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THE MISSIONARY REVIVALIST -- JUNE 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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THE PERSECUTED BECOMING PERSECUTORS

Written By W. M. Tidwell

This seems like a paradox but it is really true. Of course some great radical change, while often denied, must have taken place before the persecuted could become persecutors. But change, deterioration seems to be the order in this world. Nebuchadnezzar's image reveals this. Head of gold, breast and arms silver, abdomen of brass, legs of iron and feet and toes of iron and clay. From gold to mud. Blasphemous Post-Millennialism to the contrary. Degeneration seems to be the order of this world politically, morally and religiously.

The Bible, as well as history, makes this clear. The old home-spun adage, "The old gray mare is not what she used to be" contains; more truth than poetry. Often a religious movement starts out in glory and winds up in a grave; like Saul from Gilgal to Gilboa, she begins in the upper room and ends in the supper room; she is filled with the Holy Ghost and then finally with beef roast, "She begins with a storm and ends with a form."

This decline has been true all down the ages. A movement begins small, poor and humble. Then becomes strong and powerful numerically and financially and then becomes independent and arrogant. "Jeshurun (Israel--the upright people) hath waxed fat and kicked . . . thou art grown thick, thou art covered with fatness . . . then he forsook God." Duet. 32: 15. So it is now. Even the holiness movement, in some instances, has done this. Strong, powerful. "We are no longer a mere 'sect' but a strong, influential, popular denomination and have taken our place among the sister religious bodies." That is the way one great leader puts it. And so we have ecclesiastical

regimentation (Rulership from Headquarters) dictatorship. A lot of "kicking" from the fat ones these days.

Possible to lose God and not know it. This true denominationally, congregationally and individually. This was true of Samson. "He wist not that God had departed."

Samson said, "I will go out and shake myself as before." Up till this time his enemies did the shaking but this time he was the only one that shook. Reminds us of today.

Backsliding and apostasy come on so gradually that one may be unconscious of change. You can put a frog in warm water and turn the heat on gradually and cook him and he will never stir. Or you can put him in nice warm water and freeze him stiff and he will not budge. But put him suddenly in hot or ice cold water and watch him jump! One can be identified with a radical, red-hot holiness church and the apostasy creeps on so gradually that some fail to detect it. For instance one says, "I am a Methodist." "A Methodist till I die." No you are not a Methodist. Only in name. John Wesley said, "Methodists are humble, you are proud. Methodists are holy you are not, Methodists are unworldly you are worldly." "You are no more Methodist than you are Archangels." There you have it.

Then if some in the apostate denominations have sufficient spiritual discernment to detect the situation and seek to call attention, or to withdraw many have been in so long and have lost their spiritual insight, and are frozen so hard and dead that they can't see it and become bitter at those who do. And then start a campaign of slander, bitterness and persecution. They fail to detect the apostate change that has come in the denomination. Reminds me of a few sad instances I have seen where a husband or wife has betrayed the other. Unholy relationships. But the husband or wife is unconscious of it and to try to show them and help them means a storm. They go right on thinking same as when married when in reality an adulterer or harlot. We have seen that. Then as far as past history is concerned no denomination has ever been restored. Many said they would do this and made a hard fight but they fought a losing fight. We can mention many such. Now we give a few examples to illustrate what I am saying.

I. ISRAEL. Israel was greatly blest. Israel was a Theocracy. A government of God. God was their king. But they, in order to be like other people, desired a king. God gave them their request but sent leanness to their souls. He gave such leaders as Abraham, Moses, Joshua and David. The climax of glory was reached in Solomon. But finally God was rejected and Babylonian captivity the result. God gave them up and did not speak to them for 400 years.

II. THE CHURCH. Finally John the Baptist the fiery preacher from the wilderness came and soon Jesus, the promised Messiah, appeared. This was an entirely new movement. But Israel had become powerful, but spiritually blind, and failed to recognize this new order and slew Jesus and John. Soon Pentecost, in full blast was on, but Israel was blind. They would have nothing to do with it. They said, "We have Abraham to our Father and Moses is our leader." Stephen said, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost as your fathers did . . . Which of the prophets have not your fathers persecuted?" Then they gnashed on him with their teeth, like a gnashing, grinning dog, and murdered him as he prayed for them. Yes, Israel had been persecuted in her early days but now blind Israel becomes the persecutor.

But finally the Church became powerful. The dark ages of 1000 years, during the Catholic reign and God raised up the reformers, Knox, Luther, etc., and finally the Wesleyan revival came. This was an entirely new movement and the Church was blind and dead and she, who had been so persecuted by the Roman and Papal persecutions became persecutor. Wesley had to go to the graveyard and preach on his father's tomb.

III. THE HOLINESS MOVEMENT. But God will not leave Himself without a witness. When the Methodist compromised and opposed the very doctrine the Lord raised them up to preach, and filled the church with apostate innovations God raised up the various holiness bodies. This again was a new movement. But, as always, the Methodists were blind and dead and failed to recognize this new movement. And they became embittered at those who could not go along and dared to call attention or withdraw. Personally I know about this. About 80 of us in our Methodist church got sanctified. Our pastor and many of my brethren became embittered. After the holiness revival led by a fiery sanctified Methodist, a prayer meeting broke out. Our Pastor became so enraged he had the church doors locked and he himself became insane and went to the asylum and died. They said, "We are Methodist and will be till we die." They lacked spiritual discernment and became embittered at those who dared to withstand the apostasy and withdrew. How well do I remember the Great fixed gulf that came between my Methodist friends and myself. So the once persecuted Methodist became persecutors.

But finally much of the holiness movement began to let up, cool off and let the bars down. Yes, a change has come in much of the holiness movement. Some deny this but it is a fact. I have been over much of the U. S. the last years and know. Look at the apostate innovations filling some denominations. I have a list of near 30 of them. I have shuddered as I have seen them in holiness churches. I could name these but space not permit here. Pardon this personal word but I could not accept possibly one call in 20 that came for revivals, preachers meetings, holiness conventions. But something happened. I did not change. Preached exactly what had preached for over 50 years. This preaching no longer acceptable. Calls fell off, cancellations began. I had 10 revivals canceled in a very short time. The pastors stated to me they were demanded to do so by officials.

A host of others found themselves in the same predicament. Not so much we left the church but the church left us. We could preach theoretical holiness. Preach the theory. The two blessings but to preach ethical holiness meant to bring the wrath of the powers that be down on us. Preach the theory of second blessing holiness, preach against lying, stealing, drunkenness, (Go light on the downtown movies, the same as the TV home movie) but stay off of kitchens in the church, church ball games, hair cut like men, jewelry, jeans for women, shorts etc., etc. To warn against these apostate innovations in the holiness church meant you are on your way out. I know whereof I speak. The Good Book says, "Whatsoever is not of faith is sin!" Also it says, "Be not partakers of other men's sins." This was enough. Had to withdraw to be true to God.

So many withdrew and many more are doing so constantly. Two fine young ladies said to me, "I am so glad I took this step when I did. Had I remained the light might have gone and we been lost." This is a new movement. I have preached for 55 years that if we let up God would get another crowd. That time has come. So just now, as has been all along, the majority cannot see it. Often a reason for not seeing. It has cost me 50,000 friends and thousands of dollars. But as Bro.

Spencer Johnson says it is not a question of "Convenience but of Convictions." It would have been much more convenient for Paul to have gone on with the big old, established order of Judaism. Saved him much suffering. But Paul not dominated by convenience but by convictions. "I count all but loss . . . that I may win Christ." "It cost Luther, Wesley, Bresee and a host of others but I am glad they paid the price. As my friend Rev. S. D. Herron, Wesleyan Methodist says, "WILL I have sense and spiritual discernment enough to recognize this when it comes and to keep my hand off." The Lord save us from denominational blindness and may we be true at any cost. May we not be among "The once persecuted and become persecutors."

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EDITORIAL

By Spencer Johnson

THE PEERLESSNESS OF HOLINESS

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own is not easily provoked, thinketh no evil; Rejoiceth not in iniquity but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away... And now abideth faith, hope, charity, these three; but the greatest of these is charity." (I Corinthians 13:4-8; I Cor. 13:13).

The essence of holiness is Divine love. There is nothing higher, deeper, and sweeter on earth or in heaven above than pure, humble, gentle love. It is the epitome of all true Holy Ghost Salvation.

One may have doctrine and standards and not have Divine love. But he cannot keep an experience of Divine love and willfully live below the doctrine and standards of the Bible. One may have gifts in abundance and not have Divine love but he cannot have Divine love apart from God's grace. If one is to keep the victory and endure to the end he must have both the negative and positive effects of Divine love in his heart.

There are some things that are conspicuously and wondrously absent from the sanctified heart. The apostle declares, that love "envieth not." Envy grieves and frets at the happiness and prosperity of others. Envy is that quality in the heart of the unsanctified that makes one gloat over the faults and failures of others rather than rejoicing over their gifts and graces.

