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THE MISSIONARY REVIVALIST -- DECEMBER 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)

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LIBERALISM
By Elbert Dodd

Scripture Lesson: Revelation 2:18-23; 3:15-19.

Text: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of
my mouth." (Rev. 2:16).

Liberalism is a lukewarm religion. It seeks to straddle the fence and take the broad view of
all things that have to do with spirituality. The reason most people take the liberal road is because
it offers them the way of least resistance. Liberalism takes no definite position against sin and
worldliness and makes no exacting demands upon its adherents. A Liberalist believes only what he
wants to believe and lives any way that his feelings lead him to live. He knows little or no
restraint. Liberalism leads to chaos in the spiritual and moral realm because every man does that
"which is right in his own eyes." Let us notice :

I. The Cause of Liberalism

Works without faith breeds Liberalism. "I know thy works." (Rev. 3:15). It emphasizes
works more than it does faith. While it is true that faith without works is dead it must ever be
remembered that faith supersedes works and is the medium through which the 'benefits of divine
grace comes to man. One can very easily get so busy working and doing things that he can run out
of true faith. While there is no faith without works one must not forget that there can be works

without faith. It is always easier to work human plans and programs than it is to wait on God until true faith is born.

Another cause of Liberalism is shallow preaching. Shallow preaching seeks to "Accentuate the positive and eliminate the negative." Shallow preaching avoids the negative because it does not like to clash with the selfish and wicked practices of men. No one can successfully deny that the gospel is both negative and positive. Some preachers do not preach the negative because they do not want to pay the price for the anointing that it takes to preach close. A man can preach positive generalities that do not offend without much prayer, but it is different when he goes to naming sin. He cannot spend his time leading his people in social activities and catering to all the whims of each civic organization and have that tender anointing that it takes to be effective in pointing out the sins and shortcomings of his people. To preach negative a man's heart must be broken with such concern for the people that he can pour forth, from his soul, tender burning denunciations like the weeping prophet of old. To possess such a spirit one must pay a greater price in the secret closet of prayer than most preachers are willing to pay. For that reason they do not preach negative. Negative preaching lays the foundation upon which positive preaching can build.

All too often the preaching is shallow because the preacher is selfish. "For all seek their own, not the things which are Jesus Christ's." (Phil. 2:21). The shallow preacher is primarily interested in his own temporal well being. He is more interested in knowing about the salary and if the church pays all the bills and if the parsonage is furnished etc. than he is in knowing God's will. The selfish, shallow preacher does not realize that if God leads a man to a place He will see that his every need is supplied. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." (Phil. 3:18-19).

A shallow ministry and leadership will, of course, thrive on shallow altar work. They are not concerned that people really pray through and quit the sin business but are only interested in professing them through and getting them into membership so that they can have a great church. Such conditions cannot but produce shallow spirituality.

Liberalist tainted literature is also a subtle and effective means of producing Liberalism in the church world of today. The new "blasphemous bible" strikes directly at the fundamental principles of the Christian faith. Anyone with an ounce of reason or religion knows that it is "pink" in more ways than in merely having a red cover. Yet this book is defended by many professors in holiness colleges and seminaries and is often quoted in the literature of some holiness churches. In a fairly recent Sunday school quarterly of one holiness church the lesson aimed a direct blow at the inspiration of the scriptures by picturing Doctor Luke tramping up and down the hills of Judea seeking for material and information with which to make the Bible. In the same quarterly it went so far as to imply that there was a time when Jesus was not sure that He was the son of God. The amazing and disheartening thing about it all is that when such practices are brought in question they are hotly defended by some who are in leadership in the holiness movement. "If the foundations be destroyed, what can the righteous do?" (Psalms 11:3)

II. Signs of Liberalism

Liberalists are great workers. They must make up by doing what they lack in being. "I know thy works, and charity, and service, and faith, and thy patience, and thy works;" (Rev. 2:19). Workers conferences and expert plans abound. When the Holy Ghost is lacking much human effort is required. There is plenty flag waving and bell ringing but no real whistle blowing and no steam to do the job because there is no fire in the fire box. The people must be coaxed and bribed to work by the prizes that are offered. Their love for Jesus is so weak that it does not furnish sufficient motivation for the task of seeking the lost. They will do for a prize what they will not do for the Christ of Calvary.

In the opinion of the Liberalists they are "rich, and increased with goods, and have need of nothing;" (Rev. 3:17). They boast in their large membership. They are more interested in the number who joined than in how many prayed through to victory. They are more interested in how much money was raised than in how many young people were called to the mission field.

They are more interested in members than in ministering to a poor lost world. They are more interested in getting the head trained than in preparing the heart or caring for the widows and orphans. Liberalists are greatly impressed by magnificent church buildings and great institutions. They know not that in God's sight they are "wretched, and miserable, and poor, and blind, and naked." (Rev. 2:17).

A further evidence of Liberalism is the worldliness that is permitted in the church. "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." (Rev. 2:20). That wicked woman Jezebel, who painted her face and sought to seduce the prophet Jehu, is actually in the church and is permitted to carry on her nefarious trade and teach in the church. The Jezebel crowd runs the liberal church and the board. The choir is filled with bobbed haired, painted, jewelry bedecked and often bare armed women. When considering the calling of a pastor the board asks, "Does he preach against television and things?" "If he does we don't want him." They never consider how many souls might be saved if the good man were permitted to come. They say, "We don't want a man who preaches against things, because he might run some people off." How could he run people off who are not coming? It is not the world that opposes radical preaching but the backslidden, liberal element in the church.

I have found, after many years in the ministry, that the sinner is more friendly toward the rugged truth of the gospel than the unsanctified or backslidden church member.

A soft, cowardly, ministry and laity clearly indicates Liberalism in the church. "Thou sufferest that woman Jezebel to teach." They are afraid to oppose the worldly element in the church. Often they have loaded themselves with so much church debt in order to build their beautiful church and attractive recreational building that they cannot afford to offend anyone less they lose a few paltry dollars and find themselves having to sacrifice. There are many who would go the old fashion way if they did not crave the soft popular way. They must have, at any cost, the pat on the back, the office, and the applaud of the world church crowd. A liberal ministry cannot produce a spiritual church. John Wesley wrote in regard to this type ministry, "They say much of the promises and little of the commands; they corrupt their hearers, vitiate their appetites so that

they cannot endure sound doctrine or receive true nourishment. They feed them with sweetmeats until the bread and meat of the kingdom becomes unpalatable, and it is extremely difficult to recover them from their enfeebled state and get strength and vigor into their souls. Preachers of this kind though it may appear otherwise, spread death rather than life among the people." A liberal church is incapable of reproducing real spirituality. "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. 3:3).

