responsibility of response upon the needy. "This is the truth--take it or leave it." "Either measure up or be lost." "These are our standards and if you make it to heaven, you will have to go that route."

What a travesty of opinion to think that compromise is only expressed through worldly dress and entertainment. Compromise is both negative and positive. We compromise negatively when we allow the things of the world to jeopardize our separation from the world. We compromise positively when we fail to institute and employ the principles of the gospel which build a spiritual and aggressive Church.

I am committed to the protection of the church. It would violate the confidence you have placed in me to shut my eyes to the constant dangers which present themselves to the church. As I enter the 33rd year of ministry, I can say without reservation that I see the dangers more today than ever before. But I must confess that I do not see a flooding of our Zion by worldliness as our greatest danger. The greatest danger, in my opinion, is the diminishing comprehension of the ministerial concept. In my observation, there are not too many preachers who view themselves as servants--ministering servants. Some think of themselves as pastors, evangelists, leaders, teachers, and missionaries. Of course the office that most here are involved in is that of pastor. That term means different things to different people. To some it means a place to preach and to keep the church satisfied. To some it means a place to preach and a place to live with bills paid while they pursue what they want to do. To some it means that conscience is satisfied that they are fulfilling the call to preach. To some it affords a place to preach, live, and tinker. To others it is an opportunity to rattle swords and fight duels. But to all it is the revelation of their priorities. Before you feel that I am striking out at working preachers, I want to say that I am not. Most of our pastors have to work to supplement their salaries and I have never publicly nor privately taken any preacher to task over working. That is left up to him and the congregation he pastors.

But my heart yearns for our ministry to feel the servant role as they minister, a role that seeks to minister rather than be ministered to. I have listed several things that characterize the minister with a servant's concept:

1. He loves God with all his heart and seeks to put Him first.
2. He loves his church with a shepherd's heart. He longs to help them spiritually and see them happy in the Lord.
3. The church takes first priority--over family, friends and pursuits. He will deprive himself rather than the church.
4. He makes himself available for the work of the kingdom,
 - a. Consistent in calling.
 - b. Regular in prayer and fasting.
 - c. Helping wherever needs exist.
 - d. Sets goals and works to make them.
5. He keeps a shepherd's watch over the elderly.
6. He builds a special association with the children and young people.
7. He develops in his children a love and admiration of the church.
8. He keeps the church hungry for the Word by expository preaching and teaching.

9. He lives above the human frailties, carnal traits, and problems in his laymen and sees their souls as his chief goal to see saved.

10. He loves fellow ministers and seeks that relationship of love which characterizes the disciples of Christ.

*Rev. Knox Bullock, son of Foy Bullock, passed this article on to the editor for publication. The article speaks for itself.

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19

GOD EXCHANGES GIFTS

By Foy Bullock

From the December, 1989 Missionary Revivalist

* * *

As we exchange our gifts to each other this year, I trust we will be conscious of the presence of the Lord... because He is interested in exchanging gifts too. He is giving His very best for our very best. Our gift does not compare with His gift, but He desires to give.

Someone has penned the following words about God's gift:

THE WONDERFUL CHRIST

"His birth was contrary to the laws of life. His death was contrary to the laws of death. He had no cornfields or fisheries, but He could spread a table for five thousand and have bread and fish to spare. He walked on no beautiful carpet or velvet rugs, but He walked on the waters of the sea of Galilee and they supported Him.

"When He died few men mourned. But a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath them shook under the load. All nature honored Him. Sinners alone rejected Him. Corruption could not get hold of His body. The soil that had been reddened with His blood could not claim His dust.

"Three years He preached His gospel. He wrote no book, built no church house, had no monetary backing. But after nineteen hundred years, He is the one central character of human history, the Pivot around which the events of the ages revolve, and the only Regenerator of the Human Race."

Was it merely the Son of Joseph and Mary, who crossed the world's horizon nineteen hundred years ago? Was it merely human blood that was shed at Calvary's Hill for the redemption of sinners? What thinking man can keep from exclaiming: "My Lord and My God!"

The world hangs on a very decayed link in the chain of social existence. All things which we have held dear for centuries are in jeopardy. The only thing which holds back total chaos is the Holy Ghost. How much longer will Jesus tarry? We do not know, but surely it cannot be long. The signs of His near coming are bright and clear. His Word is true, He will come! Look up, for your redemption draweth nigh. Our heads should be lifted up in faith and expectancy.., this may be the year!

I'm glad I'm exchanging gifts again this year with the Lord. He is giving me His best . . . and I'm giving Him my best. There is complete harmony of His will and my will. He has more than met every need I have had. What a thrill it is to have a part in spreading the "good news" of His love to others.

