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THE MISSIONARY REVIVALIST -- MARCH 1957

(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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CONVICTION OR CONVENIENCE?

By Spencer Johnson

The age in which we live, as in all the past, is characterized by two classes of people. The righteous and the wicked, the good and the bad, the wise and the foolish. The righteous lives by his conscience and convictions while the wicked lives by convenience and the way of least resistance. There is a vast difference in one's views and his convictions. A view is what a man holds. A conviction is what holds the man. A man may change his view for the sake of convenience but he cannot change his God-given conviction and keep victory. The vicissitudes of the past months have, without question, revealed to every candid observer of the people in the holiness movement that some have acted because of genuine convictions while the great majority are living for convenience.

The launching of a new church is naturally fraught with dangers. We are in danger of suffering from some who will be indifferent toward the Bible Missionary Church until the period of sacrifice, persecution and reproach is past and then want to jump on the band wagon and ride. A man who can compromise his convictions and go on supporting something he does not believe in, merely because of financial or personal advantages should never be considered worthy of a place in the ministry or membership of the Bible Missionary Church. Such a man will find himself at the judgment in the same class with Esau, who for one morsel of meat sold his birthright. It is just as bad in the sight of God to give assent to a thing as it is to do it. "For he that biddeth him God speed is partaker of his evil deeds." (II John 1:11) "Neither be partaker of other men's sins:" (I Tim. 5:22) No one should ever join the Bible Missionary Church as long as his conscience will let him

be content to live in a relationship that embraces a lower standard of ethics or spiritual liberty than that of the Bible Missionary Church.

Recently I was in need of singers and musicians to help in a campaign. A talented young man and his wife whom I had known in past years invited me to come to see them and talk with them regarding the possibility of coming to our church. After we had talked there was some hesitation on the part of the man's wife. She was honest enough to tell me that it was in regards to one of the standards of the church. She did not see that it was wrong to trim her hair or that of her little girl. I appreciated her honesty. They were so talented and had been so successful in the past that my heart yearned to have them with us but the sincerity of my convictions demanded me to be true to the Bible and to the church and I had to tell them that I could not receive them into the church unless they could wholeheartedly believe and live according to all the standards set forth in our Manual. They seemed to appreciate my frankness toward them. They are still my friends, but their convictions did not demand a change. I am glad that they were conscientious enough to tell me and that they did not try to come into the church when in their hearts they really didn't believe that Bible standard.

Then there is the ever present danger of suffering from what some have termed "floaters." By "floater" is meant that class of preachers who have been too lazy to dig in and pay the price to be successful in the ministry anywhere. They welcome any new movement because it affords them a new opportunity for exploitation. We must beware of them! A man who came out of his former church relationship merely because he found it more convenient to make a living elsewhere is not living by principles or convictions. No one should be considered worthy of membership for any other reason than that his God-given convictions demanded a change.

The men who serve on the Credentials committee, no doubt, will take caution and will protect our church from these dangers in the ministry. The people who serve on the membership committee of the local church should guard against the same.

A preacher who can preach one thing in one section of the country and another standard in some other section to please the people, is living by convenience rather than conviction. If one pays his tithe only to escape the reproach of his church for not doing so, then he lives by convenience rather than conviction. When women let their hair grow just because they fear they may be put out of the church if they do otherwise, or because of what the preacher may say, then they need to dig down and strike the rock and get some real convictions from God! A person who has vital contact with God lives by his convictions irrespective of the convenience.

When people abandon the standard that they have lived by across the years just because there was a change in leadership, it is an evident sign that they were liberal in their hearts all the time and only conformed because under a radical leadership it was more convenient to do so.

A man's convictions are no stronger than that which he willfully permits. A preacher may preach loud and long against rings, television, unscriptural divorce, etc., but if he receives people into the membership of his church who are guilty of these offenses then he actually does not believe, in his heart, that they are wrong.

A leader may vociferously declare that he is holding the line and that he personally is opposed to worldliness but when he permits preachers to come on his district who have wives with little short bangs or who wear wedding rings, it is evident to thinking laymen that he has departed from his convictions for the sake of convenience.

When laymen who once stood for the old fashioned way of holiness will go on supporting a worldly general program that calls itself "holiness" rather than to step out, bear the reproach and make the sacrifice to start over, then they are taking the way of least resistance and living by convenience rather than conviction. When people who have talked much about wanting the old fashioned way have a chance to get into the old fashioned radical holiness meeting and then will not come within a country mile of it, it is evident that convenience outweighs their convictions.

Every great accomplishment that has come from good in the world has been brought about by people who were willing to sacrifice that which was convenient to live by their convictions. It would have been much easier for Martin Luther to have gone along with the program than it was for him to step out and prove again that the "Just shall live by faith." If Wesley had done that which was convenient he would never have started the Methodist church, through which God brought about such a revival as to save civilization. If Bresee had taken the way of convenience and supported the whole program and been "loyal" he would never have become a "come outer" and would never have founded that glorious work in the old tabernacle in Los Angeles.

The apostle Paul would have found it much more convenient in this world if he had remained a Pharisee and had never "come out" from Judaism and embraced Christianity. Paul was a man of principle and convictions. He lived by his conviction though it was expensive and painful to do so. It cost him the "loss of all things." It meant stonings, beatings, hunger, nakedness and cold for him to live by his convictions. He suffered perils among false brethren and was considered a fool for Christ's sake. But, Oh, it paid him in the end! He made it through to the city of God!

Oh, that men and women everywhere would live every day by their convictions rather than for convenience of the present. It would pay in the long run and it is the long run we are on now. Thank God for all those in the past who have dared to live by their convictions. And God be praised for all who follow in their train!

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EDITORIAL

By Spencer Johnson

THE PROOF OF HOLINESS

"For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us:" Heb. 10:14).

There must be some way that a person can know that he is sanctified wholly. If he does not know it then he does not have the blessing of holiness. It is not unreasonable to ask, "What is the

evidence of the Baptism with the Holy Ghost?" The colored quartet in the deed south were singing the truth when they sang,

'If you ain't seen nothin'
And you ain't heard nothin'
And you ain't felt nothin'
Brother, you ain't got nothin!'"

If one could receive the experience of sanctification and not know it then he might lose it and never miss it. How could the mighty Holy Ghost the third person of the trinity come into the human heart and take up His abode there and that individual not know about it? Such would be utterly impossible. It should not be overlooked that the experience of sanctification and the Baptism with the Holy Ghost is one and the same experience. "Being sanctified by the Holy Ghost." (Rom. 15:16) What then is the evidence or proof of holiness? Let us consider first what is not the evidence and second what is the evidence.

Shouting and blessings from God are not necessarily signs that one is sanctified. Personally, I believe in shouting and in genuine demonstration of the spirit and everyone that is a child of God believes in it too. If more people would shout and let God bless them in the spirit there would be more conviction on the services and the attendance would always be better. One cannot quench the Spirit and keep on receiving the blessings of the Lord. Those who do not like shouting and demonstration here will certainly find themselves miserably out of place in the next world. In heaven they are continually praising God while in hell there is constant weeping and wailing. Though one may have the blessings of God upon him and shout for joy it does not always mean that he is sanctified. Every truly born again soul will be blest of God in some way or other. The outward demonstration of God's blessings will vary according to the disposition of the individual but every regenerated soul has the joy of the Lord. There can be no worship without expression. It was my experience that I shouted when I was saved and lived with the blessings of God in regeneration for some years before I really died out to carnality and was sanctified.

One of the most common errors that many people believe today in regard to the baptism with Holy Ghost is that unknown tongues is a sign that one has the Holy Ghost. This could not be true for the Bible teaches otherwise. On the day of Pentecost the disciples did not speak with unknown tongues but with "other tongues." It needed no interpretation for it was clear understandable language. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born?" (Acts 2: 4-8) The Bible names seventeen different nationalities that were there on the day of Pentecost and they all heard in their own language.

It is well to note here that word "tongue" is properly translated "language" throughout the Bible. The Hebrew word is "Lashion" and the Greek word is "Glossa." It means speech or language. Paul declares, "There are, it may be, so many kinds of voices in the world, and none of

them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." (I Cor. 14:10-11) According to this there is no voice that is absolutely unknown. When he speaks of an "Unknown tongue" it is speaking about a language that is not spoken by the congregation-one that is not commonly understood. He declares that if a man speaks in a language that is not known to the congregation he should interpret so that all may understand or else keep silent and pray to God for God understands all languages. (I Cor. 14:27-28) In other words a brother who speaks nothing but German or French should keep silent in an English speaking congregation or else interpret. Adam Clarke indicates that there were some in this Greek speaking Corinthian Church who insisted on speaking in Hebrew and thus bringing confusion. "If there be none present who can give the proper sense of this Hebrew reading and speaking, then let him keep silence, and not occupy the time of the church by speaking in a language which only himself can understand." (Clarke's Commentary, Vol. 6, page 278.)