III. The Result of Liberalism

Liberalism renders one lukewarm. He is neither cold nor hot. Lukewarmness is sickening to God. "I will spue thee out of my mouth." (Rev. 3:16). After people backslide they become grossly sinful. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator who is blessed for ever. Amen." (Rom. 1:21-25).

God will cast them into the great tribulation. I had rather be hated, lied on, persecuted and despised, and come through fiery trials for the sake of Jesus than to have God cast me into his great tribulation.

Liberalism may be likened unto a great serpent. It is cunning, deceitful, subtle and heartless. It will bite a baby as readily as it would bite a grown person. It is deadly poison. If it ever strikes its fangs into one he becomes blind to spiritual things. He will turn against his own dear loved ones. Liberalism makes one unnatural. It will make one bite, like a mad dog, those who have been the kindest to him and who love him best. Oh, the dark tragedy of Liberalism in the hearts of men!

Is there no cure for the deadly disease of Liberalism? Yes, thank God! There is a cure provided through the blood of Jesus Christ. The condition is that of true repentance. Liberalism must be confessed and renounced just as any other sin if there is to be victory over it. God cannot and will not ignore or excuse sin but He will abundantly pardon all who will confess and forsake it. The only road back is the route of bitter, heart-sore, penitence of soul. "As many as I love I rebuke and chasten: be zealous therefore, and repent." (Rev. 3:19). Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Rev. 2:5) F. L. Eiland pointed the way back when he penned the old song,

Do you seek relief for your sin-sick soul?
You to Christ, then, must make appeal,
There's no other one who can make you whole,
You must come where the blood can heal!

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EDITORIAL

By Spencer Johnson

PREREQUISITES OF HOLINESS

As wonderful as it is to be born again it is more glorious to know that one is sanctified wholly. To know that God, the Holy Ghost, has cleansed out every trace of the carnal mind and filled the heart with divine love is the most marvelous of all experiences in this life upon earth. All the blessings from God are bestowed upon certain divinely imposed conditions that are met by man. There are some things that must of necessity precede the blessing of a clean heart:

The primary condition is that one must be in a clearly justified or regenerated experience of grace before he can become a candidate for the experience of sanctification. On the day of Pentecost the Spirit was poured out upon those who were already disciples of Christ. (Acts 2.) Throughout the New Testament the heart-cleansing experience came only to those who were already believers in Christ. Paul, writing to the "brethren" at Rome, exhorted, "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. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:1-2) He declares that "this is the will of God even your sanctification." (1 Thess. 4:3) One cannot present himself a "living sacrifice" while he is "dead in trespasses and sins." The work of forgiveness and regeneration must bring that new life to his soul before he can present it. There are many who fail in their seeking for holiness because they have not yet been justified before God. No man is born again who willfully continues to commit sin, evade his duty and defer the making of restitution.

"Regeneration is the work Of the Holy Spirit in the heart graciously inclining the sinner to repentance and faith in Christ, and so renewing the voluntary nature that the power of sin is broken, and the principle of obedience is planted in the heart." (Hills, Holiness & Power, page 90.) "All sin is forbidden, and he who commits sin is 'of the devil.' No state of grace admits of committing sin. A date of justification implies freedom from the guilt of sin by pardon, and freedom from the commission of sin by renewing, assisting grace. 'Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God.'

"The lowest type of a Christian sinneth not, and is not condemned. The minimum of salvation is salvation from sinning. The maximum is salvation from pollution -- the inclination to sin." (Wood, Perfect Love, page 12) Wesley wrote: "Even babes in Christ are so far perfect as not to sin."

"The standard of justification is too low among many professors of religion. It should be ever borne in mind that believers can not commit sin without forfeiting justification and laying the foundation for repentance from dead works. There must be a continued obedience to all the known will of God, if we would retain his favor." (Wood, Perfect Love, page 14.)

Often there are those who are professing to seek holiness, who in reality have broken with God in the inner man and need to repent and be reclaimed. Some have gone away professing the experience of sanctification when they have actually only renewed their first works.

Under the pressure and strain of life they have discovered the movements of carnality in their hearts and come to the conclusion that holiness does not work, when the truth is, they never had the experience of heart purity.

A person must keep the victory over carnality to retain a justified experience. When he lets up in his prayer life and permits carnality to burst forth into outbroken sin then he has broken with God and must repent and seek forgiveness for his transgression. "In regeneration, irregular desires -anger, pride, unbelief, envy are subdued; in sanctification, they are removed." (Hills, Holiness & Power, pages 92-93.) It is only to those who are living on the high level of present victory in the regenerated experience that the promise of cleansing is given.

II.

A realization of the need of a holy heart must precede the experience. When one feels the dark depravity of soul and the bitter enmity against God that lurks within his heart and sees that Jesus suffered without the gate to sanctify with His own blood, then it becomes his duty and privilege to seek the promised cleansing. "Till you realize the indwelling of sin-the great spiritual despot -- you will make no efforts to secure the intervention of the great Emancipator." (Steele, Love Enthroned, page 370). The regenerated soul, though being free from the dominion of sin, does not have to wait long until he discovers that there is yet a root of bitterness and a proneness to evil within. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." (Gal. 5:17) By searching the scriptures he gains a clear intellectual view of the need of his heart and his privileges in Christ whom he already knows as his pardoning Saviour. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ezek. 36:25-27). "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. 3:11-12). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." (Heb. 13:12-13). An honest study of the Bible brings one to the knowledge that Jesus came not only to forgive sins but to purify his heart from every vile affection.

The knowledge of heart condition and the provided cure obligates one to go on unto perfection. "What needs to be done can be done. What can be done ought to be done." To turn back at this point is to return to condemnation. "For God hath not called us unto uncleanness, but unto

holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit." (I Thess. 4:7-8).

Jesus spoke of this glorious privilege of holiness when He said, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." (John 7:37-39).