A "holiness" preacher be-littling the efforts of the Bible Missionary Church to stand against worldliness said, "If you organize a church in a certain city, you will get a man who has television into your church. He has it but keeps it hidden and he plans to join." When I asked this preacher to tell me the name of the man so that proper investigation and precaution could be made to avoid bringing shame and reproach upon the cause of Christ, the preacher laughed and said, "You will find out." The sad truth is, that the preacher wanted us to make the mistake of taking the

man with television into the church so that he could have something about which he could criticize the church.

The burning acid of an envious spirit eats out all the sweetness of the Christian life. The galling spirit of envy destroys the inward purity and sweetness of the soul until all one has left is the shell or outward form without the power of the Holy Ghost. The envious preacher takes great delight in picking at the humble successful preacher whom the Holy Ghost is using for the glory of God. If he cannot find something in his past life then he will find fault with his pulpit manners or start some kind of rumor to injure his good name and influence. The Bible is replete with examples where envy caused trouble and sorrow. Joseph was sold into the slavery of Egypt because of the envy of his brethren. David was forced to flee to the mountains of Judea because of the envy of King Saul.

Paul lists envyings among the works of the flesh along with murders, drunkenness, etc. (Gal. 5:21) There is no more destructive disposition of the carnal heart than that of envy. Oh, this hydra-headed, green-eyed, scorpion--this cancer of hell! If envy is in your breast do not stop short of the complete cure that is provided through the blood of Jesus Christ. The baptism with the Holy Ghost and fire burns out carnality and fills us with a love that envieth not.

Love "vaunteth not itself." Love never shows off its gifts or talents It gives itself no airs and does not strut or parade. Divine love is just as genuine and sweet at home as it is at the big camp meeting. Love is not rash. The sanctified person never passes judgment in any harsh or unkind way. A holy man can be contradicted, misunderstood, and misrepresented, and still keep sweet and calm under the pressure. Glory! Hallelujah!

Love "is not puffed up." One of the deadliest sins of the human family is pride. One who is successful in any line or who has been blest with extraordinary gifts needs to guard against the danger and temptation to become vain and proud. "God resisteth the proud, but giveth grace unto the humble." (James 4:6) A truly sanctified person thinks so little of himself that he can be slighted and hardly know it. One can be completely ignored and never get up the miff tree. "Only by pride cometh contention:" (Prov. 13:10)

Love "does not behave itself unseemly." Good manners, politeness and genuine courtesy are in perfect harmony with the experience of holiness. One does not have to compromise to be gentle, kind and polite. No doubt, some have done much to hinder the cause of holiness by their rough and rude manners. Though Jesus denounced sin and hypocrisy in no uncertain terms, He was never coarse nor harsh.

Love "seeketh not her own." The sanctified heart in honor prefers others. There is no wire-pulling, Politicizing, or self-seeking in the heart that is cleansed from selfishness.

Love "is not easily provoked." There remains no quick flash of temper in the heart of the holy. There is never a stir of retaliating anger when the carnal nature is gone. There are many today who look upon anger as harmless and necessary. A school teacher told the class, of which my daughter was a member, that people ought to "blow their top" occasionally and that it was good for them to do so. She stated that she did it frequently, which was, of course, self-evident to the pupils

in her class. But the Bible teaches that anger springs from the same cause as do murder and adultery. The same nature that makes one commit murder makes another give way to anger and "blow his top." Thank God! The Holy Ghost can burn out all wrath and wicked temper from the heart and fill it with kind and gentle love. Dear reader, how do you feel when you do not get your way? When someone ignores your plans and ideas and cuts your heart with unkind words

do you feel anger rise in your heart? How do you react within toward people who say disparaging words about you or your work?

Love "thinketh no evil." The holy man does not live with suspicion for his brother. He does not mistrust nor imply wrong motives. He refuses to believe an evil report until he knows it is true. He does not indulge in spreading surmises injurious to the good name of others for he knows that it is just as bad to repeat a lie as it is to foster one. The man of God will put the best construction possible on the actions of others. He certainly is not a "mote hunter."

Love "rejoices not in iniquity." The Christian is saddened and alarmed over the progress of evil in the world. The sanctified man never rejoices over the downfall of his enemy but rather grieves because a soul has fallen. The experience of holiness enables one to have an attitude of love toward the one who most bitterly opposes him. He truly prays for his enemies and does not wish that God would hasten His vengeance upon them. Friend, when word comes that your enemy has fallen, do you get a certain kind of secret, hellish, satisfaction by telling the news to everyone you can or does your heart ache within, in sympathy for the one who has fallen? Remember, "God looketh on the heart."

Love "suffereth long and is kind." There are many who suffer but are not very kind about it. Some do not suffer very long until they raise such a fuss that everybody knows about it. Love can suffer and yet be kind toward the one who inflicts the suffering.

Love "beareth all things." The unsanctified man can take only about so much and then his patience gives out and he begins to fight back. Love must be able to take defeat as well as victory. The experience of sanctification helps one to stand with his back to the wall and bear all things in the spirit of Jesus without murmur or complaint.

Love "believeth all things." Certainly there is no skepticism here. The heart made pure believes all the Word of God and knows by experience that Jesus Christ is the Son of God. It believes that in the providence of God "All things work together for good to them that love God, to them who are the called according to his purpose."

Love "hopeth all things." The experience of holiness brings that "blessed hope of the return of Jesus Christ and looks beyond this vale of tears and sorrow to a better world.

Love "endureth all things." This experience equips an individual to stand the hardships and burdens of life. He endures as seeing Him who is invisible, knowing that sufficient grace is assured to bear anything that God permits to come. It is this enduring grace that keeps him from fleeing from the battle.

Love "never faileth." This wonderful blessing bears us on as surely as the onward flow of a mighty river. It does not fail in sickness or in health, in riches or in poverty. In hours of loneliness the blessed Comforter is with us! In the freshness of the morning; in the toil of the noonday or in the long hours of the night, He abides! Death may rob us of the dearest of earth but He abides. Friends may grow distant and cold and loved ones misunderstand us, but His love never fails! Possessions may perish, physical health and vitality wane and all earthly suns go down but His love that is shed abroad in our hearts by the Holy Ghost abides!

"He abides, He abides, Hallelujah! He abides with me!" Oh, dear reader friend, You too may have this peerless experience of personal holiness! If you are not in possession of this wonderful love then yield your all to Jesus now! You too can sing:

"Oh Love that will not let me go,
I rest my weary soul on Thee.
I give Thee back, the life I owe,
That in Thine ocean depths its flow,
May richer fuller be.

Oh joy that seeketh me through pain,
I dare not close my heart to Thee,
I trace the rainbow through the rain
And feel the promise is not vain,
That morn shall tearless be!"

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"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." (Col. 3:16).

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A LETTER FROM A MOTHER

Dear holiness mothers,

I am a mother of seven children; five girls and two boys, the oldest 14 and the youngest 2 years. God has helped us to keep them in His grace thus far. If by passing on to you some of the things the Lord has shown us, and is teaching us, we can be a blessing to you, we would be happy.

Judges 13:8 and 12 is the scripture background for our thoughts. ". . . teach us what we shall do unto the child that shall be born . . . How shall we order the child and how shall we do unto him?" Thank God there are parents today whose hearts are open to Him and are wanting to know how to raise a holiness family. And God is still faithful in our day to let us know what He wants.

We were living on a little sagebrush farm in Oregon when our oldest child was less than a year old. One day while doing the dishes the Lord spoke to me.

"Will you be a holiness preacher?" He asked.

I answered that I had already tried and if He would help me, I would again as soon as He would open the door.

"Will you live a life of holiness?" He then asked

I didn't realize then that there were those who tried to preach it but didn't live it. Nor did I realize that there was more to living a life of holiness than just professing to be sanctified; I had not gone the "death route," the "self crucified" way. But I did answer, "Yes, Lord, by Thy grace I will"

Then He asked, "Will you raise a holiness family?" And began showing me that in place of spending hours curling and fussing with my little girls hair to make her look cute and pretty I should teach her the Word. Instead of the short skimpy worldly looking frilly dresses, I should dress her with holiness modesty and simplicity. Instead of the slacks, jeans, coveralls, overalls, and bobby socks; I should dress her in dresses and stockings.

My heart answered a deep-seated "Yes" to His question, for I did not know at that time that there would be, right in the midst of a holiness professing church, great opposition to raising a holiness family. I didn't realize that there would be holiness professing mothers who would refuse

to raise their children according to holiness standards. I just figured that every mother who was "blessed and holy," waiting for the Lord's soon return would want a truly sanctified family also, pure and holy ready to meet the Lord in the sky, even though it meant that their little ones would have to bear the reproach of holiness in the public school room and on the playground and to and from school. We had a mother of four lovely girls tell us once that she was willing to be made fun of and look different but she wasn't going to make her children do it. In fact she was quite anxious that her two high school girls be among the popular ones in the school; but if that poor mother could have looked ahead just two years and have foreseen the heart ache and sin such a choice made, I'm sure she would have chosen differently.