Since one must be a believer before he can get sanctified, tongues or languages could not be a sign that he has the Holy Ghost for we read, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not:" (I Cor. 14:22)

It is necessary that we differentiate between the gifts of the Spirit and the graces of the Spirit. One may have gifts without grace. One may have gifts and not have the Spirit but he cannot have grace without the Spirit. One might have all the gifts of the Spirit and not have the Holy Ghost. Tongues or languages (Not some unknown jargon or incomprehensible gibberish) is only one of the nine gifts of the Spirit and is listed last and least. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. (Gal. 5:22) One may have a gift and not have the giver. The young man received a nice present from his sweetheart but he did not have her until some years later they stood at a marriage altar and she gave herself to him.

The gifts and callings of God are without repentance. (Rom. 11:29) This explains how some men can backslide and yet go on preaching for years. God gave them the gift of prophecy and He never took it back. C. A. McConnell, that sainted theological teacher, used to tell of the man who had the gift of healing and who fell morally and yet in that backslidden condition could lay his hands on the sick and they would be healed.

If one is to lift up one of the phenomena of Pentecost and use that as an evidence of the infilling of the Spirit he would have to have all three if he is to be consistent. That would mean that there would not only be speaking in other tongues but the rushing mighty wind and the cloven tongues of fire all at the same time. But the advocates of the tongues theory never insist on the other two. The phenomena passed but thank God the Spirit remains and He can still cleanse the human heart just as real as He did for the disciples at Pentecost. Any evidence of the baptism with the Holy Ghost must be universal (It must be possible for everybody.) and it must be present always for one may die any time.

If a man had to jump to prove that he had the Holy Ghost then a man who had no legs could never have the blessing. If one has to speak in any kind of tongue or language to have the Holy Ghost then a man who is dumb could not have the blessing. Thank God, these things are not the true evidences of a holy heart! The true witness may be had by every member of Adam's lost race if

they will but meet God's conditions. John Wesley wrote, "The ground of a thousand mistakes, is the not considering deeply that love is the highest gift of God--humble, gentle, patient love--that all visions, revelations, manifestations whatever are little things compared to love. It were well you should be thoroughly sensible of this. The heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else. If you look for anything but more love you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, 'Have you received this or that blessing?' if you mean anything, but more love, you mean wrong; you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved you from all sin, you are to aim at nothing but more of that love described in the thirteenth chapter of First Corinthians. You can go no higher then this till you are carried into Abraham's bosom."

II. Let us consider the true evidence of the baptism with the Holy Ghost.

There is only one conclusive evidence of the baptism with the Holy Ghost given in the Bible. One can have a conscious knowledge down deep in his heart that the Holy Ghost abides and bears witness to his soul that the work is done. Just as surely as God's Spirit bears witness with our spirits that we are the children of God, He will bear witness that we are sanctified wholly. "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us:" (Heb. 10:14-15) Hallelujah! The Spirit answers to the blood. Thank God! You can have this witness within whether you are sick or well. You can have it whether you can jump or whether you are a cripple. You can have this witness within even though you may not be able to speak one word in any language. You can have it when you are passing through the dark valley and do not feel like shouting. The assurance remains. You can know it when you are living and when you are dying. Praise God! He is His own witness within. If all the churches in the world should burn down and cease to function you can know that you are still sanctified. If all the preachers were to die and no one would ever preach again on this glorious experience, the Holy Ghost will still bear witness to the sanctified soul that the blessing is real. Dear hungry soul, do not stop until He bears witness that His work is complete in your soul. You can know! You can know! "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6)

When you have committed your all to Him, then wait on the Lord, be of good courage and He shall give thee the desires of thine heart. He will not disappoint you Believe Him and receive Him! "He is with you and shall be in you." I praise Him today for the sweet consciousness that I feel within, that the Blessed Comforter abides in this unworthy heart of mine. Bless His wonderful name!

Prof. Upham expressed it when he wrote:

"O! Christ, I used to say,
Help me to come to Thee;
But can I say it now,
When Christ hath come to me?"

Dear presence in my soul,

Where Thou dost find Thy rest!
Why seek Thee in the skies,
When dwelling in my breast?

The mother seeks her child,
When wayward it doth roam;
But seeking hath no place
When it is safe at home.

His voice is on my lips,
His tears bedim mine eye,
His home is in my soul,
He can not be more nigh.

O, no! He is not now
A Christ that dwells apart;
But more as life with life
He dwells within my heart."

Glory!

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PREPARE NOW--ERE THE DOOR BE CLOSED!

Sermon by Rev. Glenn Griffith in the Camp Meeting at God's Bible School

(Continued from last issue)

When the graves are turning wrong side out, and the saints are being gathered up, what do suppose the foolish will do? What do you think you would do then if you knew that you had walked behind light, and you didn't get sanctified, or if you did get the experience of holiness you had let it leak out of your soul? What do you think you would do at that very hour when Heaven's gates swing ajar, and the Son of God descends with a shout, and with the trump of God--what would you do? I don't believe that those virgins walked up, and touched one another on the shoulder, and said, "Could I borrow a little oil?" No, I believe they were screaming and pulling their hair, saying, "Can't you spare a little oil?" "What for?" "Our lamps are going out." Brother, it is that second blessing, that extra oil, that is going to light the midnight hour. I believe that is one reason Paul said that without holiness no man shall see the Lord. Those who have oil in their lamps are going to be with Him. You say, "I don't believe it." There's going to be a commotion; there's going to be remorseful crying; there's going to be wailing in the night. You ask, "How do you know?" Because Christ has not come yet; He is just announced. And the foolish, for the first time in their life of profession, gave an honest testimony. They said, "Give us of your oil, give us of your oil. We have traveled all these days, we have professed all right, but we really have had no oil." But the wise said, "Not so, lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves." Did they go? Sure, they did. But something tremendous happened while they were gone.

Now, let me ask you, where do you think they went? Where do you buy this experience? They went down to that old empty church. The old bell is hanging idle, the old clapper does not ring any more. No need. The old-fashioned prayer meeting isn't held any more. While they went to buy, the Bridegroom came. Somebody says, "What about the regenerated folk now? Will they go into the Millennium?" John 1:7 says, "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." I believe there is a provision in the atoning Blood for the cleansing of a natural child, until he reaches the age of know-how and know-what, and realizes that he has not only broken a law of home but has broken a law of God. That moment the Blood ceases to cover, and that child must repent. That same provision in the atoning Blood of Jesus covers the babe in Christ as long as he walks in the light; but when he comes to the light of holiness and rejects it, and says, "No." he is not a Christian, he is a rebel. Friend, you are going to meet the Lord at the rapture, or you are not going in.

While the foolish virgins went to buy, the Bridegroom came, and they that were ready went in with Him to the marriage. When the last one was in, the door was shut. Let me tell you, the same hand that shut the door of Noah's ark shut this door, too. Afterwards the other virgins came also, saying, "Lord, Lord, open to us." But He said, "I know you not."

In the beautiful seaport city of Seattle is a new pier, almost like the inside of a depot. The huge gate opens at the push of a button. Almost at the same time, the gangplank slides down off the boat. When one pushes the button again, the gangplank goes up, almost at the time the door goes shut. I stood there in that beautiful structure, for I like to watch the boats. I like to see them being loaded, like to see the large cranes lift those almost unbelievable weights of different articles and let them down into a freighter. I like to see the people march up a gangplank. There is something about it that makes one feel they are really going some place. I've watched them there by the hour when I would take a walk out in the sunshine while there in a revival.

One time a large passenger boat was in, and the depot, or whatever they call it, was crowded with people. Officers were examining passports and looking at tickets. But I noticed that over in the corner were some folks who had evidently forgotten something. It may have been a large family, or some friends and a family together. There was one who seemed to be saying that she would have to go back, there was something she would have to do. And I noticed that a little gray-haired lady, that I picked out to be the mother, would say, "Well, if you must, you had better go, because it is almost time for the boat to leave." I could not understand what they said, but that is what it seemed like to me.

