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THE MISSIONARY REVIVALIST -- SEPTEMBER 1957

Official Organ of the Bible Missionary Church, Inc.

"For the Lord is a great God: and a great King above all gods.:" Psa. 95:3

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CHRIST'S SECOND COMING

By Dr. T. M. Anderson

"Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

A most momentous event occurred in human history when the only begotten Son of God was once offered to bear the sins of many. His marvelous manifestation to redeem us will be equaled only by the supernal sunburst and ineffable splendor of His second appearing to receive us unto Himself at the climatic consummation of this age of the gospel.

Christ's vicarious suffering on the middle cross gave Him the victor's garland and the monarch's diadem. It is written, "He must reign, till he hath put all enemies under his feet." II Cor. 15:25. Christ, the mighty Conqueror, is now seated on the mediatorial throne at the right hand of the Majesty on high, His crown radiant with the rays of the unsetting Sun of eternal revelation, and His scepter of sovereign righteousness sweeping the circumference of the whole created universe of God.

All true Christians are expecting the return of the Great Redeemer. They pray without ceasing. watch constantly and wait patiently for the hour of His triumphant return. He appeared once to be humbled, despised and suffer for the world's sins; and there is a fitness that He should appear the second time to be honored, admired and glorified by His worshipping saints. The preparation for His coming is revealed in the words, "It is appointed unto men once to die, but after this the judgment." Ver. 27.

The word "men" refers to the entire human race. The direct cause, or reason for the appointment, is sin. In every death we have a clear proof that all men are sinners in the sight of God. They have incurred the penalty of death by their willful disobedience to God. Death is not in any sense the effect of mere chance. Death is the direct result of God's appointment.

There is a terrifying note of irrevocable finality in the statement. "It is appointed unto men once to die." No exceptions are made in station, rank, or talent. Neither value, virtue, valor, nor vocation can purchase freedom from death's demands. The plodding human beings we see on the road of life are traveling to the grave. Death enters every man's home, ignores the sanctity of his household, seizes his pulsating heart with icy hands, and sends his naked soul into eternity.

Consider the unforgettable words, "after this the judgment." A state of changeless retribution will begin after death. If men, therefore, fail to avail themselves of the benefits of Christ's atonement here on earth, the opportunity will be forever lost. The benefits of the atonement are not offered to mankind in that world beyond the grave.

There is not one word in the Holy Writ to substantiate the doctrine of a second probation. Prayers for the dead, baptisms for the dead, and mass for the dead are fallacious dogmas invented by pagan priestcraft.

The judgment will evidently be of such a nature as to reveal the deeds done in our lifetime on earth. It is written, "God shall judge the secrets of men by Jesus Christ." Rom. 2:16 The just sentence pronounced will fix forever the doom of the impenitent, impudent and incorrigible wicked. The thing that makes death frightful, and judgment dreadful, and eternity awful is a guilty conscience. No man is ready to meet death and judgment unless he has the holiness of heart without which no man shall see God.

We see the promise of Christ's coming revealed in the words, "Unto them that look for him shall he appear the second time." Our Lord's parables, preaching, promises and prophecies furnish a firm foundation on which to base our expectations. His faithful people shall see Him revealed in all His sublime Majesty and supreme Lordship.

We have valid reason to fear that multitudes in the churches are not prepared for such a momentous event. His glorious appearing would overwhelm them with a horrifying sense of impending doom. His appearing now in the present condition of the world would undoubtedly cause consternation among the nations of the earth. "It is written, "Behold, he cometh with clouds; and every eye shall see him. and they also which pierced him: and all kindreds of the earth shall wail because of him." Rev. 1:7.

The purpose of His second coming is vividly disclosed in the words, "without sin unto salvation." He will not appear the second time to make an offering for sin. This He did once when he appeared in the end of the ages to put away sin by the sacrifice of Himself. When He comes the second time it will be for the express purpose of receiving His holy people unto Himself in the final blessedness of eternal salvation.

It may be that we are living in the closing days of this auspicious age of the Gospel of full salvation. Perhaps a merciful Redeemer will permit a few of us to live to see the fleeting days of time superseded by the roll of the eternal ages. It is written, "Now it is high time to awake out of sleep: for now is our salvation nearer than when we first believed." Rom. 13:11.

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GENERAL CONFERENCE

The Second General Conference of the Bible Missionary Church will be held at 2601 N. Federal Blvd., Denver, Colorado, September 24-29, 1957. We are asking our people to pray and fast and ask God to give us a mighty visitation of the Holy Ghost. We desire above all else to glorify God, lift up Christ, and honor the blessed Holy Ghost in this Conference. To this end we solicit the prayers of all of God's people. We invite our friends everywhere to attend this Conference. Address all correspondence regarding the Conference to the General Office of the Bible Missionary Church, 2601 N. Federal Blvd., Denver, Colorado.

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EDITORIAL

By Spencer Johnson

THE PERSEVERANCE OF HOLINESS

"Now ye are clean through the word which I have spoken unto you. Abide in me and I in you." (John 15:3-4) "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (Jude 21)

Webster's Collegiate Dictionary defines Perseverance as, "(1) The act or quality of persevering; persistence. (2) Continuance in a state of grace until it is succeeded by a state of glory."