Dear holiness mothers, we who count it all joy to go without the camp bearing His reproach, can by our example and counseling instill within our children that determination to mind God and be a separate people at any cost. It isn't sympathy and pampering and petting that they need. They do need our love and prayers and encouragement. But to cut off their pigtails and curl up their hair so they will look like the rest of the girls; take off the stockings and shorten their dresses to keep them from looking different; to sanction the school dancing by calling it just "rhythm games" so that they won't be called "chicken" for refusing to take part; and by conforming to all the rest of the worldly things so that there is no reproach left, is not raising a holiness family. We holiness mothers suffer when our children suffer but we know that an all wise God knows how to take these testings and make deep solid stable character for our children from them.

May I ask you, dear holiness mother, what the Lord asked me, "Are you willing to raise a holiness family?" If so will you with an open heart ask the Lord, as did Manoah and his wife, "How shall we order the child and how shall we do unto him (or her)?" -- Your sister in Him, Mrs. Norene Zink

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A WORD OF APPRECIATION

It was the editor's privilege recently to spend a little time with both our General Moderators. When I parted from them to go on my way again, I was made to thank God for the wonderful leadership of Glenn Griffith and Elbert Dodd. No church ever had more humble, godly leaders than we have in Brother Griffith and Dodd. They are men of deep devotion to God. They stand for the rugged doctrines and standards of the Bible but they have the mercy and compassion of a living experience of Grace in their hearts. Few people realize the tremendous amount of work that they are doing. Pray for them that God will continue to give them strength.

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BATTLE STRATEGY

Through the thick blackness of nightfall we were led to the front lines of battle. This was war! Something I had been taught but had never experienced. We were to relieve battle weary men who needed a rest and a brief respite from the enemy's barrage. We occupied our dug-outs a short distance outside of an enemy-held city in southern France and there we waited for the signal to go

"over the top" and occupy the objective. The order was slow in coming. Platoon-leader officers became somewhat impatient. We know our objective--why not take it NOW? But superior officers quelled the impatience by the words "not yet, but soon." Engineers must clear out those minefields before us. Scouts must reconnoiter and find out the enemy positions. There were a few enemy tanks to be knocked out. This was no needless postponement. We must build up our own strength -- map our strategy well -- for when we jumped, it was for keeps. Hold steady! Not today! No time wasted! Barrage after barrage from our own artillery reassured us that the objective was softening up. Keep alert! Be ready! Finally, in the early morning light the order came--we're jumping off! Our superior officers gave the order--it was passed down the line. At the appointed time, out of those dug-outs we came, out across "no-man's land," through the intervening forest and on. Not many hours hence, the city was ours. Victory had come, brought by the unequalled effect of battle strategy.

Needless postponement? No. Battle strategy! So it is in the realm of spiritual achievement. Our General Moderators have passed the order along, "not yet, but as soon as possible." The Bible Missionary Institute will not open in September as we had so hopefully pledged. We must tighten our battle lines as a denomination; we must clear out a few "land-mines," knock out a few enemy tanks. Our planning and praying will go on -- our strategy will pay off--we'll send barrage after barrage of prayer power toward the enemy. Hallelujah! One of these days the cry will be passed down the ranks: "Over the top!" Hallelujah and glory be to Jesus! Let the fire fall! Charge on the objective-clear the field before us-and when the dust and din of battle have cleared -- we shall have taken our objective: a real old-fashioned, Holy Ghost filled, Holy Ghost propelled, Holy Ghost supported Bible School with real old-fashioned standards and glorious victory and blessing thrilling staff and students and this school sending out an army of fire-baptized, clear-eyed, glory-countenanced preachers and missionaries and song evangelists to carry the fight to the enemy through MISSIONS and EVANGELISM until the Commander-in-Chief comes and takes us out of the fray, places the Medal of Honor upon us, and gives us glorious assurance that eternal victory is ours. Hallelujah! -- R. C. Boynton

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THE QUESTION DEPARTMENT

By Dr. T. M. Anderson

[Here in the printed text appeared a picture of Tony Marshall Anderson. It is included with this publication as tmandrsn.jpg in the Graphics folder of this CD.]

We are happy to introduce to our readers Dr. T. M. Anderson, who will be conducting a department for questions and answers in "The Missionary Revivalist." Dr. T. M. Anderson needs no introduction to the Holiness Movement of today. He has preached in holiness camps and conventions across the nation. For many years he served as a professor at Asbury College, Wilmore, Ky. In recent years God has wonderfully used him in the great revival at Asbury College and in many other places over the country. He will also be furnishing a column each month known as "Sermon Seed." In contributing to our paper he is giving us the advantages of many years from a seasoned and ripened ministry. Dr. T. M. Anderson is, without question, the greatest living Bible expositor today. We are humbly grateful to God that he has consented to help us in this way. We

pray that God will make this department of our little paper a genuine blessing to people everywhere. Address all questions to: Dr. T. M. Anderson, 205 North Walnut, Wilmore, Kentucky. He will reserve the right to select the questions to be answered.

QUESTION: -- Jesus said, "If ye shall ask any thing in my name, I will do it." Why is it that we do not always receive the answer to our prayers?

ANSWER: -- Much depends on how we interpret the words "any thing." The great prayer promise relates to His works and not to our whims and childish wants. (Ver. 12.) All asking in His Name must be such that will glorify the Father in the Son. Ver. 13. Jesus would have us see that "any thing" promised in His saving works on the cross can be obtained in answer to prayer.

QUESTION: -- Peter said, "Times of refreshing shall come from the presence of the Lord." Acts 3: 19. What did he mean by "the times of refreshing."

ANSWER: -- The Greek word translated "refreshing" means a recovery of breath, or refreshing coolness after heat, or a revival, or reviving. Such a season of revival, or recovery comes from the presence of the Lord, and not from some exciting and stimulating program in the church. We each need "The times of refreshing" like the earth needs seasons of rain to produce fruit. We need such times of spiritual refreshing to prevent drought of soul. All preachers need such refreshings of soul to keep fresh and vigorous in the message and ministry. We should diligently pray for such times of refreshing and recognize the presence of the Lord as the one and only source of the showers of blessing.

QUESTION: -- When Peter said, "Such as I have give I thee," what did he have to give? Acts 3:6.

ANSWER: -- The faithful Apostle had the riches of Christ to give. He had the fullness of the Spirit received at Pentecost. We do well to consider certain essential facts revealed in this account of the healing of the lame man. The world is at our very doors expecting to receive help. We cannot give what we do not have. We will not live less than we have. We will give what we have. Things have apparently changed since the day Peter uttered these words to the lame man. The Apostles were poor in material wealth, but rich in spiritual wealth. In this day we find the church rich in material things, but wanting in spiritual wealth. (Read Rev. 3:17-18).

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SERMON SEED

By Dr. T. M. Anderson

Text: "The supply of the Spirit." Phil. 1:19.

1. The Spirit's supply of life. "For me to live is Christ." Ver. 21.

(a) Supplies the means of life. The power, purity, and peace of life. Sustains, satisfies, and secures life. Guides, girds, and guards us in life. Certifies, comforts and controls us.

(b) Supplies the meaning of life. "To me to live is Christ" V. 21. I live with purpose, pleasure and practice for Christ. I live by His grace, for His glory and for His government.

(c) Supplies the message of life. "Preach Christ." Ver. 18. Preach holiness, hope, help, harmony, healing, heaven.

2. The Spirit's supply of love. "This I pray." Ver. 9.

(a) Supplies abounding love. "Your love may abound." Ver. 9. Increasing, indwelling and immortal love of Christ. His eternal love, enabling love, and encouraging love. His pure, perfect and pleasurable love.

(b) Supplies approving love. "Approve the things that are excellent." Ver. 10. Things of God, of good, and of godliness are excellent. Humility, honor and happiness are excellent.

(c) Supplies abiding love. Sincere and without offence till the day of Christ." Ver. 10. Sincerity, stability and separation give no offence. Devotion, determination and dedication show sincerity.

3. The Spirit's supply for labor. "My labor." Ver. 22.

(a) Supplies the fruit of labor. "Fruit of righteousness by Jesus Christ." Ver. 11. Seeking, saving and serving for souls are fruits of labor. Praying and preaching will produce fruit.

(b) Supplies the faith for labor. "Having this confidence." Ver. 25.

(c) Supplies the fearless labor. "In nothing terrified." Ver. 28. Not cowards or compromisers in conflicts.

* * *

The Greek terms in the study of the subject:

Supply. To furnish -- to contribute -- to super-add -- to give vigor.

Abound. To superabound in quantity and quality. To excel. To have more abundant. To increase. To remain over and above.

Approve. To test, to examine, to like, to prove, to try.

Excellent. Superior in value, better in quality.

Sincere. Judged by sunlight, tested as genuine, pure.

Offence. Not leading to sin. Not causing others to stumble. To advance without stumbling. Unblameable, clear. Not taking offence in any matter.

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WHITHER BOUND SOUL?