The lady left, with her little handbag, and started out to do whatever it was she had to do. But while she was gone, somebody called out over the loud-speaking system, "Time to go aboard," and the people started. They marched out through that big gate that stood there as though it never would move again. It looked as if everybody could go through, but at a certain time a man dressed in blue, wearing a peculiar kind of cap, walked over and punched a button, or did something or other. I heard a rattle, and a clang -- not loud, but like heavy machinery moving smoothly through oil. I saw the gate begin to go down, and about the time it was within four or five feet of the floor, that lady came frantically in on the other side. She ran and threw up her hands, and waved to an officer. But he paid no attention. He had had instruction to shut the gate, and the gate was shut. She jumped up and down, she went over to the ticket office, she went back and pointed her finger in the officer's face and said, "I've got to get on that boat." But the gate did not open. The boat moved out into the harbor and was gone, while the woman stood there, frightened and disappointed. Still it would be but a week until she could go on another boat. But what I am trying to tell you is that when God's door is shut, and the old ship Zion Dulls out for that shore of everlasting contentment, it will never, never come back. If you have to buy some oil, you had better do it now. You know just where the oil level is in your lamp tonight. Will you be honest with God? I want to tell you there is perfect cleansing for you:

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains."

You can get through that door of salvation now, and be ready for the Rapture. Won't you do the thing that God wants you to do? -- From God's Revivalist

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"Follow peace with all men, and holiness, without which no man shall see the Lord." --
Heb. 12:14

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SCRIPTURAL PROOF THAT JESUS IS COMING

By W. M. Tidwell

No truth is more clearly set forth in the word of God than the fact that Jesus of Nazareth will return to this earth. Christ Himself said, "If I go and prepare a place for you I will come again." (John 14:3) The angels at the ascension said, "This same Jesus shall come." (Acts 1:11) Through the Divine inspiration of the Holy Spirit, practically every patriarch, prophet and apostle bore witness to this important fact.

Moses said. "He shined forth from Mount Paran, and he came with ten thousand of his saints." (Deut. 33:2) David said. "When the Lord shall build up Zion, he shall appear in his glory." (Psalm 102:16) Isaiah said, "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shall call thy walls (Jerusalem) and thy gates praise . . . for the Lord shall be thine everlasting light and thy days of mourning shall be ended." (Isa. 60:18-20) Jeremiah said, "A King shall reign and prosper and shall execute judgment and justice in the earth." (Jer. 23:5) Daniel said. "I beheld till thrones were cast down, and the Ancient of days (Christ) did sit His throne was like the fiery flame, and His wheels as burning fire." (Dan. 7:9) Nahum said, "And they shall beat their swords into plowshares and their spears into pruninghooks, nation shall not lift up sword against nation, neither shall they learn war any more." (Nahum 4:3) (Yes, there will be war till the prince of peace comes.) Peter, James. John and Paul declared He will come again. References too numerous to mention here. Jude said He would come with ten thousand of His saints, verse 14. And practically all the book of Revelation is given to this sublime subject.

Yes, Jesus will come. Peter said the scoffers would come and say, "Where is the promise of his coming? All things continue as they were . . . and for this they were willingly ignorant." (II Pet. 3:3-5) "Willingly ignorant." They did not know because they did not desire to know. About impossible for one to see when he does not want to. "Convince a man against his will and he will be of the same opinion still." Seek to convince one that all the apostate innovations now flooding holiness churches are wrong, and that his TV is the same old destructive movie brought into the home and he will reply, "I see no harm in it." Of course not. He will not see but he shall see one day. When his boy watches TV till his brain is fired and he goes out and commits some horrible crime, he shall see then. But some will say, "I am not interested in the subject." It is immaterial with me whether He is coming or not." Sad reflection on the inspired word of God. It is said, "That at least one twenty third of the New Testament refers to this blessed doctrine of the second coming of Christ."

There are three attitudes relative to the Second Coming. First indifference. "It is immaterial with me whether He comes or not." Second, scoffers, hatred. One man said, "I hate the thought of His coming." No doubt, the wife who has been unfaithful to her husband does not desire his return. A third is loving expectancy. Jesus said, "Behold I come quickly." And the beloved John said, "Even so come, Lord Jesus." "Lord, the sooner you get here the better it suits me."

Well, He is coming and we believe very soon. It is the only hope for this poor old, lost sin-sick world.

"Then welcome, thrice welcome, ye tokens of God!
What else but His coming can comfort afford?
What presence but His set this prisoned earth free?
O Star of the Morning, our Hope is in Thee !"

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LUKEWARMNESS

By Paul Pumpelly

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art LUKEWARM, and neither cold nor hot, I will spue thee out of my mouth." It seems that when one is in definite victory over sin and the devil, they are ICE COLD toward the devil and RED HOT toward God. But when this awful subtle thing called "lukewarmness" slips into the heart, they cool off toward God and warm up toward the devil which, of course, results in lukewarmness.

Much has been said about lukewarmness and perhaps no other subject needs more attention than this. Even after all that has been said, written, or preached about the danger of lukewarmness, still it continues to take its daily toll. If it came into view with ugly horns and red clothes, one would be well aware of it, but it slips into the shadows and silently settles down beside you in its dignified apparel. When it gets its hold, one will begin to neglect acts of piety, they will rest on thoughts of former days, settle down in contentment of present levels of grace. It shows up in criticizing others who push on beyond them, tries to cover up by pointing to things done for God in the past, tries to be respectable and decent around all to avoid being detected and can be seen as an old cold, sober, dead thing hanging over the heads of those infected.

One of the greatest tragedies because of it is the loss of a vision and burden for the lost. This also cancels the first love to Jesus. "The devil likes to bury a hot religious experience in a smooth shroud of cold virtue."

"There is one more symptom of lukewarmness, and that is a dull sense of inward breaking with God. The heart feels that something is not just right. The orthodoxy is all right; the outward life may be correct; the verbal testimony still kept up; and all Christian duties in a general way

looked after; but the animating spirit is weakened. There is no conscious touch from God; no sense of fullness dilating the heart; no sweet vision of God's attributes; no bright, far-away fields open to it in secret prayer; no lowly feeling of kissing the Saviour's feet; no rapt adoration of His majesty; no sweet hymns vibrating in the mind during the sleep; no melting, yearning love for the saving of souls; no spells of divine laughter rippling through the mind; no bullet-like piercing of the words of the Scripture; no whispering of the Holy Ghost as of old; no conscious grasp on the throne through prayer."

"The flash has left the eye; the smile from the lip; the divine throb from the heart; the promptness has left the will; the gentleness has left the voice; the third heavens, with its retinue, have gone off somewhere. Some unpleasant, indefinable unexplorable something has settled on the inner spirit; it has ceased to feel toward Jesus as a real lover; it is getting offensive to the Holy Spirit; and unless something can be done to rekindle its fading fires, it will nauseate the Infinite heart, and Christ will spew it out of His mouth. This is an awful metaphor, and indicates the awfulness of lukewarmness." (Soul Food, G. D. Watson)

We all believe we are in the last days. The Holy Ghost has warned us of evil getting worse, the love of many waxing cold, some departing from the faith, (that is, some of the FEW who found it), of a falling away, and not able to endure sound doctrine. This being so today, then how cautious we should be lest we fall into one of these last day perils and be found sleeping when the "trumpet sounds." To protect yourself from this monster of lukewarmness, determine to get more holy fire towards God and colder towards the devil. The kin-folk and others may think you odd, but you are just keeping ripe for the picking at the rapture. Thank God for the FIRE.

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SPECIAL NOTICE

The address of General Treasurer, Rev. L. P. Roberts, has been changed from the address as given on page two to 1915 South Perry Way, Denver, Colo. This notice was received too late to make changes elsewhere in the paper.

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GUATEMALAN VICTORIES

It has been said that having a share in training young people for the Lord's ripened harvest fields is a most profitable way to make the best of our lives and means. We believe it! We've never had an occasion to regret that over six years ago God laid it on our hearts to begin a Bible Training School in Jalapa, Guatemala. In the past four years, 15 young folks have graduated and gone out to serve the Lord. Think of the possibilities in these students!

The Immanuel Bible Institute offers to Guatemalan young people a preparatory course that they might learn to read and write, and receive simple classes in arithmetic, grammar, geography and history of Guatemala. Then there is a three year general Bible Course, a four year theological course, and a four year teacher training course. Besides these, we are able to offer a one term

course for Sunday School teachers, which comes from an Evangelical Teacher Training Association in the States and rewards a Christian Teacher's Certificate. All students are required to study music during each year of training.

We are thoroughly convinced that head knowledge and musical talent are not the only essentials of a good worker. A head filled with knowledge and a heart full of carnality are just as detrimental and dangerous in a native on the foreign field as in a missionary or a pastor or Christian worker in the homeland. Consequently, our heart cry down through the years has been, "Oh, God! Give us a Spirit-filled national ministry."