When an individual is aware that the work of the Holy Ghost in the world is not some vague, indefinite, general operation, but the work of convicting and cleansing his own heart then he is in a position to appropriate by faith the benefits of his presence. A person will not long for the indwelling Comforter until he learns that the Holy Ghost yearns to come personally and do a work in him and through him and for him. When the coming of the Comforter is desired above all else then he can claim the promise, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6) His prayer will be:

"Refining fire go through my heart,
Illuminate my soul,
Scatter thy love through every part
And sanctify the whole."

(To Be Continued Next Month)

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CHRISTMAS GREETINGS!

An old fashioned, merry, spiritual, Christmas to you and your kinsfolk from the general officers, pastors, evangelists, missionaries and members of the Bible Missionary Church and all their kinsfolk.

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he First General Conference Journal is now ready. Pastors may order them from Brother A. L. Crane, Box 392, Nampa, Idaho. The Manuals will also be ready by the time this issue of the paper reaches you. We have decided to raise the price of the Manuals from twenty five cents to thirty five cents each and that way we can send out the Journals free. Please take note of the change in the price of the Manuals. Order the Manuals from The General Office, 2601 N. Federal Blvd., Denver, Colorado.

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CHRISTMAS

By Glenn Griffith

"... and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." -- Matt. 2:11.

"CHRISTMAS" -- what memories cluster, and form in the minds of millions of people everywhere when this Name is spoken. While it may mean to the pagan, and unenlightened folks a strange meaningless occasion, and to the selfish, greedy, commercializing forces of industry a time to take advantage of the sentiment, created by this peculiar season's atmosphere and event, and fill their selfishly made coffers, yet to the genuine Christian it is a hallowed memory of the most wonderful event in history, when God wrapped His wonderful infinite Love in swaddling clothes and laid it in a manger -- giving to a lost, entirely depraved humanity His only begotten Son, that man might be redeemed from all iniquity and become heirs of the whole will of God. Praise His matchless Name.

Only wise men found His manger cradle that Christmas night of long ago, through wisdom that was born of faith in God's Holy Word, of prophecy. It started the footsteps of humble shepherds, and the sandaled feet of kings to making a path to the birth-place of salvation on this earth, and those who follow the path will find a fountain filled with blood, that flows from the heart of this glorious Saviour that was born that glorious night in Bethlehem. He was not only the Gift of God to save men from sin, but He gave himself outside the gate in suffering, that He might sanctify the people with His own Blood.

No wonder that the wise men and shepherds brought gifts of frankincense, gold and myrrh and presented to Him their treasures -- "He gave Himself." To me this is the real expression and essence of "giving." No wonder the question was asked -- "How much owest thou, unto thy Lord"? I am sure these gifts presented on that night of long ago, were but the heart language of these men, saying: I bring to Thee thou Christ -- "My all."

To me He is the same today as when the star stopped over the sweaty stable that night -- or when He counseled with the trinity before the foundation of the world, -- or when He arose triumphantly over death, hell, and the grave, and made captivity captive to His glorious will. He is waiting for our gifts -- our treasures, and if we recognize Him as Saviour and Lord, we will bring our ALL to Him, that " -- the world may know that God the Father has sent Him." I feel this day, like Thomas a Kempis must have felt, when he lifted his voice in supplication, and said; "Give

what Thou wilt, and how much Thou wilt, and when Thou wilt. Set me where Thou wilt, and deal with me just as Thou wilt."

I am sure the same panorama of suffering humanity spreads out before US, that brought the babe in the manger, and the cross with the Saviour upon it. I wonder what OUR attitude will be this Christmas, as we look upon this scene of suffering humanity, both physically, and spiritually. Is it in your heart to give ALL, as HE did --as far as humanity can?

REMEMBER to notice when you read the text of this article, that "They presented gifts, gold, frankincense to HIM -- not to each other. Did you ever stop to think what could be done in this tragic hour for dying humanity in real Christian gospel. If the money spent lavishly upon friends and loved ones would be brought to the manger of eternal life for the souls of men, and given in the same spirit of yielding, and recognition of the gift of God as these wise men had in that glorious midnight hour?

Our memory ought to be quickened deeply, when we think and know, that there are many tribes, and groups of people who have never heard of the love of God cradled in a manger, revealed on the cross, and experienced at Pentecost. There are many dying in darkness, and living in the shadows of death who would worship Him who is that love, if they only knew. If the blessed Holy Ghost could only deal with that young person, like He dealt with that young Scot, -- John McKinzie, a young missionary candidate as he knelt on the banks of the Lossie:--"Lord send me to the darkest spot on earth" -- what hope would come to these darkened souls if someone would "bring their talents and life to that blessed manger" -- now. Then we MUST remember our missionaries that are OVER there giving themselves on a far away field of suffering. Especially to know that Norma Kennedy will be spending her first Christmas away from friends and loved ones, and Miss Keith, and the Others whom we have not met, but all are and have been bringing their all to Him and the heathen lost.

Then, too, we have many valiant preachers and workers, who have brought their all in this hour of apostasy, and are out there on the battlefield burning out for this wonderful gospel that was born on that victorious night. Some are sacrificing far more than the casual eye will ever see, and they will never complain of the sacrifice, for they feel they are just doing what the one in the manger wants them to do. When He said; "--As thou hast sent me, even so also, send I them -- Sanctify them through thy truth, thy word is truth." I am sure the deep sentiment would come from each worker and Christian friend, "Must Jesus bear the cross alone and all the world go free? -- No there's a cross for everyone and there's a cross for me."

We of The Bible Missionary Church have not been long on the field of battle known as such, and it would seem to me as one of the leaders that now is the time as we begin to really cut our swath in God's great harvest field to catch the true vision of the cost of discipleship, and that we practice with warm hearts the bringing to Christ our talents, money, influence--our all to be invested only in souls, without pressure of heavy given budgets -- but our tithes and OFFERINGS as envisioned manger worshipers, realizing that we have found the "pearl" of great price, and we want to give HIM to this lost, confused, footsore generation, in the same measure as we received Him. Bless His name.

WHY NOT -- make these practical gifts this Christmas season. First: send in your (10%), ten per cent to the general fund which keeps the workers on the field in organizational revivals, and renting of halls, etc. Not just this Christmas time, but every month as near the first as possible. Send all monies to Rev. L. P. Roberts, 139 South Bryant St., Denver 19, Colo., and be sure to label each offering.

