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## **THE MISSIONARY REVIVALIST -- NOVEMBER 1956**

(Official Organ of The Bible Missionary Church, Inc.)

"Blessed are they that do his commandments, that they may have right to the tree of life, and  
may enter in through the gates into the city." (Rev. 22:14)

Volume I -- (Issued monthly, \$1.00 per year) -- November, 1956 -- Number 6

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Digital Edition 07/21/2000  
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### **THE CHALLENGE OF OUR HERITAGE**

By Glenn Griffith

"And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it;  
for we are well able to overcome it." (Numbers 13:30).

In the setting of this scripture before us we see a group of men chosen from each tribe to  
explore a vast land, which God had given to them to possess as an everlasting heritage. They have  
returned to report to Moses and the assembled tribes of Israel what they have found and the  
challenge of possessing it.

The will of God is always the greatest challenge that can come to a person. It is no  
different now. A misunderstanding at this point or a drawing back will not only defeat the  
individual but it will bring hardship upon the whole group to whom the challenge has come.  
Regardless of what attitude is taken or what decisions may be made by man, God's will remains  
the same, and He expects it to be carried out in its fullness, or tragedy will follow.

Twelve men were selected to view the land. Ten of them backed up and brought back a  
discouraging testimony, but there were two men who accepted the challenge, and were willing to  
go against the majority and take their stand for the will of God. While the ten were bringing a  
discouraging report, Caleb who had pressed his way to where he had seen the great inheritance  
stretched out in a beautiful panorama before him, and had climbed a mountain and found its fruit  
and had eaten of its grapes and pomegranates and had tasted its sparkling springs of pure water,

sprang to his feet and shouted above the noise of the defeated spies and stilled the people and said, "let us go up at once and possess the land, for we are well able to overcome it." God never asks the impossible in His will for any person, but makes them able to possess it.

It was this glorious testimony that changed what seemed to be hopeless experience into a victory for Caleb, and later a victory for a whole generation of the children of Israel. Remember, the challenge was not just a claiming of the land or the blessing, but a possession of the land. After they had crossed its borders, the great will of God stretched out before them. Only the ground their feet trod upon was given them. Many start out alright, but when the challenge comes to walk in the light, and keep possessing new territory of experience, and keep their identity clear as holiness folk, they back up and make excuses, and compromise the real experience, that makes the difference between holiness people and holy people.

It means everything to maintain our doctrine of holiness and keep our true identity as humble dwellers and courageous possessors of Canaan. Many lose their identity as holiness folk by becoming lopsided and placing the emphasis on one phase of identification to the neglect of others, and thereby bringing an evil report of the experience of holiness and causing some to turn down the experience and fail to enter the land of Canaan.

A Christian is always surrounded by a certain atmosphere of humility which comes from his constant communion with God, and the leadership of the Holy Ghost, and the patient suffering of daily persecution. There is a strange unearthly glory that accompanies what he says and does. His influence counts for Christ and makes souls hungry. His presence puts a deep sense of conviction upon them because of their disobedience. This glory and spirit of humility are the marks of identification, and without them a Samson becomes as other men, and loses his strength and testimony and becomes empty, wisting not that "the Lord has departed from him."

The challenge of holiness is not just standards, these should not be the outstanding marks identifying us as God's people. But the challenge is to keep the standards, with the glory of God and our lives saturated with his presence. I may dress strictly according to the Word, and we should, for there is no such thing as a worldly Christian. (I John 2:15). I may conscientiously pay my tithe, and keep the Sabbath as all Christians do. I may visit the sick, and run errands of mercy, but really these are not the challenge of my Christian experience. The challenge is do I measure up in all these while God's glory is upon me with a sense of His glorious presence in tenderness and with a burden of sincere concern for those who are failing. This is the challenge! Otherwise, though I may do all these things and have not Divine love, that melting presence of the Spirit, I am become as "sounding brass or a tinkling cymbal."

The challenge of holiness is not the fact that we struggled through the day or through the hardship, temptation and test while we murmured and complained about how hard it was to make it, and thereby testified for Satan and his power. But the challenge is to be able to keep our sufferings to ourselves, that Christ may be glorified in us. (I Peter 6:10). Stephen, when he was being stoned to death for something he was not guilty of, said, "I see the heavens open and Christ standing on the right hand of God." Some in the crowd said, "behold his face shineth like an angel's." Paul declared "I count all things but dung, that I may know him, and the fellowship of his suffering." (Phil. 3.) This may appear to some as preaching a little close, but it only shows that the

blessed Holy Ghost can see us through to victory. Otherwise it is but human will worship, and will fail in the crucible and cause one to lose his identity and bring reproach upon the cause of Christ.

May God, the blessed Holy Ghost, so possess our lives, that it will be our glorious spirit of victory, and our concern for a troubled world and lost souls that will reveal our identity while at the same time we do not sacrifice any of the standards of holy precepts. The world sees both extremes; the drastic contender for standards, and also the worlding who has no standards and yet professes to be a Christian. Lost souls are looking for someone who is victorious, consistent and humble in every circumstance. These will prove what is that good and acceptable, and perfect will of God, "even your sanctification."

I believe God is gathering the remnant of the scattered sheep of the house of Israel. Not just to form another church group or denomination, but to get them together, and form nucleus for His army to press forward His cause in this final battle before the rapture. The Bible Misionary Church is not forming just to make a place of refuge for hungry, persecuted saints alone, but to gather together some faithful laborers, who will thrust in their sickles into His harvest before, "the summer is ended, and the harvest is past," and this neglected generation goes to the judgment without the true message of deliverance from the carnal mind, that wrecker of men from the beginning.

Here is the challenge. God help me to stand in the gap as we stand with our backs against the sunset of the dispensation of Grace. Help me to pray until my heart burns within me to do His will and to weep over precious souls for whom He died. This is my prayer; Oh God help me to pray until the place is shaken where I am. Help me to pray until a real Pentecost blazes in my soul, and until my entire past, present, and future, my reputation, my all rests surrendered to God, to be hurled against this mighty foe to defeat him in the hearts of men. Help me to pray until my faith embraces a warm Calvary; until the Word of God will not only be my source of authority, but the answer to the sin question in every heart I contact. Help me to pray until I realize the value of a lost soul slipping into hell. Let me pray till I am moved with such compassion for the lost, that I will forget the price of rescue, and go into all the world and preach the Gospel. Help me to pray until messages both negative and positive burn within my heart and that peculiar unction of the Holy One comes upon me. Then let me preach. Let me preach. Let me preach the Word! Let me preach it in the streets, in missions, in little churches and big churches. Help me to preach it until souls will be convicted of their sins and will quit the sin business. Help me preach it until the show crowd, the television crowd will become honest with God and their own conscience and pray through to victory. Yes, dear Lord, let me preach till we have answered the challenge of carnality, and Thy Word has destroyed it in the human heart. All this I ask in the name of Christ. Amen.