At the beginning of each school term we celebrate our, General Holy Week Conference. God has given us gracious outpourings in those times, which means everything to a good start in the Bible classes. We are praying, planning for, and anticipating the arrival of a man of God, Rev. Elbert Dodd, of the Bible Missionary Church, for our General Conference this coming April, God willing.

The close of each school term finds us in the various commencement exercises with a special speaker to give the address and be the evangelist in the Worker's Conference which follows. Never have we experienced such glorious victory as in our conference the last of October. God prepared and sent us His man of the hour--Rev. Lyle Howard, of Mitchell, S. D. His simple Holy Ghost anointed messages delivered in the Spanish language, brought conviction, heart-hunger and glory! Seekers came without urging. Voluntary humiliating confessions were made. Old accounts were settled. There was genuine repentance with "loud crying and tears" which led to a definite work of regeneration. There was confession of carnal traits, exposure of the old man, dying out to self and a mighty baptism of the Holy Ghost in sanctifying power. Thank God for a remedy for "shilly-shalliness" even in a sin-darkened heathen heart! From early morning until late at night, hour after hour, day after day, waves of glory rolled, and shouts of victory sounded through the chapel, corridors and patios of the mission property. We had chosen no theme song for the conference, but the Holy Ghost gave one: "There is Victory!" It sprang up like living waters from the fountain opened in the hearts of the redeemed and sanctified holy.

The Lord's presence was so near, we wondered if He would come to catch His waiting Bride before the Conference ended. Our hearts were crying out, "Come, Heavenly Bridegroom! Thy Church is waiting for Thee !"

In our stations we have poor, but very worthy young people who need to be, and want to be, in a Bible School. It is impossible for them to pay anything, and besides feeding and educating them, we have to help many with clothing and books and school supplies. The native teachers must receive their small remuneration for services rendered. It all costs, but does it cost too much?

Would you like to have a share in training young people for God's ripened harvest field? "Whatsoever He saith unto you, do it." -- Dennis and Emma Reiff, Guatemala

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HOW SHALL WE ESCAPE?

By James A. McNab

(Continued from last month)

II. A World-wide Missionary Vision. If we have perfect love in our hearts, then we must and will have a world-wide missionary vision. And this love that Jesus Christ emphasizes is a must for every true Christian, and includes our "neighbors" in every part of the world. PERFECT LOVE BEGETS A SELF-DENYING MISSIONARY HEART. "Where there is no missionary vision the people perish." And this does not mean that only the unevangelized millions will perish. It also means that we, too, shall perish if we become careless, indifferent, and unconcerned regarding our missionary responsibility and glorious privilege.

John Wesley caught this vision and declared that "The world is my parish." But long before the holiness movement was ever called out of the formal, dead churches, and before our Great Commissioner issued His eternal order, Jesus declared to His early disciples and to us that "The field is the world" (Matt. 13:38).

Jesus also said, "Pray ye the Lord of the harvest, that He will send forth laborers into His harvest" (Matt. 9:38). This was and is the command given after His statement that "The harvest truly is plenteous, but the laborers are few" (ver. 37). This command is an obligation of every born-again, Spirit-filled person, even if he or she is unable to go to the field or does not have one cent with which to finance missions. Everyone can and must pray that laborers be sent to the white harvest fields. But if He says, "Go," then we must go. And we must give ALL to Him because He gave ALL for us. We simply MUST deny ourselves, and take up our cross, before we can follow Him.

A missionary once said that if we would fervently pray for some mission field that God would call us to that field; and if we should be too old to go, God would call our sons or daughters. But so many people have said and still say, "I do not have a call," while, actually, they have never given God a chance to call them. Dwight Ferguson, world missionary for the Oriental Missionary Society, once said: "Anyone who has ten years or more of his life span left can be a missionary to the foreign regions." Jesus did not say, "Go, if you are under 35, or if you have an education, or if you are perfectly well, or if you have financial backing, etc." He simply and emphatically and uncompromisingly said, "GO."

But thank God, the Master did not say, "Go alone" and "fight the battle yourself." Jesus not only promised to go with us, but He also made available to us, "All power in Heaven and in earth." Thank God the "Go ye therefore" is sandwiched between the "All power" and the "I'll be with you, (Matt. 28:18-20). Thus our COMMANDING GENERAL (unlike any earthly leader) not only commands us to go, but He makes available all power in Heaven as well as in earth, and then He goes with us. Praise God, we cannot fail if we completely trust and obey Him.

But the fact that "something is wrong" is quite evident to any person who can earnestly and truly say with the Apostle Paul, "I am crucified" (Gal. 2:20) and "The love of Christ constrains us" (II Cor. 5:14). Our holiness movements and denominations have failed God and a lost world, and there is no use of our trying to wiggle ourselves from under this indictment. Communism has been

blamed for closing China to the gospel, but actually the blame is recorded in Heaven against a prayerless, careless, indifferent, and almost completely unconcerned Church here in the homeland.

Recently we read an article by one of the leading missionary exponents of one of the larger holiness denominations. This writer seemed very happy and thrilled as he noted that his denomination now has 350 missionaries on the field and under appointment. How can the members of this great holiness denomination, with more than 4,000 churches and only 350 missionaries (including those under appointment) be doing their best for Christ and a lost world, when one local Church--the People's Church in Toronto, Canada--is supporting the same amount (350) of missionaries on the foreign fields! This does not ring true in anybody's arithmetic, or, especially, in any true Christian's heart.

We say this very humbly and reverently, fellow laborers for Christ, because the seriousness of this critical situation is continually pressing upon our heart. God told Isaiah to "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Israel their sins" (Isa. 58:1). And surely God needs holy prophets today, like those unwavering, uncompromising, unafraid prophets of old, who will not fail to call our attention to the seriousness of this critical hour in which we live. We must remember that the sin of omission is just as great in God's sight as the sin of commission. And as we read the headlines and hear the news over the ether waves, surely we must realize that time is running out and that we "Must be about our Father's business." "We must (like Jesus) work the works of Him that sent us, while it is day: the night cometh, when no man can work" {John 9:4}. The night could be much nearer than we think, and "How shall we escape, if we neglect so great salvation" to those millions who have never heard.

Jesus left no avenue of escape for us if we fail to surrender completely to Him and obey Him all the way. There are no if's or but's in this great holiness way as far as our excuses are concerned. It is ALL or nothing, at all with the ONE Who gave Himself for us. We must not forget that He Who "Came into the world to save sinners" and to "Seek and to save that which was lost" also says to us today: "As my Father hath sent me. even so send I you." This means that we are sent in the same measure and the same manner in which He was sent. Jesus voiced this same statement in His High Priestly prayer to the Father as He prayed: "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18).

At the present time there are 1300 million or more who have not heard the "Good News" that a loving, heart-broken Christ gave His precious life blood that they may have abundant life and also be saved from an ETERNAL HELL. And we, fellow disciples of the still broken-hearted Christ and Savior, shall be held responsible for these souls. Just as the blood of Abel cried to the Father in Heaven against his brother Cain, even so the blood of millions of souls in China, Africa, India, the islands of the sea, and all over the world, are crying out to a loving, HOLY, JUST God, especially against those to whom have been given the imperative holiness heritage and to whom so much light has been vouchsafed. We are not responsible for the heathen or unevangelized of past generations, but we are definitely responsible for the millions of unevangelized of our generation who have not heard the glorious gospel story.

We must remember that Jesus is still saying to us, "Give ye them to eat" (Matt. 14:16). And when Jesus performed the MISSIONARY MIRACLE of the feeding of the multitude, it did not materialize while the food was in His hands. The food actually multiplied while the disciples were giving it to the multitude. Even so the greatest miracle of all times, the transformation of precious eternal souls, will not take place until we each do our part to give Christ to those who are spiritually hungry and thirsty. Jesus is the only Bread and Water of Life, but He has committed the "Giving of himself to all the world" into our hands.

Yes, we are responsible, and ours is a great privilege -- the greatest privilege and opportunity ever given to man. Surely God has called the Bible Missionary Church to the Kingdom for such a time as this. The other holiness groups have either failed or are failing, and their lights have either gone out or are dangerously flickering. The indictment is the same as that Jesus Christ voiced against the Church at Ephesus, namely, "Thou hast left thy first love" (Rev. 2:4). It is still "holiness or hell" and "world-wide missions or hell" for the "called out" of the blessed Redeemer. We must go forward if we reach all the world with this glorious gospel of heart-holiness (without which no man shall see the Lord) before Jesus has to return to this earth. Jesus said, "This gospel of the Kingdom shall be (must be) preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). Then woe be unto us if He is forced to return before this Scripture is fulfilled. And, considering the critical situation in the world today, Christ might have to return before this imperative Scripture can be fulfilled. Then "How shall we escape, if we neglect this great salvation"?