Then this OUR first Christmas as an organization bring and lay at Jesus feet a consecrated, love offering for "foreign missions," and write our missionaries a letter of confidence. This offering should be designated--"Foreign Missions Offering" -- this, going to our general treasurer. This in turn will be forwarded to Rev. Victor Glenn, and to our missionaries.

Then it would be wonderful if some of our larger churches would remember the pastors and their families of our smaller churches this time of year -- with special remembrance, and let them know that we believe in them, and appreciate the task they are performing for our Christ and Lord, who loved us and gave Himself for us.

May the Christ of every season of the year hover over every household and give you real peace, not as the world giveth, but from the Prince of Peace.

A very warm-hearted Christmas to you all.

Sincerely,
Glenn Griffith

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BIBLE MISSIONARY INSTITUTE

We praise God for the wonderful interest manifested in the plans for our Bible School which will be known as "Bible Missionary Institute." Brother Boynton writes, "Because of the tremendous interest and response, we must enlarge our plans and lengthen the time for our preparation. We shall aim at starting, the Lord willing, next fall. It should be a glorious opening." Address all correspondence regarding the Bible School to Rev. R. C. Boynton, P. O. Box 26, Rock Island, Illinois.

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CHRISTMAS MESSAGE

By J. E. Cook

Luke 2:1-20--Text, verses 8, 9.

Introduction -- Christ brings light. He is "the true Light which lighteth every man that cometh into the world." "God is light and in him is no darkness at all." "The entrance of thy words giveth light." "If we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his son cleanseth us from all sin." "The path of the just is as the shining

light that shineth more and more unto the perfect day." Sin and Satan bring night. The second verse in the Bible states, "And the earth was without form and void; and darkness was upon the face of the deep." This the result of Satan's fall. The history of mankind has been one long dark night. I.

I. DARKNESS REIGNED AT THE BIRTH OF CHRIST.

1. Hope of the coming Messiah was lost by the masses. The voice of the prophet had been silent for four hundred years. Only a few (Simeon, Anna and a few more) still looked for Israel's redeemer. The worship of Jehovah had become powerless and formal. Sin and ungodliness was rampant. Everyone was doing what was right in his own eyes. Israel was ravaged by war. Their cities were destroyed, womanhood ravaged. the Sabbath desecrated and Rome had made them a satellite nation.

2. Into this darkness the glory of the Lord appeared. God had fulfilled His promise. Seers had suffered and prophets were persecuted but in the fullness of time the angels announced the birth of a Saviour. The heavenly host were moved to join in the celebration and declared peace and good-will to men.

3. Men of humble vocation were the recipients of this revelation. He was a king but he came without "pomp and glory." Shepherds "abiding in the fields keeping watch" heard the good tidings of great joy. No wonder they journeyed to Bethlehem to "see this ,thing which had come to pass."

II. THE MESSAGE OF THE ANGEL IS NEEDED TODAY.

1. The faithful have been "keeping watch" in the night. It has been a night of sin and selfishness. A night of horror and hatred. A night of fear and uncertainty. A night of sorrow and suffering. But God's humble people are still watching.

2. Many have lost their way in the night. With no oil of the Holy Spirit in their vessels, their lamps have gone out. They substituted the light of the TV screen for the light of the Gospel and now it is dark. They accepted the light of liberalism and stumbled into the ditch. Old-fashioned convictions have been snuffed out and candles of flickering light put in their place. And because iniquity abounds the love of many is waxed cold. Some are now asking "Where is the promise of His coming." What a comparison between that ancient day and ours.

III. BUT AS SURELY AS CHRIST CAME TO A WORLD IN ITS DIREST NEED THEN, HE WILL SURELY COME TO A WORLD IN ITS MIDNIGHT HOURS NOW.

1. "Peter said, "The day of the Lord will come." He will come in spite of "scoffers walking in their own lusts." -- They scoff because they are not willing to give up their own ways. He will come in spite of those who "willingly are ignorant." What a mass of people are included in these two groups. This will not prevent His coming. He will come! Let all remember.

2. But to whom will He come? He will come to those "abiding in the field." Did He not say, "Occupy till I come?" Remember the steward who said: "My Lord delays his coming."

Therefore he began to eat and drink with the drunken and to beat the servants. If Satan can't get one to run with the world, he then seeks to embitter them against their fellowman. He will come to those who keep "watch in the night." "Watch therefore, for ye know not the day nor the hour wherein your Lord cometh. "Unto them that look for him shall he appear the second time without sin (a sin offering) unto salvation." John said, "After this (present dark dispensation) I looked and behold a door was opened in heaven." He didn't say a door opened and he looked. No he was looking. "They that were ready went in." Reader, if you are unsaved at this Christmas season, let Christ break the shackles of sin that bind you. He can banish sin's night in your soul and set you free. I saw Him do it just the other night. Unsanctified, let Him who opened a fountain in the house of David for sin and uncleanness purge you from every trace of carnal blackness. And the peace of God shall keep your heart and mind. Child of God, renew your hopes of His second coming -- the fulfillment of God's promise to those who "keep watch in the night." "Be patient brethren unto the coming of the Lord.

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NOTICE

To all pastors and Church treasurers and our friends who made pledges. The notes of praise are still sounding throughout our church from the great General Conference that we all were privileged to enjoy. I still rejoice when I think how God's people responded to the challenge given by our leaders; I say surely it is just r like His consecrated followers. The pledges from individuals and churches have been coming regularly for which we are very grateful. Be sure not to neglect getting your pledge in to the Gen. Treas. as soon as possible. I do not have all the names of those who made pledges for moving expense of our General Moderators and I trust that you will be prompt with these especially.

PLEASE make all checks or money orders payable to Bible Missionary Church and it will simplify matters for me.

God is blessing our church beyond expectations and we wish to thank all of you for the contribution that you made during the conference.

In His service, your General Treasurer. L. P. Roberts, 139 So. Bryant, Denver 19, Colo.

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GOD'S LATEST MOVE WITH HOLINESS

By Paul Pumpelly

The downward tendency of the carnal nature is evidenced by a deep disrelish for spiritual truth. This has created the necessity for times of reformation throughout past ages. The teachings of a less spiritual system of religion are always more acceptable to unspiritual men. Therefore, the dogmas of Rome will prevail until Jesus comes. The ceremonies of an apostate Protestantism will continue to grind on. But God always "reorganizes" or supersedes" these with "new moves." The tragedy is that every move that God has inaugurated, has, in progress of years become unspiritual.