It is always easier to run than to stand in the gap. It is easier to drift with the liberal church, than to pray and stand in the gap. It is easier to take whatever comes than to be faithful in the secret place. If we quit preaching against sin, and don't name the sins, if we fail to stand against the little so-called non-essentials, such as wedding rings, and jewelry of all kinds, lodges, Sabbath breaking, divorce, pride, and any other form of carnality and disobedience we will soon cool off and become short of the glory and robbed of our burden as prayers. We will lose the victory in our testimonies and the ministry will lose the real message of deliverance.

All these things present the real challenge of our heritage. The gulf is going to widen between the true Israel and the world. It will not become easier to preach the old fashion gospel. The pressure from carnal brethren and sin will intensify as the battle rages on till Jesus comes. The danger, (If we don't keep in the shadow of the Almighty), will be to either get bitter or go along with things on a nominal level. Here is the test and challenge of a true holy people and leadership. We can only do the task with broken hearts and vital truth. God help me to fight with compassion and earnestness of heart and life, and accept the challenge of this tragic hour when men are failing and make full proof of my ministry until Jesus comes or says, "Well done. come home."

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## EDITORIAL

By Spencer Johnson

## SANCTIFICATION

"And the very God of peace sanctify you wholly;" (I Thess. 5:23)

When Jesus Christ rose from the dead the whole Church could meet in one upper room. When He went back to heaven it numbered only one hundred and twenty. Of all the periods of history it was the age of universal corruption. Every form of vice and crime was openly practiced while multitudes bowed to idols of every kind. All the power of civil government was vested in the hands of a heartless imperialism. The common people were sunk in hopeless degradation. They were ignorant and poor and had little or no protection. Millions of them lived and died as slaves of a cruel upper class. Men fought each other as gladiators in the arenas and died by thousands for the sport of a blood-thirsty populace. Every precept of the moral law was habitually broken with little or no compunction of conscience. The early Christians were poor. They had no social position or prestige. The government despised and sought to stamp them out. Their preachers were without skill and without formal education. They had no Bible in the language of the people. They did not have a single Christian house of worship. They were persecuted, reproached, exiled and killed. But those early disciples had the help of an indwelling, sanctifying Saviour and the anointing of the Holy Ghost, and with that alone they faced a cruel world and all the hostile powers of darkness, and won. "Within seventy years, according to the smallest estimate there were half a million followers of Jesus, and some authorities affirm that there were a quarter of a million in the province of Babylon alone."

Is it too much to say or believe that if the churches and ministry of our day had a similar anointing of the Holy Ghost we could preach the gospel to all nations of the world as a witness within five years? We now have government protection, and favorable public sentiment, and hundreds of billions of money in the hands of professing Christians. We have established institutions and all the church organization that could ever be needed. The Bible is printed in hundreds of languages and religious books and papers by the legions. The church world seems to have everything for doing Christian work but the Baptism with the Holy Ghost and fire. But without that how puny are all the efforts of the Church in comparison to that early church with all her victories. Where is the church in all the earth that can begin to measure up to the mighty

exploits of that group of despised and persecuted Christians of the first century? Yet God has promised that all who will seek in humble consecration may be the recipients of the sanctifying power of which we stand so much in need.

The Bible clearly teaches that believers can be sanctified wholly. The sanctified are spoken of, (1) As having a clean heart, washed from all sin. "Create in me a clean heart." (Ps. 51:10). "Blessed are the pure in heart, for they shall see God." (Matt 5:8). (2) As living a blameless life free from condemnation before God. "That you may be blameless and harmless, children of God without blemish." (Phil. 2:15). "Give diligence that ye may be found in peace, without soot and blameless in his sight." (II Peter 3:14). Not necessarily blameless in the sight of sinful and critical men but in the sight of God. The gospel of Christ promises complete victory over sin. First there is deliverance from sinning. The new birth brings the soul into a state of triumph over actual sin, giving him the grace not to sin. Justification saves from sinning but not from the pull to sin. In these tendencies to sin though repressed, there is peril and cause of inward strife. As Wesley put it the old man is chained but not destroyed. Thus the flesh lusteth against the spirit and the spirit against the flesh. When this war ends by the eradication of the fleshly nature, or the sin-principle, there is deliverance from sin also, as well as from actual transgressions. Regeneration saves from the dominion of sin; Sanctification saves from the body of sin. When the old man is dead then one can live the pure and undefiled religion, "Unspotted from the world."

(3) The Bible speaks of the possibility of a complete and acceptable consecration to God on the part of the believer. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." (Rom. 12:1). These brethren were Christians already; God was calling them to a complete presentation of themselves and all that they had unto Him. When all was brought to the altar, the altar (Christ), then the altar sanctified the gift and the life was then holy and acceptable to God.

(4) The Bible tells us that love is the fulfillings of the law and the demand of God. Holiness in the present life implies that we love the Lord with all our heart, soul, mind, and strength, and our neighbor as ourselves. All selfishness and sinful passions have to be burned out of the heart by the Holy Ghost before this is possible. When this is accomplished then one can have perfect submission to God and perfect love toward his fellows. Thank God! This is gloriously possible and practicable.

(5) The Bible declares that a Christian can have an experience in which he is "dead to sin" having the old man crucified, the body of sin destroyed, and the soul freed from sin. "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. 6:11). "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:6). "By whom the world is crucified unto me, and I unto the world." (Gal. 6:14) Paul here declares that there is no more communion between him and the world. He regards himself dead to all that is opposed to the spiritual reign of Christ in his heart and life. He further declares that he is made free from the law of sin and death. The tendency toward sin is not only removed, but an upward pull is submitted. As the helium balloon cut loose at the ground soars into the heavens, so the soul that is risen with Christ seeks those things that are above. Wonderful salvation! Which so sanctifies the soul that it is crucified to

the world and freed from the bent to sin, and dead to all the appeals of evil! Glory! "For this purpose was the son of God manifested that he might destroy the works of the Devil." (I John 3:8). The work of the Devil is the corruption of our inmost hearts and the ruin of our outward lives.

Praise God, there is deliverance from the works of the Devil! Christ wants to live the perfect life in us, and through us and for us. "I have been crucified with Christ: yet I live; and it is no longer I that live but Christ liveth in me." This same Christ Jesus is made unto us wisdom and righteousness and sanctification and redemption. "He is faithful and just to forgive us our sin and to cleanse us from all unrighteousness." The cleansing from all unrighteousness is sanctification.