Holiness of heart and life is the greatest of spiritual blessings attainable in this life. Multitudes have been saved and sanctified and for various reasons have lost the victory and fallen by the wayside. We believe we could make a list ten pages long of people whom we have known personally who once had the blessing of sanctification and who are now spiritual derelicts. John Wesley said that many obtain this experience but few keep it very long. To make Heaven, one must not only start to live the holy life, he must persevere faithfully to the end. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10)

The question arises. "How can I keep the blessing of holiness and continue steadfast unto the end?" In this, as in all else that pertains to our welfare, God is intensely interested. Thank God, we do not have to do it all alone. Each step that we take God has promised to take it with us. God loves us better than we can ever know. The blessing is the blessed result of His indwelling presence within our hearts. He plead for an entrance into our hearts while we were yet sinners and He will stay with us just as long as we will let Him.

With our permission, God plans by His grace to see us through to daily victory and land us safely in glory. "If God be for us, who can be against us?" Bud Robinson said that he got converted, and then he got sanctified; after that he was a candidate for election to glory. (I Peter 1:2) The election took place in heaven. God the Father voted for him; God the Son voted for him; God the Spirit voted for him; the angels counted the votes, and declared him unanimously elected to glory.

It is comforting to know that there is nothing outside of ourselves that can keep Us from enduring to the end and obtaining the crown of life. We alone have the power to make the choice for sin that would sever our relationship with God, Paul declares, "that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." The apostle trusted God to keep him and so must we. We would certainly fail if God withheld His help for a moment.

But the Bible tells us that faith without works is dead;" and so we must not only trust the Lord, but we must work together with the Lord if we would keep sanctified.

To keep the blessing of holiness we must keep our all on the altar. Whatever it took to get the blessing it will take to keep the blessing. The devil will try his best to get you to come down from the cross; old friends will pity or scorn you or threaten and persecute you; loved ones and brethren will criticize, misunderstand, and doubt you; the flesh will defy you and the world will seek to allure you, but you must cling to the cross and take nothing off the altar that you have committed to Him. There is righteousness and peace, and joy, and God's favor and a crown and Heaven before you, but only condemnation, misery and Hell behind.

It is well for us to inspect our consecration frequently. The Spirit will let us know if it is still complete. There can be no desire to have our own way but we must be able to accept the conditions of life without Complaint. One's property must all be subject to the will of God. We should place the word of God beside our lives and see if they are in plumb with the perfect pattern. If hasty or unkind words have been spoken then it will take an humble apology to bring the joy.

If we are to keep sanctified we must walk in ready obedience to God. There can be no reluctance in the sanctified heart about obeying God. The age in which we live is an age of license. The philosophy of self expression and do as you please holds sway in the carnal minds of many. But one cannot serve God without some discipline. The message of the Bible is absolute necessity for obedience. Every soul that is lost was lost because of disobedience. Adam and Eve were lost in the Garden because of disobedience. Saul backslid because he disobeyed God. "To obey is better than sacrifice, and to hearken than the fat of rams." (I Samuel 15:22) "If ye love me keep my commandment."

Every Christian can trace every trouble he has had in his own heart to that same disposition to disobey God. When God reveals His will we must be quick to obey. "Make hay while the sun shines." "Put out to sea while the tide is in" and you will keep the victory. Delay is deadly when

once the will of God is known. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom or heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21).

To obey God and keep the blessing of heart purity we must also walk in the light as God shines it upon our pathway. Light refused becomes darkness. Nearly everyone who ever lost the experience of holiness lost it by pulling back from light. God spoke. Light came and they refused to walk in it. Our obedience must keep step with the light as it comes. Holy Ghost light is always light. If God gave you light on some line in the past it is still light to you today and you are obligated to live up to that light. Obedience to the light God has given us will be required to pass the scrutiny of the Judgment. It is sadly revealing to hear preachers and people saying today, "I used to believe that way, but I don't see it that way now." It is clearly evident to all who know them that the glory that they had back there has departed along with their former convictions. The convictions and standards that God gave one when he was in the joy and glow of that first love will have to be maintained if he is to keep that joy. If it was wrong for women to paint, wear rings, trim their hair and patronize the beauty shop twenty-five years ago, then it is still wrong today. If the movies were wrong a few years ago then they are still wrong whether they be down town in the theater or in a piece of furniture in the home.

The promise is "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." (John 1:7).

"I will say yes to the Scripture Lamp
Shining ever and bright;
Yes to commandment and promise,
Walking in all of its light."

If we would keep the blessing of holiness then we must live by faith. We received the blessing by faith not by feeling. Satan would attack our faith. We must cultivate our faith by much reading of the Scripture. "Faith cometh by hearing, and hearing by the word of God." By special seasons of prayer we can strengthen our faith. We must ever guard against ease and sloth in our prayer life. It always pays one to engage in the battle for seekers around the altar of prayer. Testifying to the experience helps us to strengthen and establish our hearts in the faith. We should testify to ourselves and tell our intimate loved ones and we should witness to the world at every opportunity. The practice of generous giving helps us to depend on God and increases our faith, stinginess will rob one of victory as quickly as any other one thing. "Faith without works is dead." So we must be active in achievement for God. Work for Him. Put your faith to work in His cause. The running stream is the healthy stream.

All these things held our faith. It is along our faith line that we stand or fall. Do not depend upon your feelings. "The just shall live by faith." Feelings are likely to be misleading. When we are happy we are in danger of thinking ourselves better than we are and thus in danger of failing to watch and pray as we should. When we are not happy we are likely to cast away our confidence in the Lord and decide that it is useless for us to try to be holy. The only safe way is to live by the facts and let our feelings adjust themselves accordingly. Thank God for the feelings but our feelings are a result of our experience and our experience is not the result of our feelings.