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20

ARE YOU ABLE TO BLUSH?

By Foy Bullock

From the October, 1990 Missionary Revivalist

* * *

When Ezra returned from Babylon in B.C. 458 to reestablish the law and ritual in the newly built Temple, he was shocked to learn that even in the remnant that was interested in restoration, there had been a general mixing with heathenism around them. They were marrying heathen and allowing abominable things to be associated with the Temple worship. Ezra cried out to God: "O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up into the heavens" Ezra 9:6. The important word in this verse is Blush. The people had so diluted holy religion that they did not blush any longer at those things which were foreign to God's holy commandments.

We have come to the day when blushing is hardly more than a memory. The dictionary states that blush is "a reddening of the skin caused by shame, confusion, or excitement:' It is a sick society when women dress themselves as they do today. It is a testimony that they do not blush any more. In contrast, it seems that women are doing everything to tempt and tease the opposite sex. For the women of the world to dress this way is bad enough, but to see this great unblushing malady invading the holiness movements is a frightful thing.

The Bible Missionary Church takes a definite stand on dress. Our manual states that our ladies are to have three-quarter length sleeves, and that their dresses are to be well below their knees AT ALL TIMES. We feel that modesty is that conduct in our personal dress which does not call undue attention to the body. When women can sit down and expose their knees, it is a sign they have lost a spiritual principle which causes them to blush.

The Book of Jeremiah sheds light on these apostate days. It would be well for our churches across the nation to study this great prophecy as it deals with this very hour. Jeremiah declares: "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD" Jeremiah 6:15 and 8:12.

Bible Missionaries keep modest. Do not lose the ability to blush.

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21

IN MEMORY OF REV. FOY C. BULLOCK

From the September, 1983 Missionary Revivalist

* * *

Rev. Foy C. Bullock was born July 6, 1923, at Gilmer, Texas, and went "home" to be with the Lord, Sunday, July 17, 1983, at the age of 60 years and eleven days. A funeral service was held at 2:00 p.m. Wednesday, July 20, at the Trinity Bible Missionary Church, Milan, Illinois. Our General Moderators, Brothers J. E. Cook and Spencer Johnson were in charge, with a number of others taking part. An overflow crowd locally and from across the nation were present to pay their respects to this beloved brother, leader among men and "soldier of the cross."

A second funeral was held at 2:00 p.m. Friday, July 22, at the United Methodist Church in Alto, Texas, with burial following in Old Palestine Cemetery, Alto, Texas. Brother Ben Dowd officiated, with a number of others taking part. Another overflow crowd gathered, composed of relatives, friends and members of the Bible Missionary Churches of the great Southwest District with whom Brother Bullock had labored as their leader for a number of years, and also from those other southern districts of the Bible Missionary Church. The funeral procession from the church to the grave side extended for several miles. The Mayor of Alto was deeply impressed and commented, "If a funeral could be called such, I have witnessed a wonderful funeral this day." Nothing had made such an impression on the town of Alto, Texas like the funeral service and burial of Brother Bullock.

Brother Bullock is survived by his wife, Doris; one daughter, Mrs. Beth Batton (our pastor's wife), of Greenleaf, Idaho; two sons: Brother Rex Bullock, pastor of our Dallas, Texas Church; Brother Knox Bullock, pastor of our Shreveport, Louisiana Church; six grandchildren; his step-mother, Mrs. Mae Bullock, of Rusk, Texas; one sister, Ila Wolfe, of Dallas, Texas; one step-sister, Ruth Hazel Smith, of Alto, Texas; five brothers, his twin, Roy Bullock, of Port Orange, Florida; C. D. Bullock of Fort Worth, Texas; Luther Bullock of Gilmer, Texas; Dean B. Bullock of Nacogdoches, Texas; John B. Bullock of Whitesboro, Texas.

Brother Foy Bullock was married to Doris Spears on January 20, 1944, in Nacogdoches, Texas. He was a veteran of W.W. II. A red-letter day came to this young couple when, on Sunday, February 13, 1949 at Dallas Church of the Nazarene they made their way to the altar, repented of

their sins, believed the gospel and were born again into the Kingdom of God. It was not long after this as they took up their new life of walking in the light of God they were sanctified wholly and Brother Bullock was called to preach the Word. He held a steady course from that moment on and never wavered in his walk with the Lord nor veered from the call God had placed on him. He immediately entered into his calling by preparing himself educationally. He pursued this education at Bethany Nazarene College, Bethany, Oklahoma, where he met many of the men whom, through his ministerial life, he was privileged to labor with. He graduated from college and was ordained as an elder in The Church of the Nazarene in 1953. He served as pastor of churches in Oklahoma before joining the Bible Missionary Church, June 1960. For three months he pastored our Bethany, Oklahoma Bible Missionary Church prior to his coming to teach in Bible Missionary Institute. In these early years at B.M.I. he founded the Grace Bible Missionary Church in East Moline, thus being its first pastor, and he was again the pastor of this church at the time of his death.