We must challenge our preachers everywhere to "Stand between the porch and the altar," to "Cry aloud and spare not," and to preach heart-holiness and worldwide missions until that great, never-changing injunction of Jesus Christ becomes a reality in every heart and life: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34).

HOW SHALL WE ESCAPE, IF WE NEGLECT SO GREAT SALVATION?

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HIS FACE IN THE GLASS

James 1:23

By George E. Roberts

For the past nine years I have been a different person to myself. The blessed Holy Ghost sanctified me holy in April, 1947. I have been able to look in the glass with great peace and joy in my heart.

James tells us that if a man be a hearer of the word and not a doer, he is like a man who looks at himself in a mirror and goes away and forgets what he looks like.

I am sure there are many people today who are this way. They hear the old-fashioned truth, but go away and forget that they are sinful and disobedient to God. I have preached to many whom it was easy to see were troubled, but as soon as they got away they forgot their sins, their compromise, and worldliness.

Dr. Chapman told about a man one time who saw himself in a mirror, and mistaking himself for Satan, ran to get away. He then saw himself again as he went by another mirror and thought that some devils were after him. It frightened him more and he ran the harder.

I wonder if it would be a good idea if we all would take a good look at ourselves. In God's sight, we are none too good or too perfect. (Matt. 5:48) "Be ye therefore perfect, even as your father which is in heaven is perfect." Can we, that are professors of the grace of perfect love, look down into the very bottom of our hearts? De we have the fruits of purity? Are we free from envy, hatred, covetousness, pride, and the desire for pre-eminence? Do we have that kind of love that loves God with all our heart, soul, mind, and strength? Do we have that well that springs up within our soul when people lie on us, and when they say all manner of evil against us? Do we have that peace and joy inwardly that all is well? Praise God we can.

When we look in the mirror, can we feel charity has suffered long and was kind? Did charity envy a little or was charity a little unkind, or did charity push itself out there in the lamp-light a little? Did charity get a little puffed up when some good was done? Let's be careful, dear friend. One of these days we are going to see ourselves in a glass whether we want to or not. Did charity behave herself very well when everything went wrong or has she been seeking her own? Were we easily puffed up the last time God helped us in a revival--if it had not been for God, not a soul would have been moved.

Do we see ourselves in the glass with worldliness and compromise in our hearts? Are we still running with the liberal crowd--those who run to the ball games, recreation centers, and moving pictures to hold the young people; those who watch T.V. and love parties and socials more than revivals and prayer and fasting services. Are we running with the crowd who paint a little and wear a little jewelry so they won't look so old-fashioned? Come on friends, let's look ourselves over--be as hard on ourselves as we are on someone else. Let's look in the glass and be doers of the word and not hearers only.

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FEED MY SHEEP

By Pauline Keith

"He saith unto him the third time, Simon, son of Jonas, lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." St. John 21:17.

I was saved at the age of 15 years. Almost from the first day that I experienced my sins forgiven, I began to think about those in heathen darkness who never heard of the name of Jesus. It was wonderful to have someone to go to when I needed true understanding and guidance. My heart ached for those who did not know Him.

Throughout my high school years the certainty grew in my heart that God was calling me to His special work. The first big question of my life came when I had to follow God's call to enter

college. For the first time I had to go against my father's wishes. There was no money. Most of my friends of the local church were against such a step. I knew God was calling me and I must obey. I followed my Guide.

My years at Eastern Nazarene College were full of wonderful experiences. Not once did the Lord forsake me. My bill was always met on time. He supplied every need.

I prayed much about the subjects I should take. I thought I should have Bible and theology for preaching. God, who was even then making a way for my being here in Eritrea tonight, knew the course I should take and lead me into the teaching field.

After college, I was advised to take two years of teaching experience before applying to a mission board. I began to teach in my home town. I fell in love with my work and time slipped by faster than I realized.

God began to deal with my heart. I was active in my local church, but that was not God's will for me. I knew I must find His place of work for me. I had a personal desire to do home mission work, and I began planning for that. But the Lord closed every door. In despair, I said, "The Lord is not calling me; it is just my own desires." I battled the call for almost a year beyond my two years of teaching for experience. I succeeded in making myself believe I was not called, but in doing so I lost the joy from my heart.

Often I would look over my little group of pupils and hear the inner voice repeat the words "Teaching the underprivileged"--written in my senior sketch by Bertha Munro, Dean of the college. These children were not the underprivileged that God had called me to work with.

I longed for the joy of the Lord in my heart. I began to seek the cause for this darkness. I had a long way to backtrack. How thankful I am that we serve a merciful God. I had not realized I had become so attached to little things of everyday life. One by one I laid them on the altar. Then the big question of foreign missions came to light. I wanted the joy of His salvation back in my heart. I surrendered myself to go anywhere that He would lead. All doors were closed and I knew He was the only one that could open the one I was to enter. When this surrender was complete, the joy came back to my soul. How precious He is to my soul.

It was only a few weeks after my surrender to His will that God began to show me how He would work things out if I would but trust Him. The door was opened for me to serve in Eritrea. I knew it was the place Jesus would have me go.

I landed in Massaua, Eritrea in September, 1955. I am serving Him now as a teacher in the high school in Keren. What a privilege it is to have a part in the training of the native young people for the work of carrying the Gospel to their own people. I have found the underprivileged that He had laid on my heart while I was yet in high school.

Will you take these young people on your heart to pray for them? The darkness that surrounds them is so great. God has promised us souls for our labor. Much prayer is needed. His for souls, Pauline Keith

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BEULAH MOUNTAIN ORPHANAGE

There were two articles in the December issue of the 'Missionary Revivalist' concerning the Beulah Mountain Orphanage which has become the sacred obligation of the Bible Missionary Church. According to all reports it certainly is a worthy project and God was good to give us this Orphanage, a place that is providing a real home of love and tender care in a spiritual environment for those orphaned children. It has a corps of consecrated workers who love God and old-time religion. This has become our blessed responsibility and I am sure we all want to do our best. James 1:27

Nearly every one of our churches heard from me concerning the needs at the Orphanage. God bless you for all that you have done. If you did not hear from me, perhaps your church was organized after I received the list of pastors or perhaps you are among the few letters returned to me due to incorrect address.

Every church was asked to take an offering during the holidays. Trust there was a unanimous response to that request. If you have not taken this offering it is not too late. Here are several needs:

1. They not only need funds for repairs, but they also need funds for supplies for a First-Aid Room.
2. They need one dozen one-half gallon stainless steel pitchers for serving milk at the tables.
3. Pray for the workers. One wrote that she needed a physical touch.
4. If you want to do more box work write me.

May God bless everyone as you give to Him and His orphans. Thank God for the glorious freedom that God has given us in these days to worship Him in the beauty of Holiness and to labor for Him with God's people of like faith. My soul cries 'hallelujah.' -- Mrs. Alma Kinzler Secretary of Orphanage box work.

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"In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:6.

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WHAT THEY SAY ABOUT T.V.

By W. L. King

[Here, in the printed text, appeared a drawing depicting the devil looking out from a TV screen, with the caption: "It's so nice being in your home now!" To view this drawing, open the devil-tv.jpg file found in the Graphics folder on this CD.]

The Bible is our guide to everyday living. When the Bible speaks it pays to listen. Therefore what does the Bible say about Television, Bro. King?

Psalms 101:3 "I will set no wicked thing before mine eyes."

Isaiah 1:16 "Put away the evil of your doings from before mine eyes; cease to do evil."

I Cor. 10:31 "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

I John 2:15-17 "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the EYES and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

Colossians 3:17 "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Heb. 10:24, 25 "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."

"Wherefore do you spend money for that which is not bread?" says Bro. Isaiah. Bro. Paul says: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Bro. Paul makes it even stronger: "Have no fellowship with the unfruitful works of darkness but rather reprove them."

Thus the above scriptures will condemn any Hel-i-visionite. If not condemned, then already deluded, blinded and fallen in the 'ditch'.

What are preachers saying in preaching against this evil?

One preacher said: "The devil failed to seduce the holiness folk with the movie so he chopped it up and put a piece in every home he could."

Another stated: "You can tell where Satan lives by seeing his tail sticking through the living room window to the roof."

Another wrote : "Television is the poor man's night club."

Another described it as a blue eyed calf with the forked tail. Another description is: A one-eyed god of a deluded people and an Instrument of Lucifer.

In speaking of its effect upon the mind a prominent minister said: "It adds inches to a dwarf but reduces the stature of a giant."

Evangelist C. L. Wireman, converted Kentucky mountain outlaw, when asked about TV in the Christian home said: "Where there is spiritual vision there will be no television."