Every teachable and hungry soul may know that the Holy Ghost is hovering about you to teach, and admonish and intercede for you with God and if you will admit your need and seek for the great Blessor with all your heart, He will come in and fill you and seal you and cleanse you by His sanctifying grace. Then you too can say with A. B. Simpson,

"Once 'twas busy planning, now 'tis trustful prayer;  
Once 'twas anxious caring, now He has the care;  
Once 'twas what I wanted, now what Jesus says;  
Once 'twas constant asking, now 'tis ceaseless praise.  
Once it was me working, His it hence shall be;  
Once I tried to use Him, now He uses me.  
Once the power I wanted, now the Mighty one;  
Once to self I labored, now for Him alone."

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THE MISSIONARY REVIVALIST  
Official organ of The Bible Missionary Church, Inc.  
"A herald of holiness evangelism."

General Office: 2601 N. Federal Blvd. Denver, Colo.

Published monthly by the Bible Missionary Church. Published and mailed at Independence, Kansas. Application for second class mailing privilege is pending at Independence, Kansas in accordance with 132.25 F. and H. postal manual.

Return mail address, 10th St. and Country Club 101, Independence, Kansas.

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All items for publication must be in the editor's office not later than the first of each month, so as to be eligible for publication in the following month's edition.

All items for publication should be sent directly to the editor. We suggest that all articles be typewritten, double spaced, and typed on standard paper.

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We are Arminian in theology, Wesleyan in doctrine, Holiness in experience, informal in worship, and scriptural in standards.

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Subscription price: \$1.00 per year in advance, in the United States. For foreign countries, add 50 cents for postage. All remittance and subscriptions should be sent to: :Mr. A. L. Crane, Box 392, Nampa, Idaho.

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## SUNDAY SCHOOL LITERATURE

January 1. the first quarter of our Sunday School literature prepared by our Church's directions will be ready for use. You may order from Mr. A. L. Crane, General Church Secretary, Box 392, Nampa, Idaho. We are not sure about the price of it yet. But it will be reasonable. Get your orders in early. It would be well to get the orders in by December 15th. Also Rev. W. L. King, Route 1, Eighty Four, Penna. has some very good Sunday School literature prepared and it is ready and available now.

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## A LAYMAN AT CONFERENCE

By J. H. McClure\*

I can understand more clearly now, how Peter must have felt, and why he made the statement he made, while on the mount of transfiguration, when he said, "Lord it is good for us to be here: if thou wilt let us make here three tabernacles: (Matt. 17:4.) Though the things we saw and felt were not a vision, and we were not charged to "tell no man," words of our limited vocabulary can never tell of the great reality of things which took place before our very eyes. Having attended many camp meetings and Christian gatherings, I was acquainted somewhat with the workings of the Lord and how His presence can be so real, but I have never witnessed a gathering so infiltrated with such love and unity as prevailed throughout the entire week, as at this First General Conference at Denver.

It was truly commendable the way the local pastor and his wife had already made accomodations for the visiting ministers and laymen. I know it was a tremendous job, and we were very grateful for the effort put forth on their part.

As just a layman, but having the privilege to help in performing some of the business for the Lord, I was delighted to be present and see some of the greatest and best. qualified men on earth elected to be leaders and officers of God's Army of Holiness people. Seemingly every song that was sung came to life in new meaning, every message was brought with such freedom and liberty, as well as making a forceful blow to the enemy. Every prayer seemed to reach the highest heaven, and my soul was carried with the tide. There is no wonder we still have a record of the "Glory that filled Solomon's Temple" (II Chron. 5:14), when it can still come in such floods.

Dear reader, this article has done no justice to the subject at hand, but if there is a doubt in your mind, I can only say -- "Come and See"... \*Odessa, Texas

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"Blessed are the pure in heart: for they shall see God." Matt. 5:8.

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#### ATTENTION ALL ELDERS

Please give immediate notice to the General Moderators when you organize a new church. The following information will be useful. (1) Location of the church. (2) The name and address and telephone number of the pastor. (3) The name and address of the Sunday school superintendent. We are humbly grateful to God for the rapid growth He is giving the church. It will greatly assist the General Moderators if you will be prompt in giving them the above information.

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#### MIDWAY IS BIRTH PLACE OF NEW PROTESTANT GROUP

[A copy of an architect's drawing of the Midway BMC then under construction is included with this publication as Midway.jpg and can be found in the Graphics folder.]

The Midway district between Nampa and Caldwell is the birth place of a new Protestant denomination.

The Bible Missionary Union, organized and incorporated in the state of Idaho on Nov. 9, 1955, is a new fundamentalist order in the Holiness movement of Protestant churches.

The new denomination was started by the Rev. Glenn Griffith, a dynamic, forceful evangelist and preacher, who has toured the United States from coast to coast, and covered much of Canada, preaching the Gospel.

The group was organized, in the words of Pastor Griffith "because the people felt a need for a return to the old Holiness doctrine."

#### Program Stated

The fundamental program of the church is clearly stated in the "Explanatory Notes" to the manual of the church . . . "to continue in the old-fashioned and personal Holiness from which present day Holiness churches have so largely departed . . . detest modernism, warn against formality believe that the same truth, the same kind of singing and praying by the same kind of Christians will bring the same kind of results as the early Holiness people experienced . . . "

The organization got its start in a large tent in the Midway area on the night of Sept. 8, 1955. A small band of men from the area had set up the tent and organized the meeting. They called Rev. Griffith, whom they knew as a strong advocate of the return to the fundamental Holiness doctrines, from Denver to conduct the first meeting.

Under his guidance nightly tent meetings were held for a period of four weeks. On the fifth week the meetings were moved into an old box factory on the highway nearby which still serves the group.

Attendance built up steadily and at times as many as 500 persons were packed into the tent meetings.

#### Spread Rapidly

At the formal organizational meeting 126 persons signed as charter members.

What followed the organization was more than Rev. Griffith or any member had scarcely dared pray for.

Within the ten months of its existence, three new churches have been formed in this area from the first group. And the movement spread rapidly, north, east, south and west until today there are churches in 20 states, with 100 ordained Elders and a number of followers that Rev. Griffith will not try to estimate.

Rev. Griffith, who holds the position of General Moderator in the new church, describes this mushrooming of new congregations as "like a fairy tale."

### Basic Movement

He attributes the success of the original Midway group and the quick springing up of the others as a long felt need to return to the basic Holiness Movement as it started.

Rev. Griffith was a one-time resident of Nampa for nearly ten years, but had moved to Denver some time prior to his return. He has been a preacher, evangelist and official in Protestant churches for over 30 years. During this time he has become widely known throughout the United States, and Canada and has visited mission fields in Argentina and the British Honduras.

### Many Write

Following his work in organizing the Nampa-Caldwell congregation, he personally organized churches in Ontario, Boise, Emmett, Kennewick, Wash., Denver, Greeley and La Junta, Colo. He has taken a supervisory hand in the formation of the remaining churches in the nation. And because he is so well known throughout the nation, each day he receives letters asking about the formation of more Bible Missionary Churches.