Brother Bullock rose from the timidity of a boy to a call to the ministry and from there to a prominent place of leadership in the church he served. Leaving B.M.I. and the Rock Island area, he pastored churches in Chattanooga, Tennessee and while there he became District Moderator of the Southeast District, which office he held for five years. He was then transferred to the Southwest District as moderator, where he served for seven years and during which time he was chosen, along with his district duties to serve as the Foreign Missionary Secretary for the Bible Missionary Church internationally.

One year ago, while still carrying the great responsibility of Foreign Missionary Secretary, he became President of Bible Missionary Institute again for the third time. Missions and Christian education were Brother Bullock's twin loves and in these areas he proved a great blessing. As Foreign Missionary Secretary he traveled to many foreign fields, supervising the work, preaching the Word and seeing many won to Christ; as president of B.M.I. he gave direction and stability.

Brother Bullock was a great preacher of the Word, a model family man, but above all, a man of God. His death, from the human perspective, was untimely, a mystery leaving a gap in our Zion that seemingly cannot be filled; from the Divine perspective we accept this unexplainable providence and humbly yield to the unmistakable Sovereign will. We will not forget Sister Bullock and the immediate family who have sustained most keenly this loss. Our prayers will be with them in this hour. -- [Perhaps written by I. Parker Maxey, Editor]

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22

THE ORDER OF SERVICE

For the Funeral of

THE REVEREND FOY C. BULLOCK

Trinity Bible Missionary Church

Milan, Illinois

July 20, 1983

Invocation -- Rev. Rodger Moyer

Music "Consider the Lilies," "He's the Lily" -- Ann Baldwin

Eulogy, Scripture and Prayer -- Rev. J. E. Cook
Obituary and Condolences -- Rev. D. R. Plemons
Music "God Has Not Changed" -- BMI Men's Quartet
Tribute--The General Church -- Rev. L. P. Roberts
Tribute--Bible Missionary Institute -- Rev. William Cook
Tribute--A Personal Friend -- Rev. Harold Buchanan
Tribute--The Family -- The Children
Music "My Wonderful Lord" -- Rev. Richard Beckham
Message -- Rev. Spencer Johnson
Music "No Regrets" -- BMI Men's Quartet
Congregational Hymn "Oh To Be Like Thee" -- Rev. Richard Beckham
Benediction -- Rev. Carl Dillard
Casket Recessional -- Trimble Funeral Home

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23

THE ORDER OF SERVICE

Second Funeral Service for Brother Bullock
Conducted in Alto, Texas
July 22, 1983

Music "I'm Glad I Started" -- The John Dowds
Obituary, Condolences, Scripture, Prayer -- Rev. Richard Gremillion
Music "When I Step Through the Gates" -- The John Dowds
Tribute -- Rev. William Cook
Tribute -- Rev. Parker Maxey
Tribute -- The Children
Tribute and Music -- Rev. Richard Beckham
Message -- Rev. Ben Dowd
Music -- The Family
Benediction -- Rev. Tony Ross
Funeral, Procession and Burial Committal -- Rev. Richard Gremillion
Final Prayer -- Rev. Ben Dowd

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24

FUNERAL MESSAGE FOR REV. FOY BULLOCK

By Spencer Johnson

Texts: "Know ye not that there is a prince and a great man fallen this day in Israel?" (2 Samuel 3:38). "For He was a good man, and full of the Holy Ghost and of faith" {Acts 11:24}.

Brother Foy Bullock was a true soldier to the end. He has fallen on the field of battle and in the line of duty. In a very true sense, he has been promoted to glory. He is not here, but has

reported to headquarters and has now stacked arms. He fought a good fight; he finished his course and kept the faith.