History proves this true. Gospel truths become perverted and the experience of grace is substituted with apostate innovations. God's forces that have been organized among men have always become polluted by too close contact with this wicked world. The Altars of Israel were pure under one king and corrupt under another. The priests were holy under one reign and a spectacle of abomination in the reign of another. The Church of Pentecost was "clear as the sun, fair as the moon, and terrible as an army with banners," but who would have declared her drift into corruption and her disappearance in heathen mythology? The Church of Martin Luther which declared the doctrine of justification by faith alone has passed from its resurrection to its grave. Its disciples have found for it a tomb. The great "movement" for God and holiness under the Wesleys which demanded of its adherents to groan after holiness until it was obtained by faith is now completely folded up with its ministers and thousands of its members who declare there is no such experience. And now we stand in a new day with history repeating itself. God has again moved upon men to "start again."

And true to the facts of history, the reformers sent from God, for the purpose of getting a more spiritual movement are once again opposed by the prevailing authorities of the church. If there is an exception to this fact of opposition from the days of Abel, it has never been noticed. The earth has been drenched with the blood of millions from this source of opposition. The decline of spirituality has been so gradual that it is not readily noticed and when someone does take their stand against it even to "move out," it brings a reflection back on the "authorities" who start the opposition to such a move. Mental culture, intellectualism, head knowledge is substituted for the heart experience and the Holy Ghost and fire. The opposition tries to quiet the fears of good people by saying the "minds of men" are better equipped to face the situation. The church is moving ahead numerically and financially. These numbers, coffers full, institutions, degreed ministers are pointed to as indications of spirituality. But they are not evidences at all. Their unceasing effort to get good fruit from bad trees and pure water from polluted streams results in picnics, tea-parties, skating rinks, fish fries, and sometimes disgusting immoral socials. When one of the "reformers" rises up in opposition to the "program" it is a direct reflection on the present presiding teachers of religion. To say the flock is astray, suggests negligence on part of the shepherd. To say the world has crept in is a charge against those who support it. Hence the natural opposition to those who would obey God for the "new move." This reflection on the authorities caused Huss to be burned at the stake, millions of martyrs to shed their blood, the slaughter of the Huguenots, and the murder of the early Quakers. "The design of this painful recital is to show that the opposition of church authorities to the present holiness movement, is but history repeating itself, and is no indication that the work is not of God. Furthermore, the opposition thus rendered clearly shows, in the light of all past history, the necessity of the movement."

The "latest move" is either of man or God. Which? If it is of man, then it is full of danger and rot. If it is of God, his servants, ministry and laymen, need not fear to be identified with it. To aid any to settle this question let us think of the following. What was the beginning of the Bible Missionary Church? Was it started by man or God? The brethren that started in the little tent never dreamed it would end up as it has. None of the reformers in history ever thought their move would result as it did. God moves on a few and from that humble beginning a mighty blaze is kindled. "God works in a mysterious way, His wonders to perform." "When God determined to break the chains of slavery, He revealed to no man the time or methods of its accomplishment. In like manner, in the holiness movement, His faithful servants have 'gone out not knowing whither they

went.' The way has been so rugged at times, that many have turned aside; but God has .put two in the place of each faltering one, and the ranks of the holiness army are steadily increasing." Glory. Consider its beginning with God's move in times past.

There are no carnal, devilish, selfish motives in the hearts or acts of its leaders. This may be and is falsely spread out to be so but think before you conclude. All human enterprise must give some kind of a promise of personal gain. But the facts are that those who become identified with this "new move" have done it at the "loss of all things." If that is not of God then what motive can impel them? Everyone who has sought the experience of holiness found a hard struggle over the question of his future--those in the ministry over their ministerial standing. And those who have rejected it, have ceased to confess it or stand by its standards because of the fiery trials which it brought upon them. But those in this "latest move" refused to trifle with convictions and knowing it would endanger their standing among their brethren did it with no apology. Is that of God or man? This is not said for complaint but to show that no sinister motive lies behind this latest holiness movement. No one can say it was done for position for there was no position to go to. Some have left good paying churches, excellent equipped parsonages, the sweet fellowship of their brethren, and a few of the high positions in their former relations to take to the tents, store buildings, shacks, or whatever was available. Some have had to step out of a beautiful edifice into a basement of a home in order to obey this inner burning conviction to be identified with the "latest move." I ask you, is that of God or man? If of man, then fools. If of God, then brave, bold, courageous men who love God more than their lives.

Also note that this "latest move" makes open and resolute war against all that is wrong. It takes a stand against sins in particular. Holiness demands a pure life and the removal of all impure desires, motives, and affections. Because of this, the slightest failure of one of its adherents is loudly heralded abroad. No people are so ridiculed by the world, or so uncharitably judged by their fellow men than the holiness people. How could a move that involves so great a sacrifice, expense, making war against all sin, be carried on for carnal purposes? Is it of God or man? It could not be of God, unless it did oppose everything wrong and impure. It also approves of everything that is right. It demands the dethronement of man and the enthronement of God. It takes the last stage of experience when some say, "all of self and none of thee." Others say, "some of self and some of thee," and the adherents to the "latest move" say, "none of self and all of thee." Some one thought all they needed to do to hold their "crowd" and keep them from running off to the "tent" was to give them noise, as if noise will satisfy. But the principle of compromise, the facts of worldliness, the inner conviction of God to get in "on the ground floor," has caused and is causing many to take the reproach, opposition, persecution, be subjected to the present "smear campaign," and all of its sacrifice to co-operate with the Holy Ghost in His "latest move," the Bible Missionary Church. I say glory. I'm so glad I can say. "I'm one of them."

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"Glory to God in the highest, and on earth peace, good will toward men." -- Luke 2:14.

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BABEL BUILDERS -- ANCIENT AND MODERN

By W. M. Tidwell

In Gen. 11:1-9 we have an account of the Babel builders. In verse 4 we read, "And they said, go to, let US build US a city and a tower, whose top may reach unto heaven, and let US make US a name."

Soon after the flood, and the population of the earth was increased, they journeyed to the east, and found a plain in the land of Shinar, and they dwelt there. And they decided to build them a city and a tower and make unto themselves a name. Sounds like right now. "Let Us" . . . a lot of "Us" there. But the Divine Son of God said, "Let US" go down and see the situation. That is the Holy Trinity, Father, Son and Holy Ghost. So the Lord came down and confounded, or confused their godless scheme, and they left off to build the city.