Headquarters for the organization was in Nampa. But because of the rapid growth, Rev. Griffith plans soon to return to Denver, which is a more central location from which to work.

### National Conference

A national conference of the churches closed with great victory Sept. 9 at Denver. This will serve to consolidate the denomination, divide the country into districts and establish a national organization. Rev. Elbert Dodd was elected co-moderator.

In the mean time the parent Midway church is showing a steady growth. Already the congregation is at work building a new, large 120 by 60 tabernacle. It will be located on the east edge of the Caldwell city limits, one half mile off U. S. Highway 30. Work started on the building in the middle of June and is expected to be complete in midOctober.

### Missionary Fields

Officers in the local church are: Alva Turner, pastor; Tracy Knapp, S u n d a y school superintendent; George Stoops, young people's leader; Dale Chappell, treasurer; Gordon Crane, secretary; Mrs. Alva Turner, missionary leader; Jap Adams, chairman of the building committee.

The new group has also organized missionary fields in Africa, Eritrea near Egypt. From the northwest, Miss Norma Kennedy, a registered nurse, who took her training at Samaritan Hospital in Nampa, has already joined the African mission.

How does it feel to have started a movement that is catching on like wildfire throughout the nation?

"I went to Denver hoping to find a place to settle down and enjoy my family," the 60-year-old pastor says a little wistfully, "but now it looks like I will go on working for the church."

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"The eyes of the Lord are upon the righteous, and his ears are open unto their cry." -- Psalms 34:15.

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### SOME WAIT IN DARKNESS

By Norma Kennedy\*

[In the printed text, here appeared a picture of Norma Kennedy. However, in our borrowed copy of this issue of the Missionary Revivalist, the picture was so ink-blotched that I was unable to create a good JPG graphic from it. Thus, it has been omitted. -- DVM]

"We wait for light, but behold obscurity" -- Isaiah 59:9.

As I was reading in God's word recently, these words seemed to stand apart from all the others and penetrate deeply into my heart. Within the few weeks that I have been in Eritrea, East Africa, I have looked upon the sad countenances of hundreds who could well echo those words which were written centuries ago.

Obscurity? Darkness? Yes, I have seen it and heard it and felt it in a way which is difficult indeed to put into words. I have seen it in their faces -- a burdened intercession. I have seen it in the ugly scars slashed across their cheeks for tribal markings. And I have seen it in the pitifully deformed hands of little beggar children. It is said that the parents sometimes break their children's wrists so that people will give them more money.

I have heard the darkness in the weird chanting and in the beating of the drums. I have felt it so deeply that it seems to press upon my soul in a spiritual suffocation. I think of the pagan area where one can feel that darkness constantly. The need there is so urgent that two of our missionaries, a consecrated young couple, are living in a mud hut. They do not wait for a house to live in because souls are perishing in the darkness and they alone are there to stem the tide of sin. There is no resistance there from the leadership. They want our gospel, our medical work, our education. They "wait for light", and behold, do we give them light? No, "behold, obscurity", for there are but two missionaries for that vast throng waiting for the light.

And then I begin to think with tears about the hundreds of Christian young people back home. They have not had to wait for light, but have had it since childhood. Yes, they have the light of the gospel, but they will keep it. They are qualified and educated but they will close their ears

to the call of the heathen who need their help. I think of the older Christians who will occasionally pray that God will bless all the missionaries and save all the heathen. They will pray these casual prayers but will never enter into real intercessory prayer. I think of those who will cast in a few dollars from their abundance and never know what sacrifice means. In a new sense I am beginning to comprehend those sad words of our Master, "The harvest truly is plenteous but the laborers are few." Do we know nothing of His tender compassion?

As I write these words to you, my heart is heavy and burdened. My earnest prayer is that even today, some Christian back home might be stirred enough to pray with power for those who are still waiting in darkness; that some might be stirred enough to freely give that the circle of light might spread a little further; yes, that some young person would be stirred enough to say, "Here am I; send me." "Send me, Lord, to those who wait for light, but behold --obscurity!" I think of some who waited for light which never came and have slipped out into a Godless eternity. But for some it is not yet too late. Some still wait in darkness. -- \*Keren, Eritrea, East Africa

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"JOHN THREE SIXTEEN"

If you want a nonsectarian, full salvation Sunday school paper, Wesleyan in doctrine, send for the "John Three Sixteen." Subscription price 75c per year, , single copy; in bundles of five or more 50c per year or 12 1/2c per quarter per copy. For samples write: The Religious Press, Independence, Kansas.

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#### PERSONAL THOUGHTS ON THE BIBLE MISSIONARY CHURCH By Mrs Paul E. Black

1. Upon joining this group I feel a denominational responsibility that I have not known previously. To carry on what had been handed down had not been taken lightly, but there were always others older to take the lead. Mine was more the attitude of keeping high the torch that had been handed me. Now, I find myself among the founders of a new group. This is our day, and I feel the urgency to dig deep the wells of salvation: for it is not likely that the vision of those who follow will be more comprehensive than our lives exemplify. What a responsibility!

2. I sense a great urgency that while the groups are still small that every effort be made to let the oil of the Holy Ghost lubricate every relationship in the church itself and personal dealings among the members. If perfect love be permitted to flow and every effort of the enemy to cause misunderstanding be diligently conquered, there is no defeat! How important that the slightest friction be melted immediately by deliberate human effort and His presence.

3. Oh, that we might so seek divine guidance that we may be able to avoid the pitfalls of just building another denomination, of becoming number conscious, of being personality worshippers, of any tendency toward church polity, or anything else into which we have so recently seen others fall. Standards are important, but I do not believe that that will be the

battleground of our early days. We must guard our hearts, for out of them are the issues of life. Methods and organizations do have their place, but let us seek His face, and keep seeking it, until He reveals His plan for us.

4. For the past several years we have heard much emphasis put on evangelism. But, for a tree to send out branches without new roots would only produce a top-heavy tree, if such were possible in the natural realm. We must not leave evangelism undone, but depth of spirituality will not be the natural process. It must be earnestly and continuously sought. Perhaps then our lives may bear fruit worthy of inspection. This is a two-handed business in which we are engaged: one hand reaches to a lost world while the other one reaches to God.

5. We have left a church where we have individually had to fight for spiritual survival, rather than taking new territory in the deep things of God. How imperative that we take definite strides both personally and as a group toward new spiritual truth and meditation. We must progress individually if we hope to progress as a group.

6. I believe that our chief mission is one of intercession. The human elements can accomplish most every phase of church procedure but intercession. Our sole concern must be that of meeting the needs about us, and our only means of doing this is intercession. There is a marked difference between our doing something for Jesus, and our permitting the Holy Ghost to work through us. I do not believe the Holy Ghost is much effected by the former, but He is vitally concerned and dependent upon the latter.