The mysterious veil of death has obscured our vision of him, but in the spiritual world he is living on with the Lord. The Apostle Paul wrote that to be absent from the body is to be present with the Lord. Brother Bullock's influence lives on and his example calls back to us as the poet expressed it:

If you have gone a little way ahead of me, call back.
'Twill cheer my heart and help my feet along the stony track;
And if, perchance, Faith's light is dim, because the oil is low,
Your call will guide my lagging course as wearily I go.
Call back, and tell me He went with you into the storm,"
Call back, and say He kept you when the forest's roots were torn;
That when the heaven's thunder and the earthquake shook the hill,
He bore you on and held you where the very air was still.
Oh, friend, call back and tell me, for I cannot see your face;
They say it glows with triumph, and your feet bound in the race;
But there are mists between us and my spirit eyes are dim.
And I cannot see the glory, though I long for a word of Him.
But if you'll say He heard you when your prayer was but a cry,
And if you'll say He saw you through the night's sin-darkened sky--
If you have gone a little way ahead, O friend, call back,
'Twill cheer my heart and help my feet along the stony track."

--Selected.

Foy Bullock was a great man. He was great because he was a good man. He was a good man because he found Christ as his Saviour, for no man is good without Christ. He was often heard to tell how he got under conviction and prayed through in Dallas, Texas along with his wife, while still in their early marriage. He was blessed with a holiness background. He was a good man because he was a sanctified man. He never sought position, but only a place in which to serve. When doors opened, he accepted the challenge, always willing to work anywhere. He served in many places and rose among us to be a great leader. He was marked as a man of principle, a man of prayer and an interesting conversationalist.

Brother Bullock was a great preacher. He was in demand as a camp meeting and convention preacher and his ministry reached out broader than his own denomination. He was a man of great faith, as was manifest in his vision for the cause of holiness, both on the home front and on the great missionary fields around the world. He was a soul-winner and had a burning passion for souls and a vision to do something about it.

Brother Bullock preached by his example. He left us a good example. The following poem is very fitting:

I'd rather see a sermon than to hear one any day.

I'd rather one should walk with me than merely show the way.
The eye's a better teacher and more willing than the ear,
Fine counsel is sometimes confusing, but example's always clear.
The best of all the teachers are the men who live their creed,
For to see the good in action is what everybody needs.
For I might misunderstand the high advice you give,
But there's no misunderstanding how you act and how you live.

Foy Bullock preached in his attitudes. His attitudes were good. His attitude toward his enemies was forgiveness. His attitude toward his opponents was tolerance, toward his friends was love, toward all men charity, toward every child a good example, toward himself, self-respect.

To Sister Bullock, Rex, Knox, Beth and to all of us, I would say we mourn not as those who have no hope. Sorrow will drive us into one of four lands:

- * The Barren land in which we try to escape from it.
- * The Broken land in which we sink under it.
- * The Bitter land in which we resent it.
- * The Better land in which we bear it, and in which while bearing it, we become a blessing to others.

We see through a glass darkly, but then face to face. Brother Bullock is over there. Perhaps now he and Paul King, H. B. Huffman, Clyde Flewelling, Alva Turner and Elbert Dodd are rejoicing together. I plan to meet him, by the grace of God.

Here our fondest hopes are vain,
Dearest ties are rent in twain;
But in heaven no sob nor pain.
Meet me there!

By the river sparkling bright,
In that City of delight;
Where our faith is lost in sight.
Meet me there!

On that happy golden shore,
Where the faithful part no more;
When the storms of life are o'er
Meet me there!

Where the night dissolves away
Into pure and perfect day;
I am going home to stay.
Meet me there!

--Selected

In a certain part of the country, it used to be common practice for the war veterans to have an "Old Soldiers Reunion." These would meet once every year or so and rehearse their experiences of the past. An old drummer entered a town in the West a number of years ago, and began to drum to the crowd gathered. Among others came an old man with his fife. They purposed to play together. The old fifer began, but in a moment the drummer dropped his sticks, looked at the fifer, lifted the wolf-skin cap he wore, and gazed intently into the old man's face. "John, didn't you play that at Lundy's Lane that day as the sun was going down?" And the fife dropped with the drum sticks, and the two old soldiers were in each other's arms. Time had scarred them from head to foot. At first, they did not recognize each other, but the music revealed the one to the other. That martial air they had played together in storm of battle had unlocked the chamber of memory. May it not be so in Heaven? In the changes produced by long separation, one in Heaven and the other in earth, two friends may not at first know each other, but some word spoken, or some song sung, or some touching of the keys of memory will cause all the sweet past to live once more and they will clasp again in all the old love's warmth.

* * * * *

25

TRIBUTES TO REV. FOY C. BULLOCK

Many tributes were given and many sent in to the two funeral services held in memory of Brother Bullock. We give the one by Brother J. E. Cook here in full. Space will not allow a full printing of all the tributes. We will give excerpts from them.