Health and nerves all play a part on our feelings, but if we have given ourselves to God, and have taken nothing back and can look up into God's face and say "My all is on the altar and I trust in Thee." Then we can stand on the fact that the blood cleanses us from all sin. Our emotions may fluctuate and we may tremble but the Rock of Ages never shakes. "I hold not the Rock but the Rock holds me." Glory!

Another great help in persevering in holiness is to associate with those of like faith. Find a group that is on fire for God. Meet with them as often as possible. Read the Bible and pray together and encourage one another. Unite in prayer to win the lost and then go out after them.

Finally we must keep humble and look to Jesus if we would maintain this wonderful experience to the end. Sanctified people never try to impress others with their importance. It is painful to them to have people brag on them. They are filled with humble thankful joy when they learn that through their words or efforts some soul was saved or someone received help. They seek not to please men but their heavenly Father; not to be lauded by the world but to feed hungry souls and to be pleasing unto God.

Their humility keeps them from criticizing and judging those who have not these characteristics of humility. They pray for such people and leave all judgment to God who, in His own time, will try every man's work by fire. (I Cor. 3:13).

It is a sad mistake to get our eyes on people. If we would keep the victory and stay out of confusion we must look to Jesus and His word. If we look to ourselves we will either become egotistical or discouraged. Look to Jesus. He never fails. Jesus Christ is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." (Jude 24)

"How blest are they who still abide
Close sheltered in Thy bleeding side!
Who life and strength do thence derive,
And for Thee fight, and in Thee live."

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THE HOLINESS PEOPLE AND THE MIXED MULTITUDE

By E. E. Michael

"Now these are the names of some of the holiness people and their households which came out from the world and separated themselves unto God for the cause of 'Spreading scriptural holiness over the lands.' Peter, James and John, Paul the apostle, and all the holy laymen of that early day. Also, John and Charles Wesley, Fox, Whitefield, Asbury, Inskip and Godbey. "And what shall we more say? for time would fail us to tell of Robinson, Morrison, Bresee, Williams, Chapman, Tidwell, and an innumerable host of fire baptized laymen along, "Whose hearts God had touched;" Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance: that they might obtain a better resurrection"

These all rejoiced and made merry in their hearts, and exercised to the fullest extent, their full rights of liberty and freedom in preaching, singing and shouting their God-given convictions, pouring forth the fiery invectives of holy truth by sermon and song into the hearts of the people of their generations; Revival fires breaking out everywhere, and spreading into all the cities, and villages and hamlets of the country, and around the world.

Now Paul, Peter, James and John died. and all their brethren, including Wesley, Whitefield, Bresee, Williams, Morrison and others, but others whom God raised up took their place and led on in the "Old Path," and thus the holiness people were "fruitful and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them."

"Now there arose up another leadership over the holiness movement that knew not Paul, Wesley, Bresee, and others of the "Old Paths." And behold they said, "The holiness people are entirely too radical, and they are more and mightier than we. Come let us deal with them!" "Let us make plans, and draw up methods, and insert amendments, and resolutions in our constitution and by-laws whereby we can stop their progress and bring them to a halt." Therefore, they did set over them taskmasters, (Apostate leaders, Boards, Committees, etc.) to afflict them by refusing to give them evangelist's commission, referring their licensed ministers back to the local churches, thus depriving them of their ministerial authority, and a voice in the business of the district and General gatherings. Furthermore, canceling their meetings where at all possible, and specifying that none should preach against T.V., the wedding band, immodesty in dress, mixed bathing etc., which

things they designated as "externals," or "thing." And as such should never be mentioned. Also they were to never raise their voice against the entertainment program which by now had become a set pattern of the church. That if they continued to preach and testify against these things they would be guilty of disloyalty to the church, and consequently would be tried for heresy and cast out.

But the more they afflicted them the more they multiplied and grew. "And they, (the compromisers) were grieved because of the holiness people." "And they made their lives bitter with hard bondage." They ignored them, and refused them recognition in the public gatherings, such as the holiness conventions, camp meetings, and annual conferences, assemblies etc. They were left off the boards, committees and any other places of leadership where they might have a voice. The people were forbidden to be seen with them anymore, and consequently many of their friends turned and walked no more with them. Furthermore, the taskmasters and leaders of the modern holiness movement fell upon a still more subtle and deceptive plan to further crush the growth and spread of the holiness people. Altar fires, were burning, and sons and daughters were being born into the kingdom. Thereupon the Midwives, (the altar workers) were commanded to kill the new born babes, or worse still, to prevent their births, using as their methods, the "take it by faith theory," "Accept Christ as your personal Saviour," "The altar sanctifies the gift," etc. "Have you done all you know to do? then just believe the Lord, and the work is done." But these midwives, (altar workers) among the holiness people did not take to this modern birth prevention theory, and thus stood faithfully by the old fashioned way, letting nature, (The spiritual nature) take its course, beating them in the back and urging them to take it by the job and pray until they had witness of the Holy Ghost that the work was done. So the holiness people "multiplied and waxed very mighty."

But the oppressions, persecutions and bondage laid upon the holiness people became more intolerable with the passing years; and the demands of the taskmasters more bitter and unendurable, until the cries from the oppressed people were heard by their God. And He sent them strong "deliverers who led them out of their bondage. With great shouts and demonstrations of the Holy Ghost they formed their new organization. "Glorious freedom" was their theme song as they crossed the red seas of opposition and shouted deliverance on the other side.