By Silas Sanchez

Part III

III. It is in the realm of God's penitentiary. "In Hell"

1. "In" speaks of incarceration (imprisonment, confinement) they are in not out, in forever. Psa. 9: 17; "The wicked shall be turned into hell, and all the nations that forget God." Psa. 55:15; "Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings and among them."

2. "Hell" speaks of a place, answering to God's penitentiary. Here we have two thoughts suggested by the two words, "In hell" (1) Their condition. (2) The place of their habitation.

Think of a place of endless woe, impenetrable darkness, where men will have to live forever in the lake of fire. A place where 30,000,000,000 suns like ours refuse to shine. (Astronomers say they can photograph about 30,000,000,000 stars and that the stars are suns.) Who can tell how far the combined illumination of these suns would reach. Yet hell as a place is beyond their light, as a condition, it will be to grope about in total darkness without a ray of light to announce morning, for it will be night forever.

You say if hell is so remote how will Satan and lost men get there? God with His omnipotent arm will bring all men to judgment, and can by the same means transmit them in the twinkling of an eye to their eternal habitation from whence they will never return. Think sinner friend how terrible and dismal will be the doom of all who lose their immortal soul. Some say if I am lost I will have plenty of company. NOT SO! For hell will be seething with hatred. Men will be gnashing on one another in their pain and wrath. Some time ago I read of two men who shot each other to death. One was dead the other dying, yet in his dying agonies he crawled over to the other man and with a long knife began to slash the flesh of the other. There was hatred, it was giving vent to itself. In hell it will be on a far greater measure than that. Again the rich man in the account of Lazarus and the rich man of Luke 16:19-31; In verse 24 cries out, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Then there will not only be darkness but fire too. Some say, how can you reconcile the thought of fire and darkness in hell at the same time? Scientists tell us that they heated brimstone to 260 degrees in a laboratory and that it began to turn dark and thereafter the hotter it got the darker it turned. Brimstone according to Berry's Lexicon is sulphur, then think of a poor lost soul not only being in fire, in total darkness but having only sulphurous air to breath. No wonder the rich man cried I am tormented in this flame.

IV. It is in the realm of possibility. "Thou art there."

1. The impossibility of getting into heaven with sin in the heart and life. I realize that men are told that they have to sin every day in thought, word and deed, but sinner friend, God's Word teaches that if you would get into heaven you must repent of all your sins, which involves forsaking the same in order to be forgiven. Remember no unconfessed sin goes under the blood. And then you must come willingly presenting all to Him in order to receive the second blessing, or holiness of heart. Carnality must be eradicated if you make it into heaven. No sin either committed or sin principle will get into heaven. Provision has been made for cleansing and God has a perfect right to hold man to accepting the provision of God in order to make heaven his home.

2. Inseparability from God's just judgment.

If you could take the wings of the morning, Psa. 139:9; and travel a lightning speed 186,000 miles per second covering in one year five trillion, eight hundred sixty-five billion, six hundred ninety-six million miles, yet you could not escape God's wrath and justice.

Again think of a universe in which astronomers have discovered 30,000,000,000 suns; these with their great retinue of planets forming the solar system, which in turn revolves around the far primal center, that may be honored to contain, God's effulgent throne. Yet if you could take the wings of the morning and travel in a given direction until you escape the farthest discovered region of the universe, God could still bring you to Divine justice. As remote as hell itself is, beyond God's lighted universe you will not be beyond God's infinite knowledge and sight. Amos 9:2, "Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down."

Friend, I repeat you cannot escape from God. Note the text again, "If I ascend up into heaven, thou art there: (in Thy Glory) if I make my bed in hell, behold, thou art there," (in thy vindictive justice) and in all parts of the earth, water, space, or vacuity by thy omnipresence. Wherever I am there art Thou; and where I cannot be, Thou art there. Thou fillest the heavens and the earth." Job 26:6; "Hell is naked before Him.:' There is no covering to Abaddon the place of the destroyer, where destruction reigns and where those dwell who are eternally separated from God. That being true how carefully men should be of their every thought, word and act.

3. The impossibility of escaping from hell, or God's penitentiary.

This prison term is for eternity, it is forever and ever. They are shut away from loved ones, God, Christ and the Holy Spirit forever. The things that men lusted after in this life are gone forever, the various abnormal appetites, the habits they formed are persistent in their call for gratification but in hell there is nothing to gratify them with.

Men may break out of the prisons of time, but there is no escape from this one. If the universe is boundless, so is the bottomless pit. Think of a poor wretched lost soul groping through the darkness trying to find a way of escape, wandering about in the regions of the damned, crying but not in mercy's sight. Praying but no answer, only the echo of their own pitiful cry in the night. Seeking but in vain, for if they turn down to try to dig out it is bottomless, if they look up, there is a great gulf that is insurpassable. Abraham told the rich man, that a great gulf was between them. If

they turn in either direction there is only fire, darkness, misery and woe as they rise and fall on the billows of damnation, but no escape for them. It is forever and ever. "The smoke of their torments arise forever and ever." Then dear one, if you are so unfortunate as to lose your soul you must bid good bye to all that you cherished here.

If you do not know Him in the pardon of your sins as a definite experience of grace, and in the purity of heart as a second definite crisis of experience when you presented your all to Him in complete consecration and He came and sanctified you wholly, I beseech you to yield to Him now. For the action you take, the choice you make, may be the final act to the drama of your life, and may be the final choice of your will for or against God. Then act and choose now as for eternity for that is what we are all doing.

Text: If I make my bed in hell, behold, Thou art there." "Choose ye this day whom you will serve."

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JESUS CHRIST THE MISSIONARY IMPERATIVE

By James McNab

Since the need of proclaiming the Gospel of Jesus Christ to ALL THE WORLD is so GREAT and so IMPERATIVE, and the necessity of conveying this need to all believers (as an obligation which can be side-stepped only at the loss of their own souls as well as the souls of millions who have not yet heard the GOOD NEWS) is so timely, we feel led to write a series of articles under the above heading on the MISSIONARY IMPERATIVE as portrayed in the EXAMPLE and TEACHINGS of Jesus Christ.

The entire LIFE of Jesus Christ was a missionary example, therefore, it is difficult to separate His teachings from His example. The Apostle Paul did not say "The commands of Christ constrain us," but he did say "The love of Christ constraineth us" (II Cor. 5:14). Actually, the GREAT COMMISSION, itself, is a great missionary example because it was exemplified in the missionary life of Christ before He gave these missionary commands to His early disciples and all who would believe on Him through their word (John 17:20).

There are some outstanding passages of Scripture which portray the missionary example in the great missionary life of Christ and, since the MISSIONARY IMPERATIVE was exemplified in His life even before it was voiced in His teaching, we have felt led to begin with His example.

I. HIS EXAMPLE

1. He saved others; Himself He cannot save. (Matt. 27:40; Mark 15:31; Luke 23:35). This beautiful example no doubt portrays the MISSIONARY IMPERATIVE more than any other in the entire Word of God. Ross E. Price declares that "This passage is really the soul-winner's secret of success." It is a Biblical fact that He could not save Himself from His death on the Cross and still atone for a lost world. Therefore, this is one of the most glorious pictures in the MISSIONARY EXAMPLE of the One Who is NOW the SAVIOR of the WORLD.

Surely, the chief priests did not realize the truth of their statement when they uttered these words that will echo in their ears **THROUGHOUT ALL ETERNITY!** Jesus could not save Himself if He would continue to save others. It was impossible for Him to come down from the Cross, as He would have left a lost world to be damned into hell. "He must lay down His life that He might take it up again;" that He might accompany His followers to the uttermost part of the earth as they preached His glorious Gospel. Thus, the early disciples remembered this outstanding example of their Master as they later laid down their lives for Him and the "Gospel which is the power of God unto salvation" (Rom. 1:16). Matthew Henry in commenting on Luke 23:35, notes that "They challenged Him to save Himself from the Cross, when He was saving others by the Cross."

This great **MISSIONARY EXAMPLE** is imperative as it is mentioned by three of the Gospel writers. It is a **MISSIONARY EXAMPLE** that should touch the chords of all sincere hearts today. Where would all humanity be today had Jesus Christ spared Himself from that **TERRIBLE DEATH!** There was no saving of Himself if He would atone for the sins of the world. One of the thieves recognized this and requested the Lord to remember him when He came into His kingdom (Luke 23: 42). Jesus forgave him, and assured him a place in Paradise that very day. Praise God for His wonderful mercy and love!

Christ could challengingly tell all the people that "Whosoever will save his life shall lose it; but whosoever will lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35). Not only did Jesus find His life in His own resurrection, but also in the spiritual resurrection of countless thousands of precious souls from the time of His death on the Cross until His coming again to catch His waiting bride away.

Because "The love of Christ constrains us," the **MISSIONARY IMPERATIVE** in this example alone is sufficient to send all Christians forth to the "uttermost part," not caring what the cost might be, to lay down their lives (if need be) that others might find eternal life through the precious shed blood of our blessed **REDEEMER**. And as Jesus Christ could not save Himself and a lost **WORLD**, neither can **CHRISTIANS** win a **LOST WORLD** to Him if they endeavor or seek to put themselves first.