* * *

Tribute to Rev. Foy C. Bullock
By J. E. Cook

Second Samuel 3:38, 39 records a tribute to Abner by King David that is very fitting for the life of Rev. Foy Bullock. David cried out to his weeping people, "Know ye not that there is a prince and a great man fallen this day in Israel? And I am this day weak, though anointed king."

The Bible Missionary Church around the world feels very deeply the loss of this good and great man and are weakened today because his effective labors of love for the cause of Christ in this world have ceased.

When Brother and Sister Bullock came to the Bible Missionary Church in its earliest days, they brought with them a rich background of "holiness heritage." Many have heard them tell how he and his wife were gloriously saved and sanctified in the Church of the Nazarene in Dallas, Texas, early in their married life. They began to grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ, and it was soon obvious to all that this princely man and his helpmeet, with her "meek and quiet spirit," would be greatly used in God's service. It is my understanding that he never had a conscious break with God from the time of his conversion. Humility, faith, sincerity, dignity, devotion and sacrifice were the identifying marks of a real Christian evidenced in the life

of Foy Bullock. Stability and courage were also a vital part of his Christian character, thus giving to the church a "princely example" of holiness in action.

He was also a "Prince among Preachers." He was true to the Word, preaching its great truths -- The New Birth, Heart Holiness, Faith, Victorious Living and the Second Coming of Jesus. Perhaps, he excelled in preaching on Holiness and Holy Living. His gracious spirit enabled him to preach a magnanimous holiness. I had the privilege of working with him in camp meetings and would thrill at seeing the people blessed by his unique ministry.

But perhaps his greatest asset to the general church was his leadership ability--not a driving, hard taskmaster, but a gentle kindness and faith in God for direction. He held successful pastorates in some of our best churches. He served as district moderator to two of our strong districts, and both made excellent progress under his leadership. He graced the high office of president of Bible Missionary Institute and was filling this office at the time of his death. He served effectively as a member of the General Board and was chairman of the Foreign Missions Committee.

His love of men and great sense of humor made his leadership invaluable in diminishing stress and finding solutions to problems. His interest in missions grew, until he was elected secretary of this worldwide ministry. He was loved and esteemed by all our wonderful missionaries. He held this office also until the time of his passing.

What a legacy he leaves us! A victorious Christian life, labors abundant that were not in vain, all his children in the ministry of the Bible Missionary Church, and the memory of having been "workers together with God."

We have labored here together,
We have labored side by side;
Just a little while before us
He has crossed the rolling tide.

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

Methinks the challenge he gave his wife in his last parting words could well be emblazoned as his last message to the Bible Missionary Church, these words, "Keep the Faith!"

My prayer today is that this challenge, though uttered in soft, hushed tones, may resound around the globe and grip us anew as we face the tomorrows, should Jesus tarry.

* * *

Lowell Foster,
Moderator Northwest District

Our church has suffered a great loss. Foy Bullock's impact on our Zion has been great. He will be sorely missed.

* * *

K. R. Arnold,
Moderator N. Pacific District

Brother Bullock was a great missionary, a dynamic, scriptural, godly preacher. His saintly graces gave him the right to lead, and made him a stalwart, exemplary, forward-looking, purposeful leader. He was an example of faith and purity and a holy zeal; a sacrificing, effectual prayer warrior, with deep Christian character and principles. A great host in the church around the world will continue to be blessed through the works of Brother Bullock. Members and friends of North Pacific District join me in extending our love and deepest sympathy to Sister Bullock and all the family.

* * *

William Cook--speaking for Brother Bullock's co-laborers at B.M.I.

Brother Bullock, you are ours today, by the life you've lived, by the influence you've shared, by the leadership you have given, by the precepts you have lived--by the kindness you have shown us.

Brother Bullock was a godly man with an emphasis on prayer. His life bore the anointing presence of God and was lived in harmony with the fruits of the Spirit.

Brother Bullock was a gentle man; he was a trusting soul. He invested a confidence and a pride in you that you could not fail and were going to make it. He was somehow a little above the politics of the day. There was a healing touch to his administration. He was a preacher -- an example of expositional preaching. He stayed with the Word. Brother Bullock was a helper. He was our President! Oh, the fond memories. He dreamed of so much. We were building here the finest Bible College in America. He believed it! He made us believe it. At his death, the flags at B.M.I. were flown at half mast. We miss him. We plan to meet him in a better world!

I CANNOT THINK OF HIM AS DEAD

I cannot think of him as dead
Who walks with me no more;
Along the path of life I tread
He has but gone before.

The Father's house is mansioned fair
Beyond my vision dim;
All souls are his and HERE, or THERE

Are living unto him.