Evangelist Charles Yoh writes: "When a sensual movie was shown, juvenile authorities reported more than 60,000 illegitimate births among girls caused by this picture alone. There is just one thing worse than the movies and that is the movies in the home 24 hours in the day, seven days in the week ... TV."

Conference Pres. H. C. Van Wormer writes: "I personally believe that TV is the greatest evil influence against deep spirituality that the Christian has ever known. It hinders pastoral visitation in the homes. Pastors will tell you that they must request that the TV be turned off so that they can read, pray and talk about spiritual things. Many resent this as an intrusion, especially the children."

Bro. Wm. Tidwell, Pastor and founder of the Fundamental Tabernacle, Chattanooga, Tenn., tells of a little girl from a holiness Television home who was taken to a restaurant by her parents. When asked what she would have she hilariously replied, "Make mine Pabst Blue Ribbon!" Bro. Tidwell gives this advice: "If you do not have Television, beware! Poison -- Danger. If you have it pray earnestly about keeping it. Mind God. It will pay in time and Eternity."

Evangelist Arthur Vess, Editor of The Revival Herald, has this news item in his fine paper: "A 12 year old Flint girl was forbidden by court order to watch Television unless the program first has been approved by her family." She got the idea of threatening a schoolmate's life by telephone from watching Television."

(The District Supt. of a large Holiness Denomination told me personally that he had never seen anyone censor their TV set not even the pastors of his district who have them. Ed. Note)

Rev. E. V. Wilson makes this statement: "Do you think it pleases God to permit the liquor traffic, the tobacco interest, and the sensual influence of depraved Hollywood to come into your home? Doubtless TV is largely responsible for the awful tide of youth delinquency sweeping our nation."

Evangelist Dennis Matherlee, prominent Wesleyan Methodist evangelist, says there is only one thing to do with a TV set. "It should be," says Bro. Matherlee, "taken down to the river and tossed in. Then you should get down on your knees and apologize to the mosquitoes for contaminating their home."

Evangelist T. M. Anderson was heard to say: "A man will buy a Television set and sit around all day and slobber over it. I'm afraid of it." He went on to say: "Throwing it away is the best thing you can do."

Oswald J. Smith wrote: "It seems to me that Television is going to be the greatest menace of modern times."

Olav G. Eiklan, formerly a missionary to Columbia, South America writes: "The magic box TV is also exploding the incendiary bombs of sensuality, kindling in the hearts of men the fire of lust, burning down the barriers of modesty, decency, and the walls of purity and fidelity in family life. One man said that he had been hanging around the stage shows for fifty years without seeing as much female anatomy as he had observed on TV shows."

From the Church Herald comes this word: Dr. Lee DeForest, called the grandfather of TV for his invention of the three element vacuum tube, said not long ago, "I'm sorry to say that this medium, for which I had such high hopes a few years ago, seems to me already to have become more of an influence for bad than for good."

NOW WHAT IS YOUR OPINION OF TELEVISION, BRO. KING:

In the face of what these learned men have to say what I could add would be very little. But then I could never keep my mouth shut on this issue. I think that the present day use of television is exceedingly evil and is proving to be a very detrimental factor in the life and society of man. The finest of all talent is being used so the attraction is very great. It is especially harmful to children. Programs that greatly excite the emotions, killings and kindred shows, are causing nervous disorders. Children come to school listless and fatigued without desire to apply themselves to the wholesome task of learning. There are few clean programs to look at, and to look at the few good programs is certain to provide temptation to look at the ones that are not clean. **IT IS CERTAINLY ONE OF THE GREATEST EVILS OF THIS GENERATION.** People who once considered motion pictures as sinful now have its equal in the television right in their own home. Friend, if you have one, write or call me and I will see that you get an ax to chop it up with. Never sell it, you will contaminate your neighbor and doom him to hell.

To all who read this, I love you and want to see you make it through, pray and God will give you strength for such an hour as this.

Additional copies of this article may be had in tract form by writing to: The Voice of the Nazarene Box 61, Elizabeth, Pa.

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CHURCH NEWS

Report on Preachers' Meeting and Holiness Convention Held at Rock Island, Ill.

Midst tears of joy and shouts of victory the Holiness Convention convened at Rock Island, Ill., Jan. 28. It was comparable in spirit to the great General Convention held last September in Denver, Colorado. Each service was marked by the manifestations of the blessed Holy Ghost. The preachers and wives, as well as the laity were challenged to the great task of winning souls in these last days. We were reminded again and again by our Moderators that God has raised us up,

not to fight churches. but to win the lost and to hold high the "standards" of the Word of God. It was a great, great crowd, but it was greater Shekinah glory.

The messages of our General Moderators, Reverend Glenn Griffith and Reverend Elbert Dodd will long remain in our memory as a challenge "to get to the lost," "to fight the good fight of faith" and to be true to our generation in these days of apostasy. We were made to feel our great responsibility, not only in the "home-land" but in the regions beyond, as Brother Finch stirred us with those great missionary messages. We were so grateful for the use of the beautiful Memorial Heights Methodist Church, so graciously ,given to us for this Convention. Our thanks to Reverend Darling and his good people. -- Ilah Downs, reporter

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The Ebenezer Tabernacle of St. Louis, Michigan has voted to come with the Bible Missionary Church. Rev. C. E. Morgan is the good pastor there. We say welcome to this fine group.

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The Remnant Tabernacle at Crystal, Michigan has voted to unite with the Bible Missionary Church. Rev. J. B. Rigsby is the and pastor there. We say welcome to this fine group too.

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Boise, Idaho u Brother George Roberts, pastor at Boise reports a good old fashioned revival with Rev. H. B. Huffman as evangelist and Brother and Sister Clyde Dilly as the song evangelists. Brother and Sister Dilly did some wonderful singing in the spirit and were a great blessing to the meeting. Brother Huffman is one of the greatest evangelists of our day. He is mightily used of God. He has John the Baptist boldness, compassion from the Lord and prays like Daniel. Bless his heart. He is nothing only in the blessed Holy Ghost. Brother Huffman helped us to build our Sunday School annex while he was here in the meeting. The annex is 32 x 54 feet. We broke ground on December 5th and by the last Friday night of the meeting on December 14th we had service in the building. Praise be to God! I have never seen more cooperation from evangelist, people and friends in all my life. To God be all the glory. The folk at Boise are some of the best to be found anywhere. We thank God for them. During the revival we held services in three different places but God surely gave victory with souls seeking God everywhere. We praise the wonderful God of heaven.

* * *

Gainesville, Tex. -- Rev. Auxford Myers and Rev. E. T. Harris had a good meeting at Gainesville, Texas. Brother Harris organized there. They have bought nice pews and have a neat hall to worship in. The church called Brother Harris for pastor. They have rented and furnished a nice parsonage.

* * *

Twin Falls, Idaho -- Brother Griffith held a meeting at Twin Falls and organized a good church. Brother Everett Damon is the pastor. May God bless this new work.

* * *

Brother and Sister Frank Baldwin have a fine baby girl. She was born December 26, 1956. Her name is Huldah Rebecca.

* * *

Council Bluffs, Iowa reports a wonderful meeting with Brother Thomas Huff and his good wife. They received 7 new members into the church there. Glory!

* * *

Rev. Roy Lewis just closed a seven weeks revival meeting at Winchester, Indiana. They organized a good church there. Praise God!

* * *

Rev. Lewis Mason, pastor at Indianapolis Central Church reports that God is giving them a wonderful time of victory and blessings there and that he was never happier in all his life.

* * *

Jasper, Alabama -- Rev. E. E. Michael reports a church organized at Jasper, Alabama. Rev. Auxford Myers is the good pastor there. May God bless this group in good old Walker County. They are in the process of buying property. Pray for them there.

* * *

Kannapolis, N. C. -- Brother Dodd reports a wonderful time of victory at Kannapolis. The Grace Trio from Hackees Island and Brother and Sister Hemrick did some wonderful singing. Most of all God visited the meeting. At the close of the 5 day meeting Brother Dodd organized a church. Rev. Ray Hemrick is the pastor. Brother Dodd reports that North Carolina is a ripened harvest field. Surely a wonderful hungry hearted people out there. May God bless them!

* * *

Odessa, Texas -- God is surely blessing the Bible Missionary Church in Odessa. We have seen some wonderful victories in the past few months. God has given us two new families to pray through and several young people. We have seen God give them victory until they have cut all the ties of the world. We have seen the Lord deliver from tobacco, Television, Sunday work, foul

language, pride and worldliness of all kinds. Truly it is worth it all to see the transformation that comes in people's lives when they go through with God.