But grave dangers beset this new organization of the holiness people. "A mixed multitude went up also with them" . . . And mixed they were. Their professed holiness convictions were mixed with selfish interests, place seeking, and hidden worldly tendencies. And in the process of time it came to pass that when this mixed multitude became a bit more settled in their new environment, and felt that they had become more or less a permanent fixture in this new movement they began to be more bold in following out, and openly practicing their worldly inclinations. Thus "The mixed multitude fell a lusting," . . . Saying give us flesh, (the world) to eat, We remember the leeks, and garlic and onions of Egypt." "Good old Egypt!" "We remember the short sleeves, the low necks, the beads and trinkets, and our wedding bands, and other ornamental jewelry. Also our ice cream suppers and TV. "We gave these things up to go along, though we did it reluctantly. Yet these have never been our convictions." And so it came to pass that the mixed multitude began to shorten their sleeves even above the elbow, trim their hair, put on Sunday School socials, ice cream suppers for get-togethers and entertainment. Yet, they murmured when the sermons bore down upon them regarding immodesty in dress, and along other holiness standards in general. Moreover, to the dismay and grief of the holiness people it was found that many preachers who, though they had been rigid enough in taking members into their churches, by reading and

emphasizing the rules, and questioning each individual carefully, yet became lax and negligible in enforcing the standards. Thus the mixed multitude increased, and became more bold in their deeds and darings. Many of them being placed as Sunday School teachers, song leaders, pianists, special singers, etc. But many of the brethren of the stronger lines remembering from whence they had been delivered cried out with a loud voice and testified against these glaring inconsistencies until it was decided upon overwhelmingly at the next "great feast day" (The General Conference) that "These things ought not so to be." That the mixed multitude should be brought to task in every local church, and called upon to put away their half-hearted convictions, and their carnal rebellions, and line up all the way with all their hearts, or withdraw their membership according to the original covenant.

The passing of this resolution was made amidst much shouting and mighty demonstrations of the Spirit of God. God Himself answering with a mighty amen from the lighted heavens. The fire fell, and lightning bolts from Pentecostal skies found their targets, and many of the mixed multitude fell prostrate, and prayed and wept, and died out to all their carnal rebellion and worldliness, then arose with gladdened hearts, and shining faces to join wholeheartedly the ranks of the holiness people with oneness, and harmony and unity to push heaven's cause with renewed vigor and holy intensity to the ends of the earth. Revival fires broke out and swept with uncontrollable fury throughout that great gathering. Committees and boards in busy sessions were invaded, and swept through by this mighty baptism of holy fire.

Visionless, burdenless, tearless, passionless and powerless preachers fell prostrate under this mighty power, and with "Strong cryings and tears," prayed through until they were emptied of all self, and carnal weaknesses and mightily endued with power from on high.

The revival tides rose steadily higher and spread out over all the land, until from Dan even to Beersheba its mighty impact was felt upon groups and individuals insomuch that the mixed multitudes dissolved under its melting power, many praying through, while others who refused to pay the price Withdrew. And thus "The word of God grew and multiplied, and great fear was upon all the people." Then were the holiness people glad, and went on rejoicing in the goodness of their God and in the mighty miracles which He wrought among them.

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OUR HOLY GOD -- GOD'S HOLY MAN

By Paul Pumpelly

"Holy, holy, holy, is the Lord of hosts." This is the cry of the seraphims as they bow around the throne of our Holy God. We are living in unholy times. There is a tragic loss of personal holiness in the holiness ranks. This loss seems to equal the degeneration of morality of the world. When one loses personal holiness then their concept of God is weakened; their idea of man and the sin problem is perverted: and the plan of salvation in their thinking is unscriptural. In this unholy day the church holds to the doctrine of holiness but not to the experience. The same as it hold on to the doctrine of the second coming of Christ but not to "expectancy." The loss of personal holiness means the loss of freedom, spontaneity, democracy that is so essential to the real holiness spirit. This brings in the substitute of denominational loyalty for loyalty to the Holy Ghost. Therefore, there is a strong willingness to compromise the TRUTH for position, pension, fame,

salary, etc. We should face up to it and admit that the church world has finally arrived into that awful condition of apostasy. In the holiness ranks where personal holiness is lost there is now a distinct difference between the "holiness people" and the "HOLY PEOPLE." A difference between a "holiness man" and a "HOLY MAN." The natural man does not want to be holy neither does he like holy people.

To have the right concept of man, the sin problem, the plan of salvation, one must have the right concept of God. The Bible declares Him a HOLY GOD. "But as he which hath called you is HOLY, so be ye holy in all manner of conversation; (conduct) Because it is written, Be ye holy; for I am HOLY." Holiness is the basic attribute of God. In the Holiness of God all other attributes take root. If He were not basically holy then He could not be just, true, good, or loving. "God's holiness being absolute makes it necessary for Him to stand on the threshold of every generation and speak to every man 'Be ye holy, for I AM HOLY.'" Without the correct knowledge of the holiness of God there can be no real conviction for sinfulness in man. Eliminate holiness and conviction is gone. Consider Him a God of love forgetting holiness and you divert into carnal sympathy and cover sin. Make Him just the "Wholly Other" and you deify man which is the basis of liberalism. 'Stand back in awe and see Him only as the Almighty and you worship stars, moons, and creation. But to see Him as a HOLY GOD, then you see the real nature of God. He does not and cannot wink at sin. Then all scripture finds its proper place in teaching DEATH TO SIN. He will not be a partner to any carnal program nor will He associate with any questionable thing. Our Holy Ghost does not fellowship SIN: whether it be in practice or possession in an individual or in a church. Holy God, Holy Son, Holy Ghost, Holy Angels, Holy Heaven, and now a Holy Man. If there is no holy man there can be no fellowship with a Holy God and certainly no eternal dwelling with Him. This is the reason why God gave His ONLY BEGOTTEN SON. He has made a sacrifice sufficient to CLEANSE man from ALL sin and make him a holy man fit for divine fellowship in this unholy world.