And still his silent ministry
Within my heart hath place
As when on earth he walked with me
And met me face to face.

His life is made forever mine;
What he to us has been
Has left henceforth its seal and sign
Engraven deep within.

He is ours by an ownership
Nor time nor death can free;
For God hath given to love to keep
It's own eternally.

* * *

Richard Gremillion,
Moderator Southeast District

Yesterday, I passed over a crudely engraved mark in the sidewalk. It merely stated "F.B. 10-6-71." I have passed over it many times, but this time, I paused to remember there is a greater mark made than one on a walkway. Brother Bullock was one of my dearest friends and I leaned on him heavily. His mark will never be erased. Our sympathy and prayers are with his family he left behind.

* * *

B. M. Loftin,
Moderator Southwest District

The people of our district feel a profound loss that will not soon be forgotten--a statesman, a gentleman, but most of all a man of God. Brother Bullock was a man of uncompromising character, a great warrior of the cross. We'll miss him but we will meet him again. Deepest sympathy and prayers to Sister Bullock and the children.

* * *

Frank Baldwin,
Moderator N. Central District

There are no words to express the loss of the Bible Missionary Church in the passing of Foy Bullock. Our prayers are with the family.

* * *

Steve Palm,
Moderator Calif.-Ariz.-Nevada Dist.

We will miss Brother Bullock's leadership at the school and in the Missions Department, but most of all, we will miss him as a man of integrity and one whose godly life was an example to all. Our prayers are with the family.

* * *

Alvie Jarratt,
Moderator Eastern Tri-State Dist.

Deepest sympathy from Eastern Tri-State.

* * *

D. R. Plemons,
Moderator Iowa-Illinois District

To the family of dear Brother Bullock, our deepest sympathy and love. We are here to stand by you in the days, weeks, months and years ahead. We love you all.

* * *

Dale Hayford,
Moderator Missouri-E. Kansas Dist.

To me, the name of Foy Bullock is synonymous with stability, faith, and Christian love. A statement he made at a Bible Missionary Institute opening convention still rings in my ears, "If the Bible Missionary Church goes down it will go down in spite of me and not because of me." He was true to that vow.

* * *

Jack Hoof and the Louisiana-S. Texas District

Our deepest sympathy to the Bullock family. Our church has lost a great warrior and leader.

* * *

Dallas BMC Members and friends

To Sister Bullock, this telegram: Our thoughts and prayers are for you. Jesus helps us through. Love.

* * *

Parker and Edith Maxey and Keren

Perhaps the word "integrity" describes well this man of God, for he exhibited this in every facet of his life--ethical, moral and spiritual. What a loss we have suffered! May God this day raise up someone worthy to wear the mantle this saint of God has dropped. (Keren, an R.N., was at the bedside of Brother Bullock at the time of his passing.)

* * *

John P. Miller,
Vice President of B.M.I.

Brother Bullock was a pious man, a powerful man, a personable man, a polished man. He was a prince of a preacher. He was a prudent man, a prayerful man, a precious man. Brother Bullock, you have left your family and saints a rich heritage and we praise God for a life that counted for Christ and the Church. We plan to meet you at that great Supper of the Lamb.

* * *

The Executive Committee of the Bible Missionary Institute Board -- Rodger L. Moyer, Chairman; Frank Baldwin, Donald Plemons, Alvie Jarratt, Ken Arnold.

The opportunity to work closely with Brother Bullock gave us a real insight into the integrity and ability of the man we know as a real prince. The loss of his leadership will be keenly felt. We will miss him. We will miss his counsel. We will miss his insight. We will miss his steadiness-but we will reunite with him in a little while.

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Brother and Sister Dave Campbell, Director of Deferred Giving B.M.I.

Our heart sorrows deeply at the passing of Rev. Foy Bullock. We shall miss him greatly. (The Campbells were away and unable to attend Brother Bullock's funeral.)

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Larry Bailey,
Pastor BMC; Wenatchee, Washington (A former BMI student).

Brother Bullock was in all points of his life a prince of God, a brother beloved, a man of God. He stood for what he believed, and never wavered. He taught in a way that could be grasped

by all, preached under the anointing and could always sense when you needed a lift. I pray that God will give us more men with the spirit, character and leadership ability of our dear Brother Foy Bullock.

* * *

Wm. Lester and Japan Field

A beloved prince has fallen. We sorrow with you. We will miss him as friend and leader but by God's help, we will meet him again on the other shore.

* * *

Dwight and Gerry Grant,
Becky and Mike

We were shocked at the homegoing of Brother Bullock. We know you will miss him, and the church will. We care and are praying.