7. I do not believe that I am a fanatic, but I am possessed with a fear of anything within itself legitimate that might in the course of time lead to shallowness. Let us seek to be experts in our field -- spiritual warfare -- and we will not have time to become entangled in snares of apostasy. I believe that we need to be flushed of a lot of methods that we have been brought up under, and that we should deliberately surrender our ideas that we might be susceptible to the leadership of the Holy Ghost. Keeping records are necessary, but I feel that under many circumstances we might do well to take the command given David -- not to number the people. Our strength does not lie in numbers, but in the power of the Holy Ghost.

8. I feel that we are like the Pilgrims who settled our land. They voluntarily faced hardship for freedom, but to advance after their arrival in this country cost them great sacrifice. We will only gain new territory as a group as we make personal sacrifice daily. I am not speaking of finance or time primarily -- but whatever the personal cost to gain a closer relationship with the blessed Holy Ghost. If we are sanctified, we have presented our bodies a living sacrifice. Now, let us hold steady while the sacrifice is being consumed in daily living.

#### 9. HOW IMPORTANT ARE THESE OUR EARLY DAYS!

\* \* \* \* \*

#### CHURCH REPORTS

Detroit, Michigan. --

It was the editor's privilege along with Rev. Roy Lewis to organize the first church in Detroit, Michigan a few days ago. The folk are the old time shouting kind and we had a wonderful time with them. The pastor is Rev. Dwight Grant, 15830 Pierson, Phone Kenwood 3-6884. If you have friends in and around Detroit that you would like to have Brother Grant contact then write him at the above address. The church is worshipping at the present in an old school building on Beech road, two blocks north of Plymouth road in Redford township. We predict a great future for this wonderful group of fire baptized people. Pray for this church in that great city.

\* \* \*

Colorado Springs, Colo. --

Brother Griffith reports a new church organized in Colorado Springs, Colorado. He says they had a great time with good crowds. Rev. Carl Dillard was called as pastor.

\* \* \*

Pueblo, Colo. --

Brother Wilcox has a building rented and has started services there. Pray for this meeting.

\* \* \*

Lake Charles, Louisiana. --

Brother Dodd organized Trinity church on Sunday, September 16th. A good strong church and a wonderful spirit. Rev. H. R. Saunders is the pastor.

\* \* \*

Maplewood, Louisiana. --

Brother Dodd organized a church at Maplewood on Sept. 16th. A fine spiritual group. Rev. Oscar Loftin is the pastor.

\* \* \*

Dequincy, Louisiana. --

Rev. Hal Joiner organized the church at Dequincy, La. on September 16th. Brother Joiner is the pastor. Will have more to report later. Just got the news that they were organized.

\* \* \*

Baton Rouge, Louisiana. --

Rev. H. C. Sutton organized the church at Baton Rouge, on Sunday Sept. 16th. A good group here and Brother and Sister Sutton are the pastors.

\* \* \*

Hammond, Louisiana. --

Brother Dodd organized a church at Hammond, September 23rd. A good strong church here. Rev. Jack Hoof was called as pastor. Pray that they will be able to get housed before winter.

\* \* \*

Miami, Florida. --

A new church was organized in Miami, Florida by Brother Elbert Dodd. The pastor is Rev. R. P. Hennigan. If you have friends in and around Miami that you would like for the pastor to call on then write Rev. R. P. Hennigan, 421 E. 27th Street, Hialeah, Florida. Pray for this new and growing work in this great city.

\* \* \*

Birmingham, Alabama, --

Rev. H. B. Huffman is in a tent campaign in Birmingham. They haven't organized but word comes by way of the grapevine that they expect to with a good membership.

\* \* \*

Muncie, Indiana --

Rev. Roy Lewis organized the first church in Muncie about a week ago as this goes to press. (The last of Sept.) A very fine group there. Pray that they will be able to find a suitable lot to build on. He also organized another good church in the suburbs of Muncie. The name of it is unknown to the editor at this time. (The editor has not been able to keep up with all that is going on since conference.)

\* \* \*

Greeley, Colorado. --

Word has come that Greeley had a good old fashioned, sin uprooting meeting with Brother H. B. Huffman. Brother and Sister Robert Fleming are the pastors at Greeley. May God bless the good folk at Greeley.

\* \* \*

Nyssa, Oregon. --

Word has just come that Brother Lowell Foster is in meeting at Nyssa, Oregon. Pray for this meeting.

\* \* \*

Madras, Oregon. --

Church at Madras getting to a good start. Rev. Bob Barker is the pastor there.

\* \* \*

Rev. Kenneth Johansen has resigned as pastor at Kearney, Nebraska and is entering the evangelistic field.

\* \* \*

Rev. Thomas Huff has resigned at Chandler, Oklahoma and has entered the evangelistic field. Rev. Wilbur Brown has been called as pastor at Chandler.

\* \* \* \* \*

## ON BEING THANKFUL

By Spencer Johnson

One cannot study the life of Christ upon earth without being impressed by the frequency of His giving of thanks. He was always appreciative of the temporal things of life. "And he took the seven loaves and the fishes and gave thanks." (Matt. 15:36). Though owning all things He became the poorest of the poor. Though all things were created by Him, yet he declared that He had no place to lay His head. He, who could breathe worlds into existence, gave thanks for food and drink! Is it not strange that while thousands are suffering from hunger and malnutrition others who are blest with plenty take things for granted failing to be humbly grateful to God?

The Master was also thankful for the Divine revelation of truth to His followers. "At that time Jesus answered and said, I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes." (Matt. 11:25). He was thankful to His heavenly Father for answered prayer. "And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me." (John 11:41). When He comes in His glory He will be thankful to all who have done deeds of kindness for His sake and cause. "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." (Mark 9:41). "Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison and ye came

unto me. Then shall the righteous answer him saying, Lord when saw we thee an hungered, and fed thee? or thirsty and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:34-40). All who are His true followers practice thanksgiving. "He that saith he abideth in him ought himself also to walk, even as he walked." (I John 2:6).

Thanksgiving has been characteristic of the righteousness in all ages. The children of Israel offered sacrifices of thanksgiving unto the Lord. (Lev. 22:29). One of the duties of the priests was to give thanks. (II Chron. 31:2). When the wall of Jerusalem was rebuilt there was thanksgiving and praise to the Lord. (Neh. 12:27). Again and again the Psalmist David exhorts to "give thanks unto the Lord." "Offer unto God thanksgiving and pay thy vows." (Psalms 50:14). After king Darius had signed the decree that all, who prayed to anyone but the king, should be cast into the lions' den, Daniel boldly offered thanks to God. (Dan. 6:10). In the midst of a great hurricane when they had not seen sun nor stars for many days Paul the apostle, gave thanks and exhorted to be of good cheer. (Acts 27:35). Paul was ship wrecked, whipped, beaten with rods, stoned, left for dead, hungry, naked, cold, imprisoned and finally beheaded for his faith in Christ but he always had something or someone for which to give thanks. He admonished, "In everything give thanks." (I Thess. 5:18). Give thanks in the moment of joy and give thanks in the hour of sorrow; give thanks when the way is rough and when the road is smooth; give thanks in sickness and in health; give thanks in darkness and in light; give thanks in peace and in war; give thanks in victory or in defeat; give thanks in poverty or in plenty; give thanks for friends and for enemies; give thanks for trials and for grace; give thanks in life, death, in eternity. In all things and in everything give thanks unto God!