Jesus said man was sinful in his heart. (Mark 7:21-23) Paul describes the heart of man in Gal. 5:19-21. "An unholy man has the justice of God standing between him and divine forgiveness. In his pollution the holiness of God stands between him and divine fellowship. In his willfulness the Sovereignty of God stands between him and soul harmony." In man's unholy nature he does not like God. His will rebels against Him; his sinfulness dislikes holiness; his pride resists humility; his wisdom refuses revelation. There is a great gulf fixed between unholy men and a HOLY GOD. Only a miracle can make unholy men holy.

Man consists of a will, affections, desires, motives, and a mind. Sin has invaded them all and all must be made holy. II Cor. 10:5 and Rom. 8:6 declares that the mind, the consciousness, understanding, intellect, thought life, imagination can and must be holy. Gal. 5:24 declares that the affections, the tenderness, devotion, disposition, love of man must be crucified. Also the desires, the want, hunger, wishes, craving, inclination, solicitude, appetite, longing, pull, drawing of man must be crucified. Even the motives of man must be purged of all sin. The reason or cause of action. The principle, root, basis or the WHY we do it or say it, the why we wear it or think it must be holy. The WHY must be holy to be a holy man. A holy man is a crucified man; carnal 'T' dead. The holy man is a dead man" and a resurrected man, "alive unto God." Dead to sin, dead to the world, dead to kin-folk, dead to every influence away from God anti alive only to God. The holy man gets all his direction from his Holy God.. He does not confer with flesh and blood but

God. The holy man is a separated man. The world is the enemy of God and it crucified the Saviour. Therefore, the holy man has NO FELLOWSHIP with the world, the enemy of God. He has separated himself from its systems, its customs, its manners; his affections are on heavenly things. The holy man stands against all heresy even if it involves his kinfolk. He does it even if someone gets hurt. We are not on maneuvers but in the real battle. The holy man is a Spirit filled man. He is possessed of God and God owns him. When God says pack your suit case and catch next boat to Africa, he goes or move to that little store building with the holy people, he does it. Someone yells, what about your job. He answers, what job? What about your kin-folks? He answers, what kinfolk? What about your reputation? He answers, what reputation? He has none for it all went up in the fire. What little reputation he might have the devil gave him and it isn't worth keeping. Glory! The holy man lives in simplicity for pride is gone. He sees a holy God, he cried in his pollution, woe is me. The angels touched his sins with a hot blazing coal from off God's altar and his sin is purged, taken away. Then God said WHO WILL GO FOR US and the holy man said. here am I, send me. And the Lord said GO. Send who ? The Holy Man of course. The holy man sees the need, bears the burden, weeps over lost men, prays all night, stands in the gap with the night dew hung in his hair and his eyes blood shot from weeping over lost men. The "holiness man" sits around and laughs at "Howdy Doody" while the "HOLY MAN" is desperately, frantically pulling men out of the fire. The holy man possessed with a HOLY GOD sees lost men slipping over the wall of probation into hell. He sees lost men stumbling in the night. They came and cried, "Sir, we would see Jesus." The Holy Man is the ONLY MAN WHO CAN SHOW THEM JESUS. (Acts 1:8) The "holiness man" shows them the denomination, its colleges and membership and wealth. He shows them the preacher who has spent years stuffing his head but has an empty heart. If you can't get this into your heart, it is no good in your head. He shows them talent and ability and tries to entertain them. But the HOLY MAN shows them a bleeding Saviour. A HOLY GOD, their sinfulness, their damnation, and finally points them to the Lamb of God who taketh away the SIN OF THE WORLD.

"Without holiness no man shall see the Lord." Our HOLY GOD; God's HOLY MAN.

Editor's Note: Amen!

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JESUS CHRIST THE MISSIONARY IMPERATIVE

By James McNabb

I. His Example

3. His journey into Samaria (John 4:4-30, 39-42). Here is another of the great missionary examples of God's own Missionary to a lost world. Not only was He the first missionary in that He came from heaven to bring salvation or make possible redemption for a world lost in sin, but He was also the first "foreign" Missionary on this earth under the new dispensation-even before He gave His life a ransom on Calvary's cruel cross.

"John selected this incident from his store of memories and recorded it to show us that Jesus came to bring the Gospel to the needy no matter what their station in life . . . Jesus crossed racial boundaries and demonstrated the universality of the Gospel."

Matthew Henry's statement that "What kindness He here did them was accidental," and that there was no other way for Christ to take through Samaria, does not agree with the Biblical record and is not in line with the great missionary vision of Jesus Christ, our blessed Redeemer. The Scriptures say that the Jews made it their business to go around Samaria, so there was at least one other route that Jesus could have taken, had He no concern for others than the "Lost sheep of Israel." His was a world vision, and He made it "His business" (It was "His Father's business") to go through Samaria because there were some of His "Other sheep" along His purposely made journey. This was His business as He very positively informed His disciples in John 4: 34. "My meat is to do the will of Him that sent me, and to finish His work."