If we **REALLY** love the **ONE** Who gave Himself for us, that love will have no bounds, and we shall **PRAY, GIVE** and **GO** until we give our **ALL** to Him and for the salvation of a **DESPERATELY LOST WORLD!** Our precious Redeemer gave His **ALL**, and only as we give our **ALL** to Him can **WE** and a lost **WORLD** really know Him as **SAVIOR, SANCTIFIER** and coming **KING**. As Jesus Christ could not save Himself and a lost world, neither can we expect to spend eternity with Him if we fail to proclaim Him to a **LOST WORLD!**

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OUR MASTER'S LOVE
By Orville W. French

I have seen the sad affliction

Of the millions in distress;
They are groping in the darkness;
They are seeking peace and rest.
Have you looked as He commanded?
Do you see the ripened grain?
Go and labor, reap the harvest!
Soon the Master comes again.

I have heard the cry of millions,
Lost in darkness of the night,
Bruised and torn they seek a haven;
How they need the Gospel light!
Listen to their plea for mercy,
Heed the call they send today;
If in love you seek to help them,
I will quickly make a way.

I have known their many sorrows,
Deep and pungent they have been.
Centuries passed in heathen darkness,
Fear and misery reign within.
Oh, for hearts moved with compassion,
As the Master's long ago;
Love to follow as He bids us,
Love to pray, to give, to go.

"Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

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"HER HAIR IS GIVEN HER FOR A COVERING"

By Mrs. Ethel Baughey, Adrian, Michigan

For a long time I have felt impressed to write a tract on the subject, "Why Should Women Wear Long Hair?" I believe there are many good women today who would never cut their hair again if they knew the Bible teaching on the subject.

I was saved 29 years ago, in December of 1925. My hair was cut short at that time, and how well I remember that my good Christian mother didn't want me to cut my long heavy hair. I had heard it was sin for women to cut their hair, but no one had given me scriptural reasons why it was sin.

To me it was a matter of opinion. I thought, "Old people don't want their hair bobbed and tell us it's sin, but other girls are cutting their hair so I will too." I could see no real wrong. If I had

known how strongly God forbid bobbed hair, I never would have went against the wishes of my mother and cut my hair., We need preaching backed up with "Thus saith the word of the Lord."

An evangelist came along preaching against women cutting their hair. I asked him for scripture references, and the next evening he brought several. Then the battle was on in my soul. I knew I could not keep victory and have my hair trimmed again, but I WANTED my hair cut short. Carnality always wants its own way. I read the word of God again and again. Condemnation was heavy on my heart. Finally, I submitted to God's way, and it has been twenty-eight years since the hair God gave me has been cut. He has blessed my life and given me the peace that comes by obedience. Later, I was sanctified wholly, the experience that has given me power to live a holy life in this sinful world.

In this little tract, I want to make plain WHY women should have long hair and prove that it is on the authority of God's word, that a woman should not cut her hair. We will use the Scripture from 1st Corinthians 11:3, 9, 14, and 15 . . . 3. But I would have you know that the head of every man is Christ, the head of the woman is the man, and the head of Christ is God. (4.) Every man, praying or prophesying, having his head covered, dishonoureth his head. (5.) But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head : for that is even all one as she were shaven. (6.) for if the woman be not covered let her also be shorn: but if it be a shame for a woman to be shorn or shaven let her be covered. (7.) For a man indeed ought not to cover his head forasmuch as he is the image and glory of God: but the woman is the .glory of the man. (8.) For the man is not of the woman: but the woman of the man. (9.) Neither was the man created for the woman: but the woman for the man. (Reference: Genesis 2:22) --(14.) Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? (15.) But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."

First, there is woman's place in this arrangement of authority, in the 3rd verse: "God is the head of Christ, Christ is the head of man, and man is the head of woman." The authority of the husband over the wife is as scripturally based as the authority of God over Christ or the authority of Christ over man.

Man was made in the image of God. The masculine pronoun is used of God every where in the Bible. Woman was not made in the image of God. Many scriptures stress that men and women are different, and that it is a sin for man to appear like a woman, or a woman to appear like a man. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are an abomination unto the Lord thy God." (Deuteronomy 22:5) Slacks, blue jeans, cigarette smoking have all followed the bobbing of the hair. And if you noticed, following the pattern of our Mother Eve, it is the "women" who today have gone first and farther in the transgression.

The work of the devil has been to trick the church of Jesus Christ into rebelling against the law of God, until now we have a weak church. "Having a form of Godliness, but denying the power thereof." The POWER that can deliver from sin, the POWER that can make preachers strong to preach against sin, POWER to be obedient children, submissive under God, willing to be a peculiar people, full of good works and the Holy Ghost.

Blessed is the woman who fills her place. Her glory is in being a helpmate to her man, a submissive wife to her husband or an obedient daughter to her father. And a **WOMAN'S LONG HAIR IS THE MARK OF THIS SUBMISSION.**

The heathen women wear head coverings or veils, to show they are under submission to their men. Some churches believe a woman should wear a hat to enter a place of worship, but do not teach a woman should wear long hair. The 15th verse of our scriptures makes plain God is not speaking of hats or veils, "But if a woman have long hair, it is a glory to her: for **HER HAIR IS GIVEN HER FOR A COVERING.**" Long hair is a mark of a woman's womanliness in the sight of God and man, and is plainly given her for that purpose.

The New Testament Church has several ceremonies that are precious and holy, and we observe them because the word says thus and so. The Lord's Supper is a symbol of the broken body and blood of our Lord, and when we partake of the bread and grape juice we proclaim the fact that we are partakers of the body, by faith, of our Lord for salvation. The laying on of hands for the ordination of ministers symbolizes they are to receive authority from God and the Holy Ghost for power. The anointing with oil for the healing of the sick, is a symbol of the miracle working power of the Holy Ghost.

We must include also the symbol of short hair for men. Men wear short hair as a symbol that they are made in the image of God, put in authority to rule the home, to be the head of a family. And women wear long hair as a symbol of their submission to husband and father, taking their place with meekness. Godly women subject to the authority God has placed over them. Long hair is a symbol of a devout Christian woman who is not in rebellion against God-given authority.

When bobbing of the hair first started, every girl had to go contrary to the wishes of Christian parents to have her hair cut. It was rebellion against parents and against the church and against God's word. Today, this sin has been so indulged that people feel at ease. Many have never heard it is wrong to cut the hair, yet every bobbed head is saying, "I rebel against God's plan, I will not be under the authority God has placed over me, I will be a law unto myself."

In 1st Samuel 15:23 we read, "Rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry." Rebellion against the word and will of God was the cause of one-third of the angels of heaven falling from their place with God the Father and Jesus the Son. If God did not spare the angels in heaven, surely we should not think He will permit rebellion against His will in the heart of people.

In Proverbs 31:10-31 we read: "The price of a good woman is far above rubies--she looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also; and he praiseth her.--favour is deceitful, and **BEAUTY IS VAIN**; but a woman that feareth the Lord, she shall be praised." Take a woman's place, dress and act like a woman. No woman ever gained by cursing, smoking, drinking and bobbing the hair. It only causes you to lose the reverence and respect that would rightfully belong to you if you were in your proper place.

Long hair is your testimony, "I am a woman and willing to be in the place God ordained for me; there is no rebellion in my heart against God." In 1st Peter the 3rd chapter it clearly states man's place and woman's place in God's great plan for family and homes. "Yes, wives be in subjection to your own husbands--whose adorning is not to be the wearing of gold or putting on of apparel; but heart--even the ornament of a let it be the hidden man of the meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old times the holy woman also, who trusted in God adorned themselves, being in subjection unto their own husbands; Even as Sara obeyed Abraham, calling him Lord: Likewise, ye husbands dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel and as being heirs together of the grace of life that your prayers be not hindered."

And also in the 5th chapter of Ephesians God again makes plain His plan for husbands and wives. "Wives submit yourselves unto your husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church -- therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it -- For this cause, shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh.--Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." God's beautiful plan for home and family: Woman was not given to man as a slave but as a helpmate, to love and be loved.

Let's stay in God's intended place for us. Don't be an abomination in God's sight. Wear that crown of hair that was given for a covering, a beautiful symbol, a testimony that we are God's woman, living in the place God appointed for woman, and expect God's blessing to rest upon us.-- Mrs. Ethel Baughey, Adrian, Mich.

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CHURCH NEWS

Mrs. Robert Fleming, Editor
1010-9th Ave., Greeley, Colorado

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GUATEMALA

Brother Dodd visited the mission field in Jalapa, Guatemala. The missionaries and native pastors voted to join the Bible Missionary Church. The General Board of the Bible Missionary Church voted to receive them. The Bible Missionary Church now has five missionaries in Guatemala along with a fine group of native pastors, teachers and Christian workers. Please add these missionaries, Rev. and Mrs. Dennis H. Reiff, Rev. and Mrs. Paul Reiff and Sister Keith, along with the native workers to your prayer list.