Thanksgiving is a means of genuine faith and worship. There can be no real worship without the expression of praise to God. "Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms." (Ps. 95:2). "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord." (Ps. 116:17). Sincere gratitude is the true basis for faith. "Continue in prayer, and watch in the same with thanksgiving." (Col. 4:2). "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6).

It is well to remember that ingratitude is basely wicked. The Bible places the unthankful in the same class with the covetous, boasters, proud, blasphemers, disobedient to parents, unholy, those without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God. (II Tim. 3:2-3). There is no greater sin than being unthankful to the blessed Christ who gave Himself on the cross to provide eternal life for all who will receive it. To reject His sacrifice for sin is to place oneself beyond the worthiness of mercy.

The practice of thanksgiving will be necessary to make one at ease in the better world above. The very atmosphere of heaven is one of continual praise and thanksgiving to God. (Rev. 7:12). Surely one should be thankful every day of his life for the many blessings of a wonderful, merciful and loving God.

At this thanksgiving season we could not do better than from the gratitude of our redeemed hearts to sacrifice something that we really felt that we needed and bring an offering to Him, to be used in speeding the glad tidings of the gospel to those who yet sit in heathen darkness.

\* \* \* \* \*

## THE VALUE OF SUNDAY SCHOOL

By Loren Scrafield\*

The only gospel that thousands of our children get is in the Sunday School. This brings up the need of sanctified Sunday School teachers. If a teacher is really sanctified she will have a burden for everyone in the class and will pray for each one and endeavor to teach and win each one to Christ. The Sunday School offers a great opportunity to indoctrinate our children in true holiness. We as holiness people ought to carry a burden and do all we can to teach our children the way of holiness in these last days. We ought to start with the babies. We should get everyone we can on the Cradle Roll. This gives us an opening into the home and also ties the family to our church.

I do a lot of personal work and have called in thousands of homes. Here are some of the answers I get. "My children went to a certain church for a while, so if they start in again it will be that same kind of church." or "My baby is on the cradle roll of another kind of church, so, if we go anywhere it will be to that church." Some mothers say, "When I was a little girl I always went to a certain Church so if I or my children go anywhere, it will be to that church." Shouldn't this teach us that we should go out in the highways and hedges and enroll the babies and the children?

When I was a boy I was indoctrinated in a certain holiness church and had a thorough knowledge of it. In my late teens I chose to go with a bad bunch of boys and as the years rolled by I became a drunkard and gambler and all that goes with it. I went this way until I was thirty-one years old. During those years people from different churches asked me to go to church with them. I refused, saying to myself, if I ever go to church again it will be the one I went to when I was a boy. Dear ones, are you catching on? "The value of Sunday School." "Will you do all you can from now on to go out and bring in the children and get them tied to the old fashioned Gospel and the church that teaches it? Let's be a soul winner for Jesus. Now back to the teacher. For years I have heard pastors beg and plead with teachers to call on their absentees and visitors but with very little success. If our teachers are really sanctified the pastor will not even have to ask them to go. There will be such a burning desire to go that he would not be able to hold them back. We must mention here too about the Sunday School superintendent. As he is the leader of the group naturally he should set an example. He ought to call in the home of every Sunday School member and every visitor that comes. This is not too hard to do. Yes, I know we are too busy, but it can be done. I was a superintendent for several years and worked more than forty hours a week but I did all these things and more too. If we love Jesus more than anything else it will be easy to work for Him. Our first love is to God if we are really sanctified.

J. Edgar Hoover says, that very few children are brought to court that went to Sunday School. The Bible says, to go out into the highways and hedges and compel them to come in. The

word compel here means to invite and pray for them. Faith without works is dead. We must work. We must knock on doors and invite then pray and have faith that God will bring them in. May the Lord help us never to get to the place where we work just for the sake of getting in big numbers that we may brag about what a big Sunday School we have. May all that we do be done in humbleness of mind and for the glory of God. May God awaken us to the value of Sunday School in reaching the lost about us.

\*Layman, Denver, Colorado

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## AN UNTOUCHED ISSUE -- DEATH OF MODESTY

Modern Undress: Christian or Anti-Christian?

By H. F. Gilbert

What should be the position of the Christian, the preacher, and the religious press in the matter of the seminude fashions of the day?

The reason that this is an almost untouched issue is that it is "too hot" to touch. Like a nettle, it must be grasped firmly if at all. The writer is well aware that some readers will bring out the counter criticism that he sees harm in present fashions of dress or undress because he himself is evil-minded. Knowing that we are men and women of "like passions," influenced by the bodies of the opposite sex, let us look frankly at the matter. Is there an issue, and, if so, how can it be met?

The unrestrained freedom in dress of our day is not an isolated phenomenon, but is one aspect of the moral letdown of this generation. We will agree that there has been a tremendous moral decadence in society. This fact may be brought out by quotations from current periodicals.

The WATCHMAN-EXAMINER of September 2, 1954, says: "New York newspapers report that illegitimacy is so rife that abortion has become an industry." In the Christian Herald of January, 1952, Howard Whitman quotes headlines: Borger, Texas -- "Teen-age non-virgin club probed in Texas town"; Decatur, Indiana, -- "Girls thirteen and fourteen admit to orgies, implicate twenty men." Mr. Whitman says further: "According to a study by Dr. Lewis M. Terman, of Stanford University, sixtyeight per cent of our brides are not virgins," and, "According to Dr. Luther E. Woodward, sex experience among unmarried girls is twice as prevalent as it was twentyfive years ago."

### Lowering Morals

Simultaneously with, and a part of, this general lowering in morals, there has been a radical departure from the dress customs, fashions and taboos of forty years ago. This will be granted by all who were adults when this period began. It will also be granted that the present popular near-nude attire of the bathing beaches, of our streets and homes, on band drum majorettes, and on festival queens, has been arrived at garment by garment and inch by inch. In our school days, we learned this stanza from Pope's Essay on Man:

"Vice is a monster of so frightful mien  
As to be hated needs but to be seen.  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

Does this not apply to our present situation? The voices of protest that were raised years ago have become well-nigh inaudible.

We are not even mildly shocked by what has taken place on many college campuses -- hundreds of men rushing en masse through the girls' dormitories demanding and obtaining the only two garments which the girls have not already, on occasion, dispensed with for public appearances. I refrain from using the popular name given to these raids.