We had a wonderful meeting in November with Brother Spencer Johnson and a good week-end meeting with Brother Tony Ross of Duncan, Okla. Both men brought God's word to us with unction and power and their efforts were crowned with glorious victories at the altar. While the pastor was away on a meeting, Brother Arthur Morgan of Lubbock, Texas very ably filled the pulpit to the glory of God and the upbuilding of the flock.

Finances have been exceptionally good. The Lord has provided every need as it was presented. The pastor and family have been wonderfully cared for.

Rev. Eual Meek, a local preacher from our church is now attending God's Bible School in Cincinnati, Ohio, preparing to take his place in God's great harvest field. The Lord has seen fit to take many from our midst to use in other places and we feel honored to send them forth to do His will. Pray for us that we may ever stay close to Him. The future looks bright here in Odessa and all of West Texas. Praise the Lord! -- Charles T. Elkins, Pastor

* * *

Oelrichs, South Dakota -- Brother L. P. Roberts, Brother Carl Dillard, and Brother Robert Fleming, were at Oelrichs, S. D. with Brother and Sister M. L. Reiff, January 7-9. Brother Reiff has been doing a wonderful work pastoring up there. The brethren organized the church into the Bible Missionary Church on January 9 with 17 good members and more to come later. The weather was cold, 12 degrees below but the spiritual atmosphere was gloriously warm. They have a nice church and parsonage up there. May God bless them all. They are a wonderful people there.

* * *

The editor just closed a meeting at Alexandria, Louisiana. Brother and Sister Neuenswander and the good folk from Hillside church assisted with the music and singing. God gave us a good meeting there. The devil fought hard but God gave the victory! Bless His name! Brother Griffith was with us on the Sunday afternoon of Feb. 3rd and organized the church there. They are in process of calling a pastor. Pray that they will find a suitable location for a building. God bless them. Some of God's choicest saints there at Alexandria.

* * *

Crowley, Louisiana m Rev. Jack Hoof has been in a meeting at Crowley, La. Brother B. M. Loftin, the District Chairman and the good folk from Lake Charles assisted in the meeting. Brother Griffith preached in Crowley in the night service on Sunday, Feb. 3rd and organized with a good strong group there. There are others who will be coming with us soon. May God bless the good folk at Crowley.

* * *

Rev. Silas Sanchez has been called to pastor the Bible Missionary Church at Shreveport, La. He is on the field there and getting to a good start. We say welcome to Brother and Sister Sanchez.

* * *

In November Rev. J. E. Ray met a small group that Bro. Lewis Lively had been holding prayer meetings with and organized this small group into a church, but did not close the charter.

January 3-13, Rev. and Mrs. J. E. Cook and Bro. Dodd came for the revival. Bro. Lively had gotten a Seven Day Adventist Church at 5th and Fatherland. They charged no rent -- they only had to pay the light and fuel bills. God visited among the people and gave a good revival. The organizing was completed Sunday, January 13 with 44 charter members and the church called Bro. Lively for pastor.

* * *

About Brother Laeger

Brother Leslie Laeger was hit by a car while en route to Wichita, Kans. to begin a meeting there. His neck was broken. He has been in a serious condition. He has been in a hospital in Cheyenne, Wyoming. He is greatly improved but does not have the proper use of his legs and arms yet. Please pray for him that the Lord will restore him to his health. He may be leaving the hospital soon since his neck has healed wonderfully. You can write to him c/o Mrs. Margaret Laeger, 644 Pattie, Wichita, Kans. If the Lord lays it on your heart you might send him an offering to help them in this time of need. -- The Editor

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The Bible Missionary Church is not Liberal or Legalistic. A liberal takes the broad view of things. All mercy and no law. The legalist takes the rigid way, all law and no mercy. The Bible Missionary Church is a Revivalist movement. Law mingled with mercy. Victory and blessing.

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OFFERING ENVELOPES NOW READY

You can now order offering envelopes which have been specially prepared for the Bible Missionary Church by writing the General Office, 2601 N. Federal Blvd., Denver, Colorado. The price is \$4.50 for 500 envelopes.

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THE TONGUE

(James 3:5-18 and 4:1)

By Charles A. Brown

I fell to musing on the awful devastation of WAR, visualizing the white crosses that mark the last resting places of the almost numberless casualties of our latest war. Then I thought of the vast multitudes of the maimed, halt, and blind and the mental wrecks that fill to overflowing our veterans' hospitals or are otherwise living permanently handicapped lives as a result of war. The thought, with all this horrible picture before their very eyes, how could men with any spark of decency and feeling left, go on planning and endeavoring to throw humanity into wanton bloodshed and carnage.

"Methinks if sun and moon and stars could speak,
They with one voice would surely seek
To turn men back to sense of right
And step this craze to rule by might."

The above is an awful picture, but in my musing my mind has turned to another form of warfare, which is all too prevalent in the world, which though it leaves its victims whole in body, sound in mind, still carrying on normally so far as the physical activities are concerned, yet in heart they are so lacerated, bruised, mangled and torn as to be continually in unspeakable misery. Who though moving on, smilingly perhaps, spreading cheer and good will wherever possible, are at heart bleeding and torn by what James tells us is that unruly member, in the third chapter of his epistle THE TONGUE.

I do not speak here of the activities of and damage inflicted by slander, whispering, gossip and backbiting, but of the awful malady of SHARP CUTTING WORDS or speech inflicted on its victim remorselessly in his presence. One has said, "It is dangerous to live in a house with a person who carries a sharp tongue." Another remarks, "He who cares not for the feelings of others often causes hard feelings." Solomon in Prov. 15:1 tells us, "A soft answer turneth away wrath: but grievous words stir up anger." James says of the tongue, "Therewith bless we God and therewith curse we men." In Proverbs again we read "Death and life are in the tongue, and they that love it shall eat the fruit thereof."

Most of us have seen trees that have been so ruthlessly battered and beaten as to present such a mutilated appearance as to call forth a feeling of pity. I have often wondered if it were possible to X-ray the tender sensitive feelings of the human being, we would find a similar sight. Unnumbered scars left there by the sharp, caustic words heaped upon it by some one's vitriolic tongue. O for kind words! They are so priceless and yet so inexpensive and pay such dividends.

"Kind words can never die,
Never die, never die,
Kind words can never die,
No, never die."

"I shot an arrow into the air,
It sped on its way, I knew not where.
Long years after, in an oak
I found the arrow, still unbroke.

"I spoke a word into the air,
It winged its way I knew not where;
Long thereafter, near the end
I found the word in the heart of a friend."

How important that these words we speak into the air be words of consolation and help; words that will heal the broken in heart. The great apostle Paul wrote, "Be kindly affectioned one to another, tenderhearted." Paul admonished Timothy, "Be thou an example of the believers in WORD," in deportment (conversation).

We sing occasionally:

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathetic tear."

What a different world we would live in if each of us showed mercy, and carefully considered the feelings of others. Yes, to most erring ones a kind word will go farther to bring them back to the right than harsh language. I recently read of an incident where on Christmas eve a drunken derelict pushed open the door of a Bible depository and demanded "Give me one of those Books!" The man behind the counter answered, "There are no books here that you would care for, though one of them would do you more good than anything else." The man closed the door and left but soon returned and bursting into the room said again, as he threw down a coin on the counter, "Give me one of those Books. You said it would do me good." The Book was delivered and the man went out.

One year later from that time a well dressed man entered the shop and on asking whether he was recognized, said, "I am the man who was here a year ago and purchased a Book." Drawing a well worn Bible from his pocket he continued, "This Book has completely transformed my life." If the man behind the counter a year before had driven him away with harsh words this wonderful transformation would not have come to pass.

"Speak gently. It is better far
To rule by love than fear.
Speak gently, let no harsh words mar
The good we might do here."

A certain minister was once asked to preach the funeral of a young man killed in a drunken brawl. The father of the lad asked the minister to preach the Word. The pals of the deceased were all there, the saloon keeper included. The minister saw on their faces the expression that plainly said, "Preach on, you will not move us." Nothing was seemingly accomplished. But in a day or so the man of God was walking by the saloon where the keeper stood outside the door. He walked up to him and extending his hand said kindly, "Hello, Charlie, how are you?" This kind act and these

kind words did what the sermon and the sadness of the funeral hour had failed to do. The saloon keeper was converted and became a life long Christian. Thus closing up one of the devil's shops.

Beloved, let us carry with us all kind words. Our great pattern, though He spake with authority and reprov'd where it was necessary, yet He did it in compassion and tenderness. Think of these words:

"Boys flying kites
Haul in their white winged birds;
But you can't do that
When you are flying words.

"Words unspoken
Will fall back dead;
But God, Himself can't change them,
When they're said."