Henry B. Halley writes that this "Is one of the most beautiful delightful and helpful things in the story of Jesus' life." Yet he says that "Jesus did not go there to preach. He was only passing through en route to Galilee. His conversation with the Samaritan woman was only incidental." God help the Christian Church when she becomes so cold and indifferent that winning souls, which is her supreme task, becomes incidental!

There were no accidents in the life of Christ, and it was His business and desire to take His great salvation to the Samaritans. "And He must needs go though Samaria" (John 4:4) does not mean that it was the only way for Him to reach Galilee as Matthew Henry, no doubt, sincerely advocates. He admits that Sychar was the first place where the Gospel was preached outside of the commonwealth of Israel, yet he does not believe that Christ planned it this way.

Surely, then, the MUST as recorded here by John was a moral and spiritual necessity rather than a physical one. "He MUST go through Samaria to make His protest against the prejudice and pride which bound the Jews and angered the Samaritans. He MUST go through Samaria to show His disciples the inclusiveness of His Messiahship. In the necessities of life Jesus found the opportunity which is recorded in this beautiful story."

It is seen, then. that Jesus Christ sought to make the proclamation of the Gospel a privilege ever before He made it imperative, or a command and an obligation. The central truth in this imperative is that Christ is for ALL the people. Jesus not only desired to reach souls outside the boundaries of His own country, but He also meant this to be an example to His disciples that their vision which was still very narrow, might be enlarged, widened, and extended in time, to include ALL the WORLD.

As the Lord made it His business to meet other nationalities in His own country, even so He made it His business to go through Samaria to reach precious souls and give them the "Water of Life" which only He could bestow. Not only was this story to be a missionary example to His yet narrow-minded and narrow-visioned disciples, but it was also meant to be an example for His followers today, a part of the missionary imperative in His life, teachings and example.

The disciples "Marvelled that He talked with the Samaritan woman" (John 4:27). This was not the only time when the Savior's universal vision and disregard of: narrow prejudice surprised His disciples. Even today His followers will marvel at the matter. Someone has stated that: "If we follow Him in His passion for the least, the last, and the lost, we shall marvel at His cool disregard of our artificial barriers which separate man from man and which would shut His Gospel up to the chosen few of our culture, class, color, or country."

This wonderful missionary example in which the Lord Jesus Christ made it His business to evangelize in Samaria, and in which the Samaritans accepted Him and declared Him to be the Savior of the world, in itself would be sufficient imperative to thrust every Christian forth in ALL the WORLD with the Gospel message -- once they have really and truly been "Crucified with Christ" (Gal. 2:20).

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CHRIST'S PROVISION FOR PURGED CONSCIENCE

By Dr. T. M. Anderson

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God ?" Heb. 9:14.

The Greek word, which is here translated purge, means to cleanse from sin, or to render pure, or to purify by an expiatory offering.

This comprehensive Greek term enables us to see the measureless extent of Christ's expiatory offering. All men can behold the unblemished, undiminished and undefeated Son of the unsparing God unveiled in the resplendent light of divine revelation.

The superior nature of Christ's unlimited sacrifice is placed in sharp contrast with the weak and unprofitable sacrifice made under Levitical law. The Mosaic economy had no sacrifice capable of purging the conscience of the worshiper. The blood of bulls and goats, and the ashes of an heifer sprinkled on the unclean worshiper left his unholy conscience unaffected.

The effects of Christ's perfect sacrifice goes to the very center of man's nature, purges his inmost being from innate depravity, and emancipates him from the tormenting accusations of an evil conscience.

We see the more excellent sacrifice of Jesus revealed in the words, "How much more." One is disposed to ask, how much more does the effulgent light of the noonday sun exceed the flickering flame of a tallow candle? How much more do the swirling waters of seven shoreless seas exceed the shallow water of the smallest seeping spring?

The inspired author presented the fact of Christ's priesthood in heaven with the figure of the Aaronic high priest in the earthly tabernacle when he said, "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to conscience." Ver. 9.

These inspired words show the typical character of the Mosaic institutions and their consequent incompetency to make the worshiper perfect in his conscience and inmost being.

The phrase "dead works" refers to the entire system of works embraced in the Judaic economy. When the words "dead works" refer to Christians, as they do in this passage, they include all the religious works performed without the energizing power of the Holy Ghost. The words "dead works" are certainly applicable to the spiritless system of legalism in the popular churches of this generation. The repetitious rituals, wearisome works and lifeless liturgies belong to the Mosaic dispensation abolished by the supreme sacrifice of Jesus two thousand years ago. The ghostly gospel of the graveyard recited in a dead language by a dead leader has no power to purge the conscience from inherited depravity. Multitudes know absolutely nothing about the experimental realness of a purged conscience. The perishing people discover nothing in powerless prayers and pointless preaching to give them the serenity of soul and the holiness of heart vouchsafed to God's people in the shed blood of Jesus.

It requires something more convincing than intellectual doubts, insipid discourses and impotent doctrines to lead the people into the spiritual realities of a conscience purged from dead works to serve the living God. A preacher that does not emphasize the experimental realities of a purged conscience received through faith in the blood of Christ has no message of salvation for this sophisticated generation.