It is scarcely too much to say that three fig leaves, on the body of one of either sex, will satisfy the censors and the general public of today. While men and women are equally blameworthy, it is a fact that women are in a greater degree displaying the body for the sake of display, and being exploited at every possible opportunity. No popular festival occasion is complete without a half-naked queen, chosen largely for her "curvaceous figure" from a number of equally unclothed contestants.

The most outstanding admission of the secular press which we have seen may be found on page 88 of the December 1954 Readers' Digest. That page ought to be digested by every Christian. The article is by Lois Long in the New York Times Magazine. We quote: "After the terror of the French Revolution, all hell broke loose. Women cut their hair first, then took off most of their clothes. They tossed away their corsets, and to quote, James Layer's Taste and Fashion, 'The disappearance of corsets is always accompanied by two related phenomena -- promiscuity and inflated currency.'"

And where is that thing called modesty today? It is almost a memory of yesterday. Modesty is no longer considered necessary to the protection of virtue. What place can it find in all the present freedom, in "sex-appeal," and in the free mingling of the sexes in nearly all situations in life? Scanty clothing is considered a mere matter of choice. "Sex-appeal" is regarded legitimate for both nonChristian and Christian. A minimum of clothing is deemed sufficient for both sinner and saint. Near-nude "queens" are encouraged by half-nude church members.

FBI statistics for the United States state that, in the first half of 1954, forty-eight rapes were reported to police every twentyfour hours. Is not half-clothed female society an encouragement to the licentious urge of the rapist, the subtle advances of the seducer, and sexual awareness in man in general?

Basic Bible teaching is found in the Genesis account of creation: "So God created man in his own image, in the image of God created he him; male and female created he them . . . And the eyes of them were opened, and they knew (were conscious of the fact) that they were naked . . . Unto Adam also, and to his wife, did the Lord God make coats of skins and clothed them." It is true that we were created male and female, but God expects us, having become conscious of the fact to

clothe our bodies and make our differences of body as inconspicuous as possible. If we want men to see the image of God in our faces, we shall have to keep our bodies clothed. Time To Speak Out

Roman Catholicism has spoken on the subject through the American Quarterly of Papal Documents, third quarter, 1954, p. 289ff. We quote: "The current mode of dress constitutes a serious offense against decency, and decency is the companion of modesty, in whose company chastity herself is safer."

Greek Orthodoxy has spoken indirectly through its organized youth. The secular press states that an attempt was made to stage a popular bathing-beauty contest in Athens. Cries of "Shame, shame" the Orthodox youth actually caused the contest to be called off.

The feeble voice of Protestantism has scarcely been heard, but there are some exceptions. THE WATCHMAN - EXAMINER has spoken emphatically on the immodesty of bathing-beauty contests. One Baptist State assembly has for years enforced these rules, printed this year as formerly under the heading of "Christian Conduct": "Shorts are not to be worn at any time. Mixed bathing is positively prohibited. Everyone must wear a cape going to and from the pool." But in most religious circles the issue is entirely untouched. Criticism of the existing order is not wanted and the existing order is that of "the world."

Let professing Christians drop the naive assumption that the bare human body no longer rouses a response in the bodies of the opposite sex, or the equally naive assumption that if the body does rouse such response, it is a legitimate and harmless thing to do so.

Having admitted that here is an issue, each Christian can have a part in striving to rectify the wrong. Knowing that, if Christians, our bodies are temples of the Holy Ghost, we can keep from wantonly exposing our bodies to public view. Let us who have seen this insidious change take place help our youth in their organizations to formulate standards consistent with their Christian profession.

Is it not time that our pulpits broke the unholy silence which has allowed modern undress to be adopted by a large part of the constituency of our churches? Let us hear some sermons from that text in Revelation: "Blessed is he that keepeth his garments, lest he walk naked, and they see his shame."

Let the religious press give space to an effort to stem the tide now flowing against the restraints of proper dress and standards.

Certainly our preachers and religious journals can speak as emphatically as the Pope, and certainly our Protestant youth can have as emphatic an opinion as Greek Orthodox youth. The prophetic voice, whether from the pulpit, the press, or the pew, should have no uncertain sound.

The history of moral movements shows that public opinion, in its tolerance of evil, has swung like a pendulum, and that an awakened conscience in the church can start the swing toward the right in any issue. Let us no longer leave this issue untouched. -- Pomona, California, January 12, 1956.

(Rev. H. F. Gilbert is a retired missionary, having served under the ABFMS at Vanga, Belgian Congo, 1913-1916, and under the ABHMS at Walters, Oklahoma, with the Comanche Indians, 1925-1951. He resides now at 1651 Elwood Avenue, Pomona, California.)

This article receives my wholehearted unqualified approval. I Timothy 2:9. "In like manner also that women adorn themselves in modest apparel". -- Ruth Long Gilbert

Free copies will be sent in limited quantities, or in any quantity at 2c each (cost). Address author as above, giving name, denomination, and number of copies desired. A reprint from the Watchman-Examiner of New York, issue of December 22, 1955.

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TELEVISION  
By Don Stuller\*

I'm here to say that my decision  
Should have never favored television.  
My home is blessed with peace no more,  
So neighbor hear me, I implore.

If you would lose home's peace sublime,  
To senseless chatter all the time;  
If you would spend your ageing days  
In keeping pace with changing ways,  
Then buy television.

If you would lose the urge to talk,  
To read and write or take a walk;  
If you would snub your company,  
No longer have friends in to tea,  
Then buy television.

If you would lose your precious sleep,  
Your tranquil ways no longer keep;  
If you would give your mind to chaff,  
And fast retard your will to laugh,  
Then buy television.

\*Radio announcer, Huntingdon, Pa. This man announces Brother Fred Thompson's program, "The Bible Missionary Hour."

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SPECIAL OFFER

Word has just come from the business manager of "The Missionary Revivalist" brother A. L. Crane that the subscriptions are rolling in faster than ever since the General Conference. The subscriptions have far exceeded anything we had hoped for in these first four and one half months of the paper. The department of publications has authorized us to make a special offer to those who wish to subscribe for the paper. You can now receive six subscriptions for five dollars. Why not send the "Missionary Revivalist" to six of your friends as Christmas presents? It would be a present of good holiness literature that would last all year long. If you wish to avail yourself of this special offer then clip out the subscription blank on the back page and add the names of five others to it and mail to Mr. A. L. Crane, Box 392, Nampa, Idaho.

\* \* \* \* \*

#### A REVISION OF THE TEN COMMANDMENTS.

Have thou no other gods but Me,  
Before no idol bend thy knee.  
Take not the name of God in vain.  
Nor do the Sabbath Day profain.  
Give both parents honor due.  
Take heed that thou no murder do.  
Abstain from words and deeds unclean,  
Nor steal, though thou art poor and mean.  
Nor make a willful lie, nor love it,  
What is thy neighbors, do not covet.