Too many have utterly spoiled a good reputation for piety and perchance failed to win a soul almost persuaded, by an outburst of unkind words because of some trivial offense. Frances Ridley Havergal wrote:

"Take my lips and let them be
Filled with messages for Thee."

Of course, if our tongues are to speak kindly at all times our hearts must have Christ's love shed abroad in them by the Holy Ghost. The Spirit of Christ must be in full control.

It was said of Jesus that He opened not His mouth. "When he was reviled he reviled not again." My earnest prayer is, "Lord held me to guard my tongue." There are times when one is tested to the limit and if not careful will be caught off guard and a sharp word will escape. But never from the lips of our Lord.

"That day when Jesus stood alone,
And felt the hearts of men like stone;
And knew He came but to atone--
That day He held His peace.

They witnessed falsely to His words,
They bound Him with the cruel cords,
Mockingly they called Him Lord;
But Jesus held His peace.

They led Him on from place to place
They heaped upon Him all disgrace
They spat upon Him--IN THE FACE!
But Jesus held His peace.

My friend, have you for far much less
With zeal which you call righteousness
Resented slights with great distress?
Your Savior held His peace."

James paints a dark picture of the tongue. No man can tame it. But God can. Only climb upon the operating table of divine grace and let the divine surgeon take out the evil heart and put within you His Spirit. He will keep the door of the lips. Thus submitting to Him will save many a heartache and held to stop the merciless war which murders hearts. -- From the Fountain

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COLORADO ANNOUNCEMENT

The Colorado Area will have their first Area Rally at our church in Pueblo, located on West 28th in the Park Community Bldg. Make plans to be present and pray that God will give us a great time together. Mrs. R. H. Flemming is the Area Sec. and Treas. L. P. Roberts was elected as chairman and will be speaking in this meeting.

The second Area Rally will be held at Oelrichs, So. Dak. on April 2 and 3. Services on April 2nd at 7:45 and all day of the 3rd. Make plans to be at these services. -- L. P. Roberts, Chairman

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A WORD FROM THE EDITOR

We have appreciated the way you have been sending in the news of the Churches. This is an important part of our paper. Mrs. Robert Fleming, 1010 - 9th Street, Greeley, Colorado, has consented to be our Church News Editor. She will be writing up the church news each month. So send all Church news items to Mrs. Robert Fleming, 1010 - 9th St., Greeley, Colorado. Get the material to her as early in the month as possible to make it possible to be in the next month's issue of the paper. Type your church news on standard size typewriter paper and double space it. Thank you so much. Keep the news coming.

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A WORD OF APPRECIATION

We sincerely appreciate the wonderful way that God helped brother Paul Pumpelly in preparing the Adult Sunday School Quarterly for the first quarter. Many are saying that it is the best they have ever seen. One adult class started in with the lesson a few Sundays ago and got so blessed that they carried right on over into morning service. The glory was so great that there was no preaching and the service ended with a great altar service.

We appreciate so much the good work done by Sister Ilah Downs on the Youth Quarterly. It is really good too. You should get your order in now for the second quarter. The second quarter's lessons will be on "Repentance." Order all Sunday School quarterlies, Manuals, Journals, Books, etc. from the General Office, 2601 N. Federal Blvd., Denver, Colorado.

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WHAT BECAME OF A LIE

First, somebody told it,
Then the room wouldn't hold it,
And it got outside.
When the crowd came across it,
They never once lost it,
Till it grew long and wide.
This lie brought forth others,
Dark sisters and brothers,
And fathers and mothers--
A terrible crew!
And as headlong they hurried,

The people they flurried,
And bothered, and worried,
As lies always do.
So that evil boded,
It fretted and goaded,
Till at last it exploded
In sin and in shame;
While, through smoke and fire,
The pieces flew higher,
Till they hit the sad liar--
And killed his good name.

-- From Elim Evangel

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ADAM CLARKE SAYS

"Even in mourning it was considered disgraceful to be obliged to shear off the hair; and lest they should lose this ornament of their heads, the women contrived to evade the custom, by cutting off the ends of it only." (Clarke's Commentary, Volume VI, page 251.)

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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

Mr. & Mrs. David Ashley, (Singers & Musicians) 532 S. 41st Street, Omaha, Nebraska

Frank Baldwin & Wife (Preacher, Singers & Musician) Box 727, Duncan, Okla.

Harvey & Joan Best, (Singers & Musicians) Box 249, Madison, Indiana

W. C. Bowman, 265 Bellevue Ave., Marion, Ohio

John R. Bradford, Box 63, Frankfort, Indiana

C. C. Brown, 112 Manor Drive, High Point, N. C.

Addle Butler, Route 5, Box 730, Shreveport, La.

Nancy Calhoon (Singer & Musician) 2933 W. 28th Ave., Denver, Colo.

Bud Campbell, 351 Murfreesboro Road, Nashville, Tennessee.

James Carder, 10 Duke St., Franklin, Penna.

W. E. Carlton, Box 214, Ellington, Missouri.

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

Troy Cook & Wife (Singers & Musicians) Route 1, Ames, Iowa

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

Wilson Douglass, Route 1, Oak Grove,

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

Leonard Foster, Route 3, Bluffton, Indiana

G. V. Grubbs, 3100 Hackley St., Muncie, Indiana

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

E. T. Harris, 1328 N. Connerd, Gainsville, Texas

A. L. Haywood, Belding, Michigan

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

Thomas Huff, Route 1, Box 103 A, Alma, Arkansas

H. B. Huffman, Onego, West Va.

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

Kenneth Johansen, Route 2, Kearney, Nebraska

Spencer Johnson, 3613 Ernest St., Lake Charles, La.

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

Ed Kramer, 1634 South Santa Fe, Wichita 11, Kansas -- Feb. 27-March 10, Tyrone, Penna. --
March 12-24, Cincinnati, Ohio

David R. Kinnaman & Wife (Preacher & Singers) Knightstown, Indiana

Roy Lewis, Route 1, Albany, Indiana Leslie F. Laeger, 903 West Willow St., Walla Walla, Wash.

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

Elwood Lucas, 1111 Warren Ave., Lima, Ohio

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

W. T. McMahan & Wife, (Preacher, Singers & Musicians) 117 Eagle Drive, Indianapolis, Ind.

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

Elmer E. Michael, 1406 - 6th Ave., Jasper, Alabama

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

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

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

F. W. Naxon, Hurlock, Maryland -- March 6-17, Fredericksburg, Maryland --
March 20-31, Reading, Penna. -- April 3-14, Salem, N. J. -- April 17-28, Wells, N. Y. -- May
1-12, Salem, Ohio

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

Paul Pumpelly, Wife & Son (Preacher, Singers, Musicians) House Trailer, 115 West College,
Lake Charles, Louisiana.

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

J. B. Rigsby, Route 3, Stanton, Mich.

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

Tony Ross, 112 Spruce, Duncan, Okla.

Ethel Schaar & Mabel Martin, (Preacher, Singers, Musicians) Care of Cy Perry, Sharpeburg,
Kentucky

Richard & Dorthea Sharp, Box 264, Oshkosh, Nebraska -- April 2-14, Leonard, Mich. -- April
17-28, Cozaddale, Ohio

Herbert M. Shaw, Jamison, Oregon

Glenn & Vera Slater, (Preacher & Singers) 1617 W. 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

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

J. R. Tucker, 102 Edgeview Road, High Point, N. C.

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

Earl & Melba Wheeler, Preacher, Singers & Musicians, Route 2, Box 15 W, Hammond, La.

George V. Young & Wife (Singers, Musicians & Children's workers) Route 1, Hellertown, Penna.

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RECOMMENDATION

Rev. C. C. Brown of 112 Manor Drive, High Point, N. C., one of the strong evangelists of the holiness movement joined the Bible Missionary Church on Jan. 25th. He is a strong, old fashioned radical holiness preacher, one of the best. He is available for revival meetings. I can recommend him without reservation. -- Elbert Dodd

We are happy to recommend Rev. James Carder, 10 Duke St., Franklin, Penna. He is a strong preacher and wonderful soul winner. Also a good singer. I can recommend him without reservation. -- Elbert Dodd.

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ATTENTION ALASKA

If there are people in and around Anchorage who are interested in starting a Bible Missionary Church in Alaska then contact Rev. Fletcher F. Miller, Apt. 38, Safe Haven, Anchorage, Alaska. Plans are under way to begin prayer meetings and make plans for the starting of a revival meeting in that area with the thought of organizing a Bible Missionary Church. We solicit the prayers of God's people everywhere for this needy field.

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End of the Digital Edition
The Missionary Revivalist
March, 1957