This is most graphic picture of the present situation. They had a lot of boasting and bragging and godless schemes. God was left out. About the time, with all our flood control, dams and so forth having been completed and we feel we are safe, some terrible flood, cyclone, drought, or blizzard, falls upon us, and we see our utter helplessness, in the power of nature and the judgments of Almighty God.

We think the most silly and blasphemous scheme we have heard of is the plans that are now in the making, to control cyclones and tornadoes. We wonder whether they plan to take over, before or after the tornadoes start. Seems better before, for if old "Hazel" or "Janet" once gets started, they might blow their nose, and send the committee over the moon. Wicked, silly, nonsense.

And now Christendom, the professed Church, is going to do the job. The Holy Ghost has been crowded out and all kinds of apostate innovations substituted. Why do not the gullible people see it? Organizations, societies, camps, caravans, workshops, zone banquets, institutes, and this is only an infinitesimal part of all this Babel construction. The order is, "LET US," a lot of us "Let us make us a name" said the ancient Babel builders . . . just so with the modern Babel builders.

But God saw it all then just as He does now and He feels now just as He did then. The need is God and He will not disappoint His people for He has His own. All this union and amalgamation will prepare the way for the AntiChrist. He will be accepted as the world's great deliverer, and head this great political and ecclesiastical union. Then the Divine Son of God will ride forth from heaven, on the white steed, and all the saints and holy angels with Him, and this world dictator and all the hosts of hell, will be dethroned. Yes, there will be a glorious dethronement and enthronement. The Babel-builders, with all their godless schemes, will be destroyed, and Christ will become King over all earth. And holiness and righteousness will cover the earth as waters cover the sea. Blessed day -- Glorious Day -- May it be hastened! Let's do all we can to win souls and give the gospel to a heathen world and thereby help prepare the Bride. "God at the first did visit the Gentiles to take out a people for His name . . . and after this (After the bride prepared) I (Jesus) will return." Acts 15:14, 15.

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"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." --
Luke 2:11.

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CHURCH FOLKS

By H. Robb French

Man church folk shore am de eatenest bunch,
Jes can't get 'em out less ya serve dem lunch.
If ya spect dem to fill mos every seat
You shore has to give dem sumptin to eat.

Our crowds had dwindled down to such a few
We all was puzzled to know what to do,
So we cided to serve dem an oyster stew
An you'd be surprised how de crowd it grew.

Dey come from de north and dey come from de south
Lookin for sumptin to put in der mouth.
Dey won't cross de street whar dars food for de souls
But dey come heap o miles for stew in de bowls.

Man: how dis eatin has cured all de sick,
An lame church members come walkin on sticks.
No more excuses come rain or come shine,
De wedder don count when deys comin to dine.

We's done quit havin our dry prayer meetins
And we spends de time in de basement eatin.
De singin and prayin and shoutin am ceased
While de church members join in de royal feast.

Sometimes its chicken and sometimes it's ham,
Sometime bacon or leg o lamb.
In des high cost days we's doin our part
To fill de stumick if not de heart.

Some folk think it ain't jes right
To let de souls grow lean while de belts grow tight,
Dey say we'd be in a terrible plight,
If de Lord He come on a banquet night.
An der may be truth in what dey say,
I sorta has fear bout dat Judgment Day.
After all we may not be farin so well,
I wouldn't be surprised if we'd land in hell.

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MY FIRST IMPRESSION OF THE BIBLE MISSIONARY CHURCH

By Evangelist Marian A. Childs

It was the month of July. My companion, Miss Emily Dale, and I parked our car and made our way into the large "box factory" at Nampa, Idaho, where I was scheduled to speak in the afternoon service. We had heard much about the Bible Missionary Church and its brave founder, Rev. Glenn Griffith, and perhaps we were a bit curious if not apprehensive. Upon entering the big tin building, I stopped to brush some of the cobble stones from my shoes which I had collected from the parking lot, when suddenly I felt I should remove my shoes also, for this was holy ground.

The morning service was well under way, and SUCH SINGING as one seldom hears lifted our spirits until we wondered if we were in the presence of angels. They were HOLY SONGS and the people sang "with the understanding also." The box factory was well filled and many were the little children present, but with what perfect order and harmony the service proceeded! How those people testified! The "Dews of Hermon" descended and I found myself pondering the words of the Psalmist, "The Lord hath chosen Zion; He hath desired it for His habitation."

Christ alone was exalted in every testimony; not a word of criticism or denunciation of denomination, church or persons was heard. At times there would be waves of glory and shouts of victory until one realized the glory of "forty years ago" had come to Nampa.

The women (old and young) in plain attire, clothed with the beauty of the Lord, "all glorious within," testified to complete deliverance from the world and all its make-believe. Uncapped springs broke loose in my soul. I did not realize I was so thirsty and I had to come to a metal box factory to drink. The minister of the hour was a rare combination of Apollos and Elisha. Now, he was eloquent, "mighty in the Scriptures," "fervent in spirit." Now, he was replenishing the widow's oil. Together we sat in "heavenly places," and ate to the full. I bowed my head and thanked the Lord that He "brought me to His banqueting house."

The glory of the morning shed its after-glow over the afternoon service. The founder of the Bible Missionary Church, Rev. Glenn Griffith, was in charge. Suddenly my text seemed to take wings and I took a hurried retrospective view of the past. It was the year 1935, when I attended a revival where Brother Griffith was preaching. God marvelously delivered me from false doctrine and under the Holy Ghost ministry of this fearless contender for the faith, I was SANCTIFIED WHOLLY, and entered the holiness ministry. Through sunshine and shadows the Spirit of God led me, blest my humble ministry with fruit and kept me true to the old-fashioned gospel.

Somehow on the platform in that holy environment at Nampa, I felt unworthy to speak to this people. There was a warmth to their kindness that I shall never forget. "How amiable are thy tabernacles, oh Lord of Hosts."

The evening service was the crowning service of the day, when once again the evangelist, Rev. Elmer Michael, preached under the anointing of the Holy Ghost and God rewarded his

faithfulness with souls. Thus ended our day at Nampa, the birth-place of The Bible Missionary Church.

As Miss Dale and I turned our faces toward the desert on our journey back to California, I kept thinking -- THESE ARE MY PEOPLE -- THEIR GOD MY GOD, WHERE THEY GO I WILL GO. I knew I had settled it in a box factory in Nampa, Idaho.