Let us all join in prayer and fasting for our missionaries in Guatemala and in Africa that God will give a great harvest of souls. Brother Dodd writes: "We had a wonderful time with the

mission station in Guatemala. God met with the people in a wonderful way. We praise God for His visiting with us." -- Elbert Dodd

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WORD FROM BROTHER DWIGHT GRANT

Sister Grant writes that Brother Grant is better. We do praise God. There are no better folk on earth than Dwight and Gerry Grant. Continue to pray for Brother Grant's recovery. You may write them at Box 13, Melrose, New Mexico.

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RODESSA, LOUISIANA

As this goes to press, the editor is in a meeting at Rodessa, Louisiana. Rev. B. M. Loftin began the meeting and preached for several services laying a wonderful foundation. The interest is rising. Pray that God will give us a church here. Will report more later when the smoke of the battle clears away.

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MIDLAND, OHIO

Brother Glenn Griffith has organized the church at Midland, Ohio. There are some wonderful saints there. Rev. Lewis Swope was called as pastor. We have not heard yet if he accepted the call.

Brother Griffith reports a wonderful tour among the churches in Pennsylvania and Ohio. There was glory and victory in every service.

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THE DODDS SAFELY BACK IN U.S.A.

We praise God that He gave Brother and Sister Elbert Dodd a safe trip to Guatemala and back. Brother Dodd reports that they had a wonderful time of victory with more than 300 at the altar. He writes that it is the most spiritual and most well kept mission station he has ever visited.

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PENNSYLVANIA, OHIO AND WEST VIRGINIA CONFERENCE

On April 20th the preachers and lay delegates from the churches in Penna., Eastern Ohio, and West Virginia met at Corrapolis, Pennsylvania with Rev. Louis King as host pastor. Our beloved founder and General Moderator, Brother Glenn Griffith met with the group and amid the

glorious presence of God organized and set in order the Pennsylvania, Ohio and West Va. Conference. Rev. H. B. Huffman of Onego, West Va., was elected District Moderator. The people of this Conference look to the future confident that if Jesus tarries, the Holy Ghost will help them to reap a harvest of souls in this great area.

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GOD HONORS COLORADO AREA RALLY

The highlight of the Colorado Area Rally, with Rev. Wilcox and the Pueblo Church, March 15, was the marked visitation of the Holy Spirit.

The singing was accompanied by waves of glory and obedient demonstration.

The Rev. L. P. Roberts, District, Chairman and pastor of the Denver Church, brought, under special anointing, the timely message, "Forsaken Landmarks." Under his able preaching we were made to see afresh the tragedy of churches, and individuals trying to have: Religion without Salvation; Following without Cross bearing; Evangelism without Revivals; Prayer without Praying; Service without Love or Spirit; Conversion without Repentance; Dedication without Separation; Preparation without Expectation; and Holiness without the Holy Spirit.

There was created within each heart a new determination to give to a lost world the way of full salvation, having been impressed with the responsibility that is ours.

The attendance was good with La Junta, Colorado Springs, Denver, and Pueblo each having a good representation. (Greeley was in a revival so could not be with us).

We are looking forward to our next rally with Rev. Carl Dillard and the Colorado Springs Church, May 3 when we will be honored to hear our General Moderator, the Rev. Glenn Griffith, as guest speaker. -- Cleo Boles, Reporter

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WORD FROM THE LAEGERS

Sister Laeger writes: "Thanks be to God! Operated on Mr. Laeger Thursday, April 18 Doctor told us yesterday no nerves severed or injured and he will walk again. He is beginning to get movement more and more. Pray that this will soon be. I'm so full of rejoicing. Thanks be to God!" Their address is Rev. Leslie Laeger, R. 3, 5901-7th St., V. A. Hospital, Long Beach, California.

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KENNEWICK, WASHINGTON

On the first of March, Brother Dodd, General Moderator of our church, came to Kennewick, Washington to begin a revival for which the church had been praying. The Spirit of God came to bless and put His seal upon the ministry of Brother Dodd and to convict souls of their need. The spirit of conviction increased each service and souls began seeking the Lord. Our hearts rejoiced to see believers make a full surrender to God, and by faith step out on the promise of God and were sanctified wholly as a second definite work of grace. Several new people were in the services. God is endeavoring to reach this field with an old-fashioned revival. The forceful preaching of Brother Dodd brought forth fruit. We were privileged also to have Sister Dodd with us. We appreciated her being in the services and she was a great blessing to us. The church was encouraged and the vision of what God wants to do for us in this needy field was increased during this revival.

The last Sunday morning Brother Dodd brought a challenging message presenting our responsibility to give the Gospel to this age. At the close of the service, he raised in cash and pledges \$2600.00 toward the purchase of a church building. In the afternoon we had a wonderful service at which time eight people were baptized by immersion. The church is encouraged to press the battle to the end. Souls are perishing, but our God is able. Will you not pray for us in this needy field? -- Carl J. Kinzler, Pastor

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ZONE RALLY AT OELRICHS, SOUTH DAKOTA

An inspirational zone rally was held at Oelrichs, South Dakota, April 1 and 2. The services began Monday evening and continued through the day Tuesday. Preachers and laymen came from Colorado, Kansas, Nebraska and South Dakota. Many of them drove hundreds of miles to be in the services. God poured out His Spirit in a wonderful way. Every service was a real feast for the soul. Several prayed through to victory and went home with a definite testimony. The good people from the church in Oelrichs provided rooms and meals for all who attended. This was quite an undertaking, but the time of fellowship plus the blessing of God on the services was worth every effort put forth. Many asked when we were going to have another rally. One is planned for May 3 at Colorado Springs, Colo.

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PUEBLO, COLORADO

Mrs. T. H. Jarvis writes from Pueblo: "The Bible Missionary Church ladies missionary group met at the church for our first meeting. We had a splendid turn out. Men and all attended. The Lord met with us. We studied needs in Africa and some history concerning our missionaries that blasted trails in that country. One lady came and turned her Alabaster Box to us which contained \$10.75, and others turned their pockets. The total offering was \$27.00."

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CHANDLER, OKLAHOMA

Sunday, April 7, was a great day in the history of the Chandler, Oklahoma Bible Missionary Church. It was on that day that Bro. Dodd dedicated the Chandler Church free of debt. We now have a beautiful church worth \$10,000.00. Rev. Wilbur Brown, pastor, is, under God, doing a wonderful work. We have a great crowd of old-fashioned holiness folks at Chandler, and God is blessing the work. We thank God for Bro. Brown and his people.

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FT. WORTH, TEXAS

Rev. E. T. Harris recently organized a Bible Missionary Church at Ft. Worth, Texas. Rev. C. S. Hilerman has accepted the church and will move there soon. Bro. J. E. Ray and Bro. and Sis. Ashby were the workers that held the home mission meeting.

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MCKINNEY, TEXAS

We also have organized a church at McKinney, Texas. Praise God for these victories. Brother and Sister Milton Stewart have been called as pastors and are moving there soon.

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HOMEDALE, IDAHO & MADRAS, OREGON

On Sunday March 17, our General Moderator, Rev. Elbert Dodd, organized the Bible Missionary Church in Homedale, Idaho. Also Bro. Dodd organized a church in Madras, Oregon, March 12. On March 21 Bro. Dodd organized the North West District Conference. Rev. Alva Turner was elected District Moderator. God is blessing our work in the great North West.

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LUBBOCK, TEXAS

Sunday, March 17, Rev. Spencer Johnson organized the Lubbock, Texas Bible Missionary Church. They have bought their church property and have called Rev. Tony Ross as pastor. He has moved on the field and God is blessing there.

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PORTAGE, PENNSYLVANIA

We have just recently closed a good four week meeting with Bro. H. B. Huffman. We have moved into our new building and it surely is nice. We have had the privilege of seeing two young

Catholic men pray through in our recent meetings. God is blessing our church in a real way and we praise Him for it.

The church has just raised our salary ten dollars a week. We have one of the finest groups of people that any pastor could have the privilege of preaching to. I am enjoying the blessings of God in a real way. I believe this is the day that we need to preach it red-hot. So many preachers have let down, but I have made up my mind to keep true to God. Glory to God forever! It surely is wonderful what God has done for us here in Portage. In spite of all the opposition of the enemy, God has really helped us.

Bro. Huffman really did help our church. He is a man of God. We enjoyed having him and his good wife in our home. -- Rev. Alvin Cottle, Pastor

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DETROIT, MICHIGAN

Our church in Detroit reports a wonderful revival with Bro. and Sister Pumpelly. The crowds came, but best of all God came! Souls sought and found God, and the church was blessed as it has never been before.

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RECOMMENDATION

Rev. C. E. Morgan, 428 Seaman Street, St. Louis, Michigan has resigned as pastor of our church there and is entering the evangelistic field. Brother Morgan has been a successful pastor and evangelist for many years. He will be a blessing to any church or camp. -- Glenn Griffith.