The word "Ichabod" should be written on the pulpits and pews of every church in Christendom that does not accept the great truth of a purified conscience received instantaneously by faith in Jesus. The resplendent glory of God will surely depart from the pulpits and pews of the holiness churches the moment the evangelists and pastors cease to stress the importance of the perfect conscience provided for all mankind in the sacrifice of Jesus. Such a dark and dreadful hour will come unless we devote more time to prayer and less time to plans.

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SERMON SEED

By Dr. T. M. Anderson

The Message of the Blood

Text: "The blood of sprinkling, that speaketh better things than that of Abel." Heb. 12:24

Introduction: Abel's blood cried for punishment. Gen. 4:10. Christ's blood cries for pardon, purity, peace. Abel's blood cried from the ground. Christ's blood speaks from heaven. Abel was a martyr, but Christ is a Mediator.

1. The blood speaks of the covenant. "Jesus the mediator of the new covenant." Ver. 24.

(a) The necessity of the covenant. Jesus the mediator between God and man. He is the only way of approach. We come to God by Him to receive reconciliation, remission, righteousness, relationship.

(b) The newness of the covenant." A new birth, a new beginning, and new being. A new creature, a new character, a new conduct. New hope, heart, heritage, help, home, heaven, and happiness.

(c) The nature of the covenant. Infixes God's laws in our minds, and inscribes them in our hearts. Heb. 8:10-12. These laws rule and regulate our character and conduct. Laws of love, liberty, life and likeness.

2. The blood speaks of cleansing. "The blood of sprinkling." Purges us from the sin which doth so easily beset us. V. 1. This besetting sin is innate depravity. The evil principle, pollution, and power in the soul. The unrighteousness, ungodliness, and uncleanness dwelling in the heart.

(a) The partakers of His holiness. V. 10.

(b) The peace of His holiness. "Follow peace with all men." V. 14.

(c) The promise of His holiness. "Shall see the Lord." V. 14.

(d) The patience of His holiness. "Run with patience." V. 1.

(e) The practice of His holiness. "Let us have grace." V. 28.

3. The blood speaks of a choice. "See that ye refuse not him that speaketh." V. 25.

(a) One can refuse the witness of the blood. "Speaketh better things."

(b) One can reject the worth of the blood. See example of Esau. V. 16-17. Bargains in birthrights. Morsels of meat. Repentance rejected.

(c) One can receive the wrath of the blood. "If we turn away from him that speaketh from heaven." V. 25-27.

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HEAVEN

By Oscar Hudson

(Continued from last month)

What are the conditions in that wondrous city? It is "incorruptible, undefiled and that fadeth not away"--I Peter 1:4. "Incorruptible," means there will be no dissolution. Here everything is

transient. The house you live in, the clothes you wear, the pavement you drive on--all is passing. But:

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing His praise
Than when we first begun."

Now there is sickness everywhere, and pain is common to all. Every pain is a warning that the physical is pulling apart; it is undergoing dissolution, and that we must soon leave this body. We must be careful how we cross the street, for death is sweeping by and may catch up with us. We are careful about the food we eat, the water we drink and the very air we breathe, because death may ride into the body on these things. But in that wondrous city, the leaves of the tree of life, that grows on either side of the river, is for the healing of the nations." (Rev. 22:2)

There will be no tears (Rev. 7: 17) Now all weep, and our steps can almost be traced by the tears we have shed. We may have tried to wash the stains from our cheeks, but they have left furrows that cannot be washed away. But as the sun of eternal glory sweeps life's tormenting hills away, Jesus will "wipe all tears away." See that wayworn traveler approach the pearly gates, the attendant greets him, and says, "Take off your glasses." "Why take off my glasses," he asks. "Don't you see that towel-clad Man approaching? He is coming to wipe all tears away.

"We'll never pay rent for our mansions,
Our taxes will never come due;
Our garments will never grow threadbare,
But always be fadeless and new.

"There'll never be crepe on the door-knob,
No funeral train in the sky,
No graves on the hillsides of glory,
For there we shall nevermore die."

We will sing a new song. (Rev. 14:3). The songs that we have been singing will be obsolete. If we should sing:

"Nearer my God to Thee, nearer to Thee,
E'n though it be a cross that raiseth me,"

Saint Peter would probably halt the proceedings and explain that it is out of place now. That he bore the cross once, but it has been replaced with a crown.

If we should attempt to sing:

"Here we're often tossed and driven
By the restless sea of time,
Rolling clouds and howling tempests

Oft succeed the bright sunshine,"

The apostle Paul would rise to object, reminding us that he was once storm-tossed and wave driven, but has reached a peaceful, eternal heaven, and cannot sing that song.

The leader might thumb through the hymn book, call out a number and begin to sing:

"In the sweet by and by,
We shall meet on that beautiful shore,"

But faithful Abraham would object that while he was once a pilgrim and stranger, longing for a place of rest and finding it not, in heaven he is at home for evermore. Let's be faithful and press triumphing in discouragements and shining in life's darkest corners.

"The toils of the road will seem nothing,
When we get to the end of the way."

(To be continued)

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THE QUESTION DEPARTMENT

By Dr. T. M. Anderson

QUESTION: -- In I Cor. 15:29 Paul speaks of persons being baptized for the dead. What is meant by being baptized for the dead?

ANSWER: -- This difficult passage has troubled many scholars. I advise that interested persons read Adam Clarke's comments on this passage.