Editor's note: The group at Nampa and Caldwell are now in process of erecting a beautiful new tabernacle.

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SPECIAL ANNOUNCEMENT

We want all the world to know that the Bible Missionary Church is unqualifiedly opposed to the Revised Standard Version of the Bible and the National Council of Churches.

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ATTENTION ALL LICENSED MINISTERS

In the October issue of "The Missionary Revivalist" we gave you a list of the books in the study course and the names of the examiners. We failed to give you the names and addresses of the Chairman and secretary of the Examining board in the Western Area. For you who wish to pursue the course of study we give you the following to write.

If you live west of the Mississippi river your Chairman is Rev. Carl Kinzler, Box 674, Kennewick, Washington. Your Secretary is Rev. J. E. Cook, Box 727. Duncan, Oklahoma.

If you live East of the Mississippi river your Chairman is Rev. H. B. Huffman, Onego, West Virginia. Your secretary is Rev. R. C. Boynton, Box 26, Rock Island, Illinois.

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THE FOLLOWING BOOKS MAY BE ORDERED FROM
2601 N. Federal Blvd., Denver, Colorado

[I am deleted the prices listed for these books as irrelevant today. -- DVM]

- Perfect Love
- Old Wine in New Bottles
- Holiness & Power
- Earthen Vessels
- Foxes Book of Martyrs
- Reese Howell's intercessor
- Preacher and Prayer

Impressions
Binney's Theological Compend
Plain Account of Christian Perfection
The Making of a Sermon
Tongue of Fire
With Christ in the School of Prayer
Deeper Experiences of Famous Christians
Abiding Love
Rape of America

These would make wonderful Christmas presents. Why not send your friends a year's subscription to the Missionary Revivalist for Christmas. You can get six subscriptions for \$5.00.

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GOSPEL TENT FOR SALE

I would like to sell my tent size 50 x 74. In good condition except for a few holes. I have plenty of good wiring, steel stakes, also speakers that go with it. I have used it four years. I bought it new at a cost of almost \$1500.00. I will sell it for \$600.00. If interested write: C. C. Talbut General Delivery, Delta, Colorado.

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EGYPTIAN EMERGENCY

Because of the crisis in Egypt it has been necessary to evacuate our missionaries and move them to Eritrea. The cost has been approximately \$4,000. It would aid us greatly if every church that has not already done so would take an offering for this cause. Mark it "Egyptian Emergency Fund" and forward it immediately to Rev. L. P. Roberts, 139 South Bryant, Denver 19, Colo.

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CHURCH REPORTS

Brother Dodd reports that Rev. W. M. Tidwell and the Fundamental Tabernacle of Chattanooga, Tennessee united with the Bible Missionary Church.

Rev. Paul King has accepted a call to pastor our first church Muncie, Ind.

Brother Griffith has been in a campaign in the city of Indianapolis and reports three churches organized there.

Rev. Thomas Huff reports a church organized at Orange, Texas. Brother and Sister H. C. Sutton have been called as pastors.

Rev. Delbert Lanham is going to pastor at Baton Rouge, Louisiana.

Rev. B. M. Loftin has joined the Bible Missionary Church and is pastoring in Lake Charles, Louisiana.

Some day we will give you a list of the new churches that have been organized but time and space will not permit in this issue. We have organized new churches since our last report in the following states: Alabama, Louisiana, Indiana, Ohio, Colorado, South Dakota, Iowa Texas, Tennessee and Kentucky We have also averaged a new church every day since the conference. We praise God! Keep u1 the good work brethren. According to our Manual which was adopted at the general conference every ordained elder can organize churches. Every elder should. Lets work at it brethren! We do not have a list yet from the secretary of all the new preacher: but we say welcome to our church God bless you!

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ORPHANAGE REPORT

On Tuesday evening, Oct. 16th at 7:30 P. M. following a short service with the children and the organization of the first BIBLE MISSIONARY CHURCH in the state of Kentucky, the board of directors of the Beulah Mountain Heights Orphanage, located at Beulah Heights, Ky. met with Bro. Elbert Dodd to discuss the plans of the BIBLE MISSIONARY CHURCH taking over the orphanage. Bro. Dodd stated that in order for the church to take it over there would have to be a majority on the board from our church, to assure that the orphanage would always be run on a holiness basis. This was agreed to by the existing board composed of Rev. Ovada Phillips, Mr. A. E. Brown, Mrs. Belle T. Handy and Minta R. Childres. Those appointed by Bro. Dodd to serve from our church were Rev. L. P. Roberts, Rev. Lyle W. Moyer, Melvin Shiery, C. C. Henley and J. C. Gomilla. Bro. Roberts was appointed as Chairman. The board then set to work to draw up the by-laws for the operation of the orphanage.

Some of the needs were presented to the board by manager A. E. Brown. There is a great need for clothing, which you will be hearing more about later. There is a need for a cement floor in the basement of the main administration building, and the need of about a five gal. pasteurizer for the milk. Also there is a great need of repairs and more adequate rest rooms in the boy's dormitory.

One of the greatest needs is a manager. This is a great responsibility, and Mr. Brown who is manager at the present time, feels he is no longer able to handle the responsibility, with all the rest of the work to do.

There is a great opportunity here for the spiritual as well as the physical with 31 children to care for and look after. However there is a capacity for at least 50. It moved the hearts of the board members as they looked into the eyes of those children as they looked up with eyes that seemed to say "We wish we had a mother and dad to care for us.

Sis. Ovado Phillips is to be commended for her untiring efforts in this work during the past years. Please pray for the Orphanage and those in charge. You will be hearing more about the great work.

Lyle W. Moyer, Reporter

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BEULAH MOUNTAIN ORPHANAGE

The orphanage committee, consisting of Melvin Shirey, J. C. Gomilla, and C. C. Henley met with the board of the Beulah Mountain Orphans Home in the administration building of the home on October 16th, at 7:30 P. M.

After prayer the Beulah Mountain board voted to unite forces with the board of the Bible Missionary Church. Rev. L. P. Roberts was elected chairman of the board. Other officers were elected and business transacted to further the cause of this great work.