Miss Marjorie Hundley, 1415 East Sumner Ave., Indianapolis, Ind. is entering the field of song evangelism. She is a wonderful spiritual lady and sings well and plays the accordion. -- Glenn Griffith.

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SECOND WORK PROVEN BY N. T. GREEK

By H. S. Bell

Jude 5 in the original Greek clearly proves a second work of grace, and it is so clear that most translators refuse to recognize the true translation.

But there are some scholars opposed to a second work who still are honest enough to admit that the Greek so states.

The Revised Version in England in 1881 in a footnote states that the Greek has the words "the second time" instead of the King James Translation of 1611 translating the Greek words "to deuteron" by the word "afterward."

The R. V. of 1881 has then in its notes the true translation, "Now I desire he put you in remembrance, though ye know all things once for all, how that the Lord, having saved a people out of the land of Egypt, destroyed them that believed not A SECOND TIME."

The American Version of 1901 has the same translation as the R. V., with the same footnote.

The modernistic version of 1946, called the Revised Standard Version, does not recognize the true Greek translation of "to deuteron." But follows the King James translation. One would expect this from the Satanic translation of 1946. Satan hates holiness, and so do the modernists. Therefore, the modernistic RSV of 1946 translates "to deuteron" by "afterward" instead of by "the second time."

Now we come to the latest Catholic translation of 1941. They are not much concerned about a second work of grace, and so translate correctly, "But I desire to remind you, though once for all you have come to know all things that Jesus, who saved the people from the land of Egypt, THE NEXT TIME destroyed those who did not believe."

Even Weymouth in his "N. T. in Modern Speech" admits that in the original the "literal translation" is "second time." Well then, why do not scholars try to be honest enough to translate it "destroyed them that believed not a second time?"

If you will turn to your Englishman's Greek Concordance under "deuteros" (second), you will find that it is used in the N. T. 42 times. Note how regularly the A. V. translates by the word "second," but when they come to Jude 5, use the word "afterward," the only time they do so.

Matt. 21:30 -- he came to the SECOND. Matt. 22:26--Likewise the SECOND also

Matt. 22:39--the SECOND is like unto it Matt. 26:42 -- he went away again the SECOND time

Mark 12:21--the SECOND took her and died Mark 12:31--the SECOND is like this

Mark 14:72--the SECOND time the cock crew Luke 12:38---he shall come in the SECOND watch

Luke 19:18--the SECOND came saying Luke 20:30--the SECOND took her to wife

John 3:4--can he enter the SECOND time John 4:54--this is again the SECOND miracle

John 9:24--then AGAIN (equivalent to SECOND TIME) called they the man

John 21:16--he saith to him again the SECOND time Acts 7:13--at the SECOND time Joseph was

Acts 10:15--unto him again the SECOND time Acts 11:9--voice answered me AGAIN from heaven

Acts 12:10--past the first and SECOND ward Acts 13:33--also written in the SECOND Psalm

I Cor. 12:28--first apostles, SECONDARILY prophets I Cor. 15:47--the SECOND man is the Lord

II Cor. 1:15--that ye might have z SECOND benefit II Cor. 13:2--as if I were present the SECOND time

Titus 3:10--after the first and SECOND admonition Heb. 8:7--have been sought for the SECOND

Heb. 9:3--after the SECOND veil, the tabernacle

Heb. 9:7--into the SECOND went the high priest

Heb. 9:28--shall He appear the SECOND time Heb. 10:9--that He might establish the SECOND

II Peter 3 :1--this SECOND epistle Jude v. 5--AFTERWAKD destroyed them

Rev. 2:11--shall not be hurt of the SECOND death Rev. 4:7--the SECOND beast like a calf

Rev. 6:3--when he had opened the SECOND seal Rev. 6:3--I heard the SECOND beast say

Rev. 8:8 -- the SECOND angel sounded Rev. 11:14--the SECOND woe is past

Rev. 16:3--the SECOND angel poured Rev. 19:3 -- AGAIN they said, Alleluia

Rev. 20:6--the SECOND death hath no power Rev. 20:14--this is the SECOND death

Rev. 21:8--which is the SECOND death Rev. 21:19--foundation was jasper, the SECOND

Again note how regularly the A. V. translators of 1611 translated the word deuterios by "second," or its equivalent. Then why change to the word "afterward" in Jude 5, the only time they did so? Shame on such tricky translations! It is Satan's scheme to throw the reader off on the SECOND work of grace. And Satan used as tools people who did not, like Satan, believe in a second work.

Thayer's Greek Lexicon also backs the translation "second time." And Thayer is an authority in Greek. Thayer says under "deuteros" that the word "deuteros" in the neuter (which it is in Jude 5) is used adverbially, and means either "in the second place," or "a second time." Inasmuch as the context shows that it cannot have the meaning of "in the second place," the other translation must be selected, and that is "second time."

But one does not have to rely on Thayer as an authority. A study of Englishman's Concordance of the Greek N. T. on the 42 times "deuteron" is used in the N. T., will convince him that the A.V. was entirely wrong in its translation in the word as "afterward."

Now, let us see what God was trying to tell us in Jude 5. Most all orthodox denominations agree that the Israelites believed the first time when they crossed the Red Sea. They also admit that this belief in crossing was a type of conversion. They also state that Egypt is a type of sin.

People who believe in John Wesley's Biblical doctrine that Canaan Land is a type of holiness as a second work of grace, believe that a believer must believe again to get into this experience.

The Israelites came up to this experience at Kadesh on the south borders of Canaan Land. Kadesh means in Hebrew "holiness." And so they came up against holiness.

The holiness-fighting Jews believed the ten holiness-hating spies, and would not believe Joshua and Caleb. And so the Israelites who rejected holiness bleached their bones in the wilderness. Over 40 years later they came to the Jordan River, and then entered into Canaan Land, a type of holiness as a second work of grace. Jordan in Hebrew means "going down." And before you enter this experience, you will have to do a lot of "going down." And before the waters draw back so that you can enter, you will have to believe "a second time."

Note that when the Jews crossed into Canaan Land, the males were circumcised, a type of getting rid of carnality. (Col. 2:11). Also note that the city of Adam was destroyed, just like our "Old Man," the second Adam is destroyed, when we enter the Canaan Land experience. (Joshua 3:16). And remember that God says in Jude 5 that He will destroy you if you do not believe a second time.

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ANNOUNCEMENTS

MEMBERSHIP OF THE GENERAL CONFERENCE

We give you the following information from our Manual. The membership of the General Conference will be composed of all elders and two laymen from each church in the Conference of fifty or fewer members and one additional laymen for each additional fifty members and the final majority part of fifty members. Also the General Moderators, the General Church Secretary, the General Church Treasurer and any other General Officers of the Church. Pastors please have your business meeting and get your delegates elected to the General Conference and send the

information to the General Secretary, Mr. A. L. Crane, Box 392, Nampa, Idaho, so he can have that information available in making plans for the General Conference. Thank you.

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SPECIAL ANNOUNCEMENT

The Second General Conference of the Bible Missionary Church will be held at Nashville, Tennessee, September 24 through September 29th, 1957. Everyone is welcome to attend. We solicit the prayers of God's people everywhere that God the Holy Ghost will honor us with His presence as He did in the First General Conference at Denver. We wish above everything else to glorify God the Father, life up Christ the Son and honor the blessed Holy Ghost. Address all correspondence regarding rooms and entertainment for the Conference to: Rev. Lewis Lively, 82 Nance Lane, Nashville, Tenn.

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ATTENTION PREACHERS

We call your attention to the following statement in our Manual on page 36, paragraph 54, section 4, "Ministers received from other organizations or denominations will retain the same rank of service as they held in their former connection. In the interim of the District Conference they shall be received upon approval of the District Advisory Board--Subject to the final approval of the next District Conference." Since the District Conferences have not all been organized and those that were, have not had a regular session with Orders and Relations Committee functioning to pass on credentials, it will be necessary for the Credentials Committee of the General Conference to give final approval or disapproval to all ordained and licensed ministers who have been received upon the recommendation of the Advisory Board since the last General Conference. This does not apply to you if you were at the last General Conference and were passed upon and recommended to the last General Conference by the Credentials Committee in session during the last General Conference. It does mean that if you have joined the Bible Missionary Church since September 15, 1956, your credentials will not be permanent until you have been approved by the General Conference to be held September 24-29, 1957 at Nashville, Tennessee. It will be to your advantage to be at the General Conference and be available, in case the Credentials Committee should want to have an interview with you.