* * *

William D. Gale, General Chairman, Bible Methodist Church

Our prayerful sympathy is extended to the family of Rev. Foy Bullock. Both wife and children have suffered a great loss . . . Our hearts ache with an understanding sorrow. Brother Bullock has filled very important positions of leadership in your beloved Zion. His godly influence has also extended far beyond the boundaries of family and church fellowship. From our close personal friendship with the Bullock family and in behalf of the Bible Methodist Church, we express our condolences and assurance of our prayers.

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Dr. Marvin Powers,
General Presiding Officer of the Church of the Bible Covenant.

Dr. Powers called offering condolences in the name of The Church of the Bible Covenant and contributing to a memorial fund set up by the Bullock family.

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Dr. Noel Scott,
President of Mt. Zion Bible School.

I have lost a dear friend and fellow comrade. My prayers are with you today.

* * *

Harold Schmul,
General Secretary Inter-Holiness Convention

Foy Bullock was a beloved brother, missionary, statesman, a tender-tough counselor, a rugged preacher, an exemplary Christian gentleman, a loyal churchman, yet in fellowship with the great family of God.

The Bible Missionary Church and Inter-Holiness Convention have lost a true friend, counselor and love slave. Heaven has gained a magnificent trophy of redeeming grace.

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Many other tributes

Many calls too numerous to mention have been received by the family. There are three of special note. Calls came from God's Bible School, President Bence Miller; from Kansas City, KCCBS; from Hobe Sound Bible School.

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26

A TRIBUTE BY THE CHILDREN OF FOY BULLOCK

Dad,

For the moment, we have felt absolutely helpless. We've wept and ached. We've tossed about and questioned why--just a bit--because it hurts so much. But in our grief and loneliness, the little bunch you left behind has been flooded with the fondest memories any family could ever have. So while we've cried until it seemed there was almost no more left, we've also laughed. Your warmth is so close. You'd be proud of us.

We've remembered your tenderness. Never rough or cross. You even disciplined with a sense of dignity. You weren't afraid to wrap those big ole arms around us and hug us. In fact, we boys still remember that you called us "darlin' " and "honey" and weren't even embarrassed. You were always pinching us, and we loved it. Your nicknames will live on: Jonathan and Sherilyn were "Filibuster" and "Fever Blister"; there was "Sweet William," "Smotgart," "I. Parker Parker," "Ben Hadad," "John the Beloved," and on and on.

We remember you coming down the hall to wake us up singing, "Rise and shine and give God the glory." You'd bark like a dog at us when we would come to the breakfast table.

When Beth came strolling down the hall in a new dress, you would "whistle" and roll your eyes. She was the apple of your eye and Daddy's little girl.

And you were forever catching just a phrase from some song, and singing it around the house for days.

Oh, how you loved to play those games! At every stage in our lives, you would throw yourself into whatever game we wanted and you'd act like it was the most fun you'd had in an age. And when the grandkids came along, it was back to "Uncle Wiggly" and "Battle Ship" all over again. About the time you thought you were going to win, we would hear that same old line . . . "Say your prayers, boys."

Yes, sir--those sayings of yours will go on as long as we live. We can hear them yet: "Amen or Oh, me."

"Everybody that's alive, say 'Amen.' "

"Turn around and shake hands with at least five people."

"Whatever the cost, whatever the loss, whatever the cross."

And who could ever forget "Lockeye" and "Weak Religion" with a tension strung handkerchief?

You were humorous to the very end. When you couldn't eat lunch that last day, you looked up and told Mother that you'd just have to "sing for the rest of my supper." Oh, it was your wit that brought us over many a hill!

You wrote us letters of counsel, but then you were always so good to let us make our own decision. Most of the time they were right, but sometimes when we bombed out, you'd gently help us get going again. You bought from us the cars we couldn't sell and gave us yours. Oh, yes, you shielded us from so many blows.

You were the greatest preacher we ever heard. Our role model on how to be a man and a good husband. Your love for Mother was so rich, and by your example, we knew what real love was.

There is no question--you were our HERO.

Dad, it was so hard to leave you. Our hearts are so tern, but listen, we've been thinking of what it must have been like when you were "stepping on shore and finding it heaven, of touching a hand and finding it God's, of breathing new air and finding it celestial, of waking up in glory and finding it home."

Dad, we'll meet you in the morning, just inside the Eastern Gate.

Love,
Rex, Knox and Beth

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27

THE LIVING CHRIST

By Ben Dowd

[*This message was preached at the funeral service held for Brother Bullock in Alto, Texas, July 22, to an estimated crowd of 500 relatives, friends and fellow churchmen.]