It was voted by the General Conference to help this home, provided it should be approved by the General Moderators and the committee of the General Board. Feeling that we have a scriptural responsibility to the orphans and that this is a worthy project we have approved it for help from our church. The Beulah Mountain Orphans home is a wonderful place where orphan children can be sent. They will have a comfortable place to live, have plenty to eat and receive training that will mold them into high class Christian characters and useful citizens. Those desiring to send children to the home should contact Miss Ovada Phillips, Beulah Heights, Kentucky. For further information regarding the home and its needs write Miss Phillip or Rev. L. P. Roberts, 139 South Bryant, Denver, Colorado.

We found that the property of the home was worth approximately \$100,000.00. It is free of debt and has a nice tabernacle on the grounds for camp meeting purposes. The home has been run by faith and directed by a group of wonderful consecrated Christian women.

Our purpose is to get more help for the home by getting behind it with our prayers and our means. I truly believe that God wants us to help precious orphan children. We can do this by helping to support this wonderful Christian orphan's home with our prayers and money.

Mrs. Alma Kinzler. Box 674, Kennewick, Washington has charge of the box work for this home.

The General Conference voted for the churches to take an offering for the home on Sunday December 16th, 1956. Let us all get behind this offering and do our best for the home. The home needs the money soon for some much needed repair work on the buildings and the entire place. SO REMEMBER THE DATE OF THE OFFERING IS DECEMBER 16th. Send all monies for the orphanage to Rev. L. P. Roberts. General Treasurer, Bible Missionary Church, 139 South Bryant Street, Denver, Colorado.

Yours for the lost and needy of earth, Elbert Dodd, General Moderator

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SUNDAY SCHOOL LITERATURE

We will do our best to have our Sunday School literature for the first quarter of 1957 ready in time for the first Sunday in January. We will have an Adult Quarterly and a Junior Quarterly. The Junior Quarterly may be late in getting to you as the copy for it was late in getting to the printer. Prices on these quarterlies will be 15c a copy.

To save time, order your Sunday School Literature direct from: The Religious Press Rte. 1
Dept. SSL, Independence, Kansas

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NOT A SANTA CLAUS By Mora Belcher Fields

From windows o'er the world today
Oh Lord, what dost thou see?
Red candles bright, a Santa Claus
And little Christmas trees;

No little lamb, no star of hope
No manger meek and lowly
Not one thing there to represent
The CHRIST child pure and holy.

Oh lamb of God my king of kings
Who came to bring us peace
All glory to thy precious name
My praise shall never cease

And from the windows of my soul
I worship thee because
Thou art the Christ the son of God
And not a Santa Claus.

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EVANGELISTS

S. Ward Adams & Wife (Singers, Musicians, Scene-O-felt) Belsano, Penna.

David Allison, Trevecca Nazarene College, Nashville, Tenn.

T. M. Anderson, Wilmore, Kentucky

Harvey & Joan Best, (Singers & Musicians) Box 249, Madison, Indiana -- Dec. 3-16, Mr. Tabor, Kentucky -- Dec. 17-30, Home for Christmas -- Jan. 1-13, Madison, Ind. -- Jan. 15-27, Indianapolis, Ind. -- Jan. 29-Feb. 10, Indianapolis, Ind. -- Feb. 20-March 3, Terre Haute, Ind.

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

Bud Campbell, 351 Murfreesboro Road, Nashville, Tennessee.

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

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), Watsontown, Penna.

Thomas Huff, Route 5, Box 730, Shreveport, Louisiana.

H. B. Huffman, Onego, West Va.

Kenneth, Johansen, Route 2, Kearney, Nebraska

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

Spencer Johnson, Box 11, Vivian, La. -- December Organizational work

Carl Kallsen, 93 Lester Ave., Nashville, Tenn.

Freddie Kimberlin, Route 1, Mason, Ohio

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

John Thomas Korb, Burr Oak, Kansas

Roy Lewis, Route 1, Albany, Indiana

Leslie F. Laeger, 903 West Willow St., Walla Walla, Wash.

Rickey Lauston, Jr., Trevecca Nazarene College, Nashville, Tenn.

Lewis Lively, 92 Nance Lane, Nashville, Tenn.

Howard F. McConkey, Box 143, Groveton, Penna.

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

Auxford Meyers, Box 1213, Anniston, Alabama.

Paul Miller & Wife (Preacher, Singers & Musicians) 328 Bellefonte Ave., Lock Haven, Penna.

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

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

Arthur Morgan, 4826 - 24th Street, Lubbock, Texas.

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

Paul Pumpelly, Wife & Son. (Preacher, Singers, Musicians) House Trailer, 115 West College, Lake Charles, Louisiana. -- November 21-December 2, Galesburg, Illinois -- December 5-16, Greenfield, Ind.

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

Richard & Dorthea Sharp, Box 264, Oshkosh, Nebraska

Herbert M. Shaw, Jamison, Oregon

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

L. Wayne States, 738 West Monument, Colorado Springs, Colo. -- Nov. 21-Dec. 2, Alliance, Nebraska. -- January open.

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

Glenn Stout, 413 S. Garden, Boise, Idaho

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

O. D. Tweedy, Box 34, Bowling Green, Indiana.

Earl & Melba Wheeler, (Preacher, Singers & Musicians) Route 2, Box 15W. Hammond, Louisiana.

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PREACHER'S MEETINGS AND CONVENTIONS

The Preacher's meetings and holiness conventions will be combined this year. They will be of interest to both preachers and laymen so everybody come! There are four conventions planned so that they will be in reach of all who want to come. There will be two in the Eastern Area and two in the Western Area.

Eastern Area:

Rock Island, Illinois, Monday night, January 28th through Wednesday night, January 30th.
Workers: Dr. T. M. Anderson, Rev. Glenn Griffith, Rev. Elbert Dodd.

Birmingham, Alabama, Friday, Feb. 1st at 2:30 P. M. through Sunday, February 3rd.
Workers: Dr. T. M. Anderson, Rev. Glenn Griffith, Rev. Elbert Dodd.

Western Area:

Nampa, Idaho, Midway Chapel, Monday night, Feb. 11th through Wednesday night, February 13th.
Workers: Rev. W. M. Tidwell, Rev. Elbert Dodd

Duncan, Oklahoma, Monday night, February 4th through Wednesday night, February 6th.
Workers: Rev. W. M. Tidwell, Rev. Elbert Dodd

PRAY EARNESTLY THAT THE HOLY GHOST WILL COME ON THESE CONVENTIONS

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