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SUNDAY SCHOOL LITERATURE

We have enjoyed so very much the wonderful lessons this last quarter on Repentance. The third quarter begins with July. We will be studying the general subject of "The Word of the Holy Spirit." The Adult lessons for the third quarter have been written by Rev. H. A. Erdmann, of Jerome, Idaho. They are some of the greatest Sunday School lessons that the editor has ever read. Again and again in checking them I couldn't keep from shouting "glory." The Youth Quarterly for this third quarter which is designed for Juniors and Intermediates has been prepared under the

direction of Mrs. Alma Kinzler and it too is a wonderful study on "The Work of The Holy Spirit." There will also be leaflets this time. However, the leaflets are very brief, containing only the scriptures and the introduction to each lesson. But the quarterlies are complete and contain a wealth of material. You should get your order in now for the Third Quarter's Sunday School lessons. If there are churches other than Bible Missionary Churches that would like to use these wonderful quarterlies, we would be happy to supply you. Order all Sunday School Quarterlies from The Bible Missionary Church, 2601 North Federal Blvd., Denver, Colorado. Our good office secretary Brother Melvin LeCrone will be happy to fill your orders as long as they last.

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CAMP MEETINGS

WICHITA, KANSAS

The Kansas State Holiness Association 68th Annual Camp meeting will be held at Beulah Park, 2301 South Water Street, Wichita 11, Kansas. August 15-25, 1957.

Evangelists: Rev. H. E. Darnell and Rev. R. G. Flexon.

Song Evangelists: Mr. and Mrs. Dwight Meredith.

Plenty of tents and dormitories. Cafeteria and Lunch stand to accommodate the people. For information write: President Rev. Ed Kramer, 1634 South Santa Fe, Wichita 11, Kansas or the Secretary, Mrs. Mildred M. Shields, 2438 West Second Street, Wichita 12, Kansas.

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POINT PLEASANT, W., VA.

Old-fashioned camp meeting, June 13-23.

Evangelist: Rev. Robb French of Marion, Indiana.

Song Evangelists : Mrs. Martha Dry and Miss Lorene Smith of Penna.

For information write Miss Osie England, 2300 Lincoln Ave., Point Pleasant, West Virginia.

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CLINTON CAMP Tri-State Holiness Association July 18-28, 1957

On Route 30, 20 miles west of Pittsburgh, Penna.

INTERDENOMINATIONAL -All are welcome.

Workers: Rev. Harold E. Schmul, Rev. Elbert Dodd, Rev. Glenn Griffith, preachers; Song Evangelist, The Christianaires.

Tentative Speaker: Mrs. Irene Hanley.

Missionary Speaker: Rev. Victor Glenn.

Young People's workers: Rev. Lillian Wilson, Rev. and Mrs. Walter Hobbs.

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MOUNT JOY HOLINESS CAMP June 20-30. Entrioken, Pennsylvania.

Workers: Rev. Elbert Dodd Evangelist; Young People's worker: Rev. Lillian Wilson; Song Evangelists: Rev. and Mrs. Charles E. Dodd, Jr.

For information write: Rev. Fred Thompson, president, R. D., Hesston, Penna.

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LAKE ARTHUR, LA.

Louisiana District Camp Meeting will be held at Lake Arthur Camp Grounds, Lake Arthur, La., 40 miles east of Lake Charles, June 21st to 30th.

Rev. Spencer Johnson and Troy and Margaret Cook are the workers.

Accommodations and meals reasonable. Everybody welcome. For information write: B. M. Loftin, 3717 Louisiana Ave., Lake Charles, Louisiana.

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CUMBERLAND GROVE CAMP MEETING

The Cumberland Grove Camp meeting will convene June 28-July 7th, Jamestown, Tennessee.

Evangelist, Rev. A. L. Luttrull of Intercession City, Florida. Singers and Musicians, Harvey and Joan Best, of Madison, Indiana.

For information concerning the camp write Rev. L. E. Galyon, District Superintendent of the Pilgrim Holiness Church, 2807 Curtis Street, Chattanooga, Tennessee.

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GODBEY'S COMMENTARIES

You may now order Dr. W. B. Godbey's Commentaries from the General Office of the Bible Missionary Church, 2601 N. Federal Blvd. We do not have the exact price just now but it will be reasonable. You may order now and as soon as they are shipped to you the office will send you the bill or you may write for further information.

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Mrs. Mora B. Fields, 3300 Isleta Blvd. S. W., Albuquerque, New Mexico, has published a very fine little book of Poems. You may order them directly from her.

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You may now order the little book "Thoughts From a Farmer's Son" written by the editor, from 2601 N. Federal Blvd., Denver, Colo. The price is fifty cents. Please add five cents for postage. There is a limited supply so order now.

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"Christ -- The Messenger and The Message" By T. M. Anderson --\$1.50. Order from 2601 N. Federal Blvd., Denver, Colo.

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WITH GOD

I had a rendezvous with God
As dawn came o'er the hill,
I met Him in the silence
My heart all hushed and still.

I had a rendezvous with God
Deep down within my heart;
We sat in sweet communion
From all the world apart.

And there I waited close to Him
To worship and adore;
I pledged my love and loyalty
Till time shall be no more.

I heard the music of His voice,
And sorrow fled away.
"Sometime we'll have a rendezvous
In heaven's endless day."
Mrs. Rose E. Stull

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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

J. L. Archer, 815 Superior Street, Zanesville, Ohio -- June 5-16, Hopewell, Ohio -- June 19-30, Waverly, Penna.

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

Harvey & Joan Best, (Preacher and Musicians) Box 249, Madison, Indiana -- June 3-16, Covington, Ky. (Christ Tab.) -- June 28-July 7, Jamestown, Tenn. (Camp)

John R. Bradford, Box 63, Frankfort, Indiana

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

Nancy Calhoun, (Singer and Musician) 2933 W. 28th. St., Denver, Colo.

Bud Campbell, 351 Murfreesboro Road, Nashville, Tennessee.

O. Lloyd Campbell, 1113 Anderson St., High Point, N. C.

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

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

Wilson Douglas, Route No. 1, Oak Grove, Louisiana

D. M. Downey, (Preacher & Singer) Box 586, Bessemer, Ala.

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

Leonard Foster, Rte. 3, Bluffton, Ind.

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

E. T. Harris, 1328 North Commerce, Gainesville, Texas

A. L. Haywood, Belding, Michigan

Tilman Helton, Rt. 1, Lebanon, Ohio Paul Hennigan, 250 N. W. 83rd St., Miami, Florida

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

Donald F. Hostetler & Family (Evangelists & Singers) Elida, Ohio -- June 4-16, Weaversville, Penna. -- June 18-30, Mineral, Ohio

Thomas Huff, Route No. 1, Box 105-A, Alma, Ark.

H. B. Huffman, Onego, West Va.

Marjorie Hundley, (Song Evangelist) 1415 East Sumner Ave., Indianapolis, Indiana.

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

Kenneth Johansen, 3505- 31st, Lubbock, Texas

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

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

Freddie Kimberlin, Route 1, Mason, Ohio W. L. King, P. O. Box 61, Elizabeth, Penna.

David R. Kinnaman, Knightstown, Ind.

John Thomas Korb, Burr Oak, Kansas

Ed Kramer, 1634 S. Santa Fe Street, Wichita, Kans. -- June 9-23, Wainwright, Alberta (Crusade Inter.) -- June 27- July 7, Brushton, N. Y. (Inter. Camp)

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 145, Groveton, Penna.

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

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

Elmer E. Michael, 1406 - 6th Ave., Jasper, Alabama -- Open dates (June) -- June 27-July 7th,
Jasper, Alabama (True Methodist. Camp)

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

James H. Moore, 5235 N. E. Cleveland, Portland 11, Oregon.

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

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

C. E. Morgan, 428 Seaman, St. Louis, Michigan

F. W. Nason, Hurlock, Maryland

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

Paul Pumpelly, Wife & Son. (Preacher, Singers, Musicians) House Trailer, 115 West College,
Lake Charles, Louisiana. -- (Last of June) Bartlesville, Okla. -- July 4-14 Craigville, Indiana
(Camp)

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

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

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

Robert M. Shaw, Jamison, Oregon

D. M. Royer, Frankfort, Indiana (House Trailer; will go anywhere)

Ethel Scharr & Mable Martin (Preacher, Singers & Musicians) c/o Cy Perry, Sharpsburg, Ky.

Richard & Dorthea Sharp, Box 264, Oshkosh. Nebraska

Robert M. Shaw, Jamison, Oregon

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

D. M. Stonebraker & Wife (Trailer) (Preacher, Children's Worker, Singer) 78 E. Pike, Indiana,
Penna.

Glenn Stout, 413 S. Garden, Boise, Idaho

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

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

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

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

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SUNSET

Friends I'm so busy these days,
Saying farewell words to those, I love--
Packing up -- getting ready to go,
Striving to work a little faster,
Ere the time has come.
That in the midst of joy and freshness,
With race so nearly run,
I've had to pause to marvel--
"Is this the Setting Sun?"

And so I cannot help but feel,
That though with fired form--
I bow my heart to kneel,
To lay me down, to rest a little
Ere the dawn--
That in the midst of fuller joy,
So pure, so real, so fresh--
I again will pause to marvel--
"Is this, Death?"

-- Mary Kate Jack

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End of the Digital Edition
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June, 1957