-- Doris R. Berg

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#### BABIES

In one year alone there were 3,900,000 babies born in the United States. This is at the rate of 75,000 babies per week, 10,700 babies per day, 445 new babies per hour, and 7 and four tenths per minute. We now have 26,000,000 children in our elementary schools. In all schools and colleges of all grades students now number 34,900,000. By 1960 our public schools population will increase 50%. The number of children from birth to five years of age increased 53.3% from 1940 to 1950. These enormous figures and percentages clearly indicate where the local church can make its strategic thrust.--From The Baptist Leader.

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#### EVANGELISTS

S. Ward Adams & Wife (Song Evangelists, Musician, Scene-o-felt), Belsano, Penna.

T. M. Anderson, Wilmore, Kentucky

Bob Barker, Route 1, Box 277, Ontario, Oregon

W. C. Bowman (Railroad Evangelist) 265 Bellvue Ave., Marion, Ohio

The Christianaires (Singers & Musicians) "Southside" Oneonta, N. Y.

A. L. Crane & Wife (Singers & Musicians) Box 392, Nampa, Idaho

Harold C. Cranston, Snover, Michigan

Clyde Dilly & Wife (Singers & Musicians) 815 Chicago Ave., Caldwell, Idaho

Elbert Dodd, 2601 N. Federal Blvd., Denver, Colo.

Wilson Douglass, Route 1, Oak Grove, Louisiana

Warren B. Fink, Route 1, Centerville, Penna.

Leonard Foster, Route 3, Bluffton, Indiana

Lowell Foster, 824 Lincoln Ave., Nampa, Idaho

Dwight Grant, 5272 Underwood, Baton Rouge, La.

Glenn Griffith, 620 South Dale Court, Denver, Colo.

Alfred J. Hale, 8425 Dersam St., Pittsburgh 21, Penna.

E. T. Harris, 410 Atwater St., Burlington, N. C.

A. L. Haywood, Belding, Michigan

Joseph Hoffman & Wife (Evangelist and Singers), Watsonstown, Penna.

A. J. Jack Hoof, 1610 S. Grand, Monroe, Louisiana.

H. B. Huffman, Onego, West Va.

Thomas Huff, Box 56, Chandler, Okla.

Kenneth Johansen, Route 2, Kearney, Nebraska

Tom Jarvis, 5580 Federal Blvd., Denver, Colo.

Spencer Johnson, Box 11, Vivian, La. -- October 18-28 Lake Charles, La. -- November 1-11, Sulphur, La. -- November 15-25, Odessa, Texas -- Nov. 29-Dec. 23, Organizational work

Freddie Kimberlin, Route 1, Mason, Ohio

W. L. King, Route 1, Eighty Four, Penna.

John Thomas Korb, Burr Oak, Kansas

Leslie F. Laeger, 903 W. Willon St., Walla Walla, Wash.

Ed Kramer, 1634 South Santa Fe., Wichita, Kansas -- Nov. 7-18, Wichita, Kansas (S.A.) -- Nov. 20- Dec. 2, Open date -- Dec. 4-16, Alma, Nebraska, (Free M.)

Roy Lewis, Route 1, Albany, Indiana Howard F. McConkey, Box 143, Groveton, Penna.

Eleanor Matthiesson, (Singer) Route 1, Emmett, Idaho

Elmer E. Michael, 1406 - 6th Ave., Jasper, Alabama -- October 31-Nov. 18, Greeley, Colo. -- Nov. 20-Dec. 2, Grand Junction, Colo.

Marlin E. Moore & Wife (Preacher & Singers) Aaronsburg, Penna.

C. Helen Mooshian, 18 Bellvue St., Lawrence, Mass.

Arthur Morgan, 1516 - 16th Ave., Scottsbluff, Nebraska

C. E. Pendry, Box 775, Kerrville, Texas

Paul Pumpelly, Wife & Son. (Preacher, Singers, Musicians) House Trailer, 115 West College, Lake Charles, Louisiana. -- Oct. 24-Nov. 4, Shirley, Indiana -- November 7-18, Smithfield, Illinois -- November 21-December 2, Galesburg, Illinois

J. E. Ray, 2004 McCallie Street, Chattanooga, Tenn.

F. N. Roney, Box 257, Jacksonville, Ill.

Tony Ross, 112 Spruce, Duncan, Okla.

Ethel Schaar & Mabel Martin (Evangelist & Singers, Musicians), c/o Cy Perry, Sharpeburg, Kentucky -- October 24-November 4, Murray City, Ohio

Glenn & Vera Slater, (Preacher & Singers) 1617 West Maple, Independence, Kansas

H. T. Smith, 709 North Redmond, Bethany, Okla.

L. Wayne States, 738 West Monument, Colorado Springs, Colo.

D. M. Stonebraker & Wife (Trailer) (Preacher, Children's Worker, Singers) 73 East Pike, Indiana, Penna.

Glenn Stout, 413 S. Garden, Boise, Idaho

H. C. Sutton, 5272 Underwood, Baton Rouge, La.

J. Royce Thomason, General Delivery, Frederick, Oklahoma.

W. M. Tidwell, 2106 East 14th Street, Chattanooga, Tenna.

O. D. Tweedy, 105 W. Columbia, Greencastle, Ind.

Earl & Melba Wheeler (Preacher, Singers & Musicians) Box 22, Ponchatoula, Louisiana

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#### NEW MANUALS

By the time this issue of the paper reaches you the new complete Manual of the Bible Missionary Church should be ready for distribution. You may order them from Mr. A. L. Crane, Box 392, Nampa, Idaho. The price is only twenty-five cents each. We have tried to make it reasonable enough that all our members and many of our friends can afford as many as are needed.

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#### THANKS! THANKS! THANKS!

We appreciate so very much the way the money that was pledged at the conference has been coming in. The response was good both for the love offering for the Moderators and the offering for Missions. Some have asked where to send the money so we give you the following information. S e n d all monies to Rev. L. P. Roberts, General Treasurer, 139 South Bryant, Denver 19, Colorado.

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#### JESUS ONLY

--1--

Jesus only satisfies  
The troubled heart.  
He completely justifies;  
Not just in part.

--2--

Calvary is the secret--  
Where Jesus died;  
There we can leave all regrets,  
Be satisfied.

--3--

There He cried in agony  
To God above;  
Shed His blood for you and me  
Through His great love.

--4--

It is wonderful to know  
That peace within,  
That comes to a troubled soul  
When cleansed from sin.

--5--

He cleanses and purifies  
Entirely.  
He alone can sanctify  
And set us free!

-- Doris R. Berg

\* \* \* \* \*

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The Missionary Revivalist  
November, 1956