Acts 1:1-4

There are a number of things that make Christianity unique among the religions of the world.

The first and obvious one is the uniqueness of Jesus Christ. There is no other religion in which God has become incarnate.

Secondly, it is the only religion in the world in which the spirit of the founder can be received by the followers. Every other religion is an imitation, but you don't become a Christian by imitation--you become a Christian by regeneration. But the thing that intrigues me most is that it is the only religion with a resurrection in it. The founders of every other religion lived and died, but Jesus lived and died and rose again. The founders of Mohammedanism argue that they can take you to Medina and show you the remains of Mohammed. They say to us, "You Christians can't even agree as to where He was buried." But we don't need to. You only need a tomb if you have a corpse--and we don't have.

My text, "... he shewed himself alive..." Where? When? Why? To whom? Questions like this flood your mind as you read a statement like that. I shall answer only one--Where did He show Himself alive? Where did people encounter the living Christ? Because I believe these places where they encountered Him are the very places where we can meet Him today.

The first, two sorrow-stricken women, early in the morning, the first day of the week, were going to the tomb. The dearest Friend they had ever had, the One Who understood them best, the One who gave them most, had gone. They had seen Him die in agony and shame on a heavy wooden cross. They had hoped and expected so much--but is this the end? I see them wend their way to the tomb to do the last rite--to embalm His body. They are amazed--the stone is gone, the tomb is empty!

Where is He? Somebody has stolen Him--taken His body away! They see one they think to be the gardener. "Sir, you have taken Him away. Where have you put Him?" He uttered one word. Nobody speaks your name like Jesus; nobody can pronounce it like He does. He simply said, "Mary, Mary." Her eyes were opened. She said, "Rabboni! Master! You are not dead--you are alive!" The King of Life met with the king of death, snatched the keys away and came out as a strong man to run a race, standing on the old tomb crying, "I am he that liveth!"

Up from the grave He arose,

With a mighty triumph o'er His foes;
He arose a Victor from the dark domain,
And He lives forever with His saints to reign.
He arose! He arose! Hallelujah! Christ Arose!

He appeared to these two women as The Conquering Christ. He is alive. Death has lost its sting. The grave has lost its terror. He has conquered it.

There is another encounter. Secondly, there is a vicious, angry persecutor. In his pocket he has an authorization to imprison the Christians, bring them before the magistrates and put them to death. Traveling the Damascus Road, suddenly a light shone and a voice sounded, "Saul, Saul, why persecutest thou me?... I am Jesus whom thou persecutest." He transformed a persecutor into a preacher, made him a new creation. He appeared to Saul and The Converting Christ.

In the upper room, again, the perplexed, defeated, despairing band of disciples, are wondering what is going to happen--so scared they have locked the doors. (If you want to lose your faith, lock it up.) But the Living Christ came and breathed peace upon them. He unfolded His plan and said, "As my Father hath sent me, so send I you. He is The Commissioning Christ. Why did the Father send the Son? The answer is found in the Gospel-He came to reveal the Father. Our purpose for being here is not just to tell people about Him, but to demonstrate Jesus. And then, He came to do the will of the father. "Lo, I come to do thy will." And then, He came to share the benefits of the Father. In His miracles you see the power of the Father. In His teachings you see the wisdom of the Father. In His compassion you see the love of the Father.

Again, two equally sorrowful, perplexed people are traveling. No doubt it seemed to them an endless road as they turned their backs on Jerusalem and its tragedy. Their perplexity was so great. Why did He die? Why should it end like this? The bottom had fallen out of their lives. Their minds filled with confusion. This is where we are today. Things don't always turn out the way we want them to. Here they are--perplexed, concerned. These two disciples had expected so much and it seemed it all had evaporated. There was a great big question mark in their minds--WHY?

Suddenly a stranger joins them on the road and says, "Why are ye so sad and sorrowful?" They looked at Him in amazement and said, "Haven't you heard?" Then He begins to talk to them, unfolding the purpose and meaning of what had happened in Jerusalem. They draw near to the village; they don't want to part with Him now. They don't yet know who He is, so they say, "Come, have a meal with us." No body ever said grace like Jesus. He doesn't repeat the same prayer at every meal. He gave thanks, and when He did their eyes were opened. They had been walking the road with a Divine Companion whose name was Jesus. He is The Companion Christ. He doesn't desert us in the day of trouble, when problems press us, or in the hour of death. He draws near and walks with us, not always answering our questions, but giving us the strength of His companionship.

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THE END