QUESTION: -- In Acts 19:3-5 we find that certain disciples were baptized "Unto John's baptism. What was the difference in being baptized in the name of the Lord Jesus?

ANSWER: -- The currently accepted view is that John's baptism was an evidence of true repentance. It pointed to "Him which should come after" John Ver. 4. After Jesus had made the supreme sacrifice of Himself on the cross, the believers were baptized in His Name as evidence of regeneration. We do well to keep in mind that John ended one Dispensation and Jesus began another. There were various baptisms which Jesus bestowed upon His believing people in the glorious baptism with the Holy Ghost. These believers at Ephesus were baptized with the Holy Ghost immediately after they had been baptized with water.

QUESTION: -- How do we reconcile the seeming contradictory statements in Acts 9:7 and Acts 22: 9? "The men which journeyed with him stood speechless, hearing a voice, but seeing no man." "They heard not the voice of him that spake to me."

ANSWER: -- The Greek word translated voice means a sound, or a language. It is apparent that the men traveling with Paul did not understand what the Saviour said to him. They heard a voice, but hear nothing that was said by the voice. The author of Acts did not record what the Lord said to Paul. Acts 9:7. Paul told us what the Lord said. Acts 26:14-18. We perceive a lesson in this revelation. Many people hear the voice of the preacher, but hear nothing that he says in the message. Furthermore, the call to the ministry is not heard by anyone except the man Christ has called.

QUESTION: -- "Arise, and be baptized and wash away thy sins, calling on the name of the Lord." Acts 22:16. Does this indicate that baptism by water can wash away sins?

ANSWER: -- No. Baptism with water cannot wash away sins. If this were true it would preclude the necessity of Christ's expiratory sacrifice. Sins are washed away when we call on the name of the Lord. The Scriptures speak of the "washing of regeneration." Tit. 3:5.

QUESTION: -- Please explain Jno. 13: 4-10. Also I Tim. 5:10. Does this mean that we should still practice literal foot washing?

ANSWER: -- I find nothing in the Scriptures to support the ritual of foot washing. It was revelation of the Saviour's humility in Jno. 13. We miss the real revelation by making it a ritual. He is a servant to all saints. He has part with us in this life, and stands ready to perform the menial service to help all mankind. I advise all who will make it a ritual to do all included in I Tim. 5:10.

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HOW WE KNOW WE ARE SAVED
or
INFALLIBLE EVIDENCES OF THE NEW BIRTH
H. F. McConkey

There is prevalent today, in some religious circles, a theory that teaches folks that they can never know that they are truly born again Christians and that their lives are satisfactory to the Saviour until they have lived out their span of life; passed on to the realms of death, and thence into the judgment bar of God; where for the first time they will learn whether or not they have been born again or have been wrong all their lives and now be sentenced to damnation forever. Certainly reason itself would show the folly of such logic to say nothing of the many, many Scriptures teaching us a present tense, daily know-so salvation. How miserable an existence must be the lot of those who get a salvation they don't know they got and are always haunted with the fear of losing it and not knowing they lost it for they never knew they had it. Amusing if not confusing, is it not? How sad!

Jesus, in speaking to Nicodemus concerning the new birth, said; "Art thou master of Israel and KNOWEST not these things?" Throughout the Bible the language of a know-so salvation is frequent. The first epistle of John is saturated with such statements as: "we KNOW that we have passed from death unto life; we KNOW that we are of the truth; hereby KNOW we that we dwell in him, and he in us; we KNOW that we are of God; we KNOW that the Son of God is come, that

we may KNOW him," plus many others. St. Paul says: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." What better evidence could one hope for to know the realities of salvation were theirs than the facts that old things had passed away and all things had become new?

Let us notice first the old things that pass away.

THE GUILT OF SIN that seemed to continually gnaw at the heart and soul passes away. The law of sin and death and justice seemed to hang over our heads continually in the former life of sin and the shadows of coming judgment and eminent doom forever seemed to daily thrust themselves across our pathway. "There is therefore now no condemnation to them which are in Christ Jesus," is the first if not the greatest evidence that Christ abides within.

THE BURDEN OF SIN rolls away as another fine evidence that we have passed from death unto life. This load of sin has involved in it all the guilt, the crushing, breaking, bruising, sorrow, tears and grief that we suffered under the reign of sin in our lives. It is the awful blasting, blighting and damning influence of this burden of man's sins that has robbed man of health, happiness and hope. It has stolen virtue from young ladyhood and stripped her of her beauty and bloom of youth. Man in seeking to escape the load of sin has been almost driven as it were, to drink, dope, divorce, disgrace, desolation and despondency, death and eternal doom. There are legions of lost broken and benighted souls who struggle on somehow under the load that was never meant for man to carry, while gray hairs, stooped shoulders, feeble eyes, weak knees, broken health and bodies, and premature deaths make up the very vanguard that escorts them to the very gates of hell itself; where motley myriads of black-winged devils and demons wait to usher them to the eternal confines of perdition. Oh the joy, however, when Jesus the burden-bearer steps on board the soul and the heavy burden of sin rolls away.

"I remember when my burdens rolled away,
I had carried them for years, night and day;
When I sought the blessed Lord,
And I took Him at His word,
Then at once all my burdens rolled away."

THE HABITS OF SIN ARE GONE. The bonds and fetters of sinful habits are broken when Christ comes into the heart. The nicotine, the alcohol and dope cease to enslave and the soul is no longer ensnared like a fiend for the movies, the TV, the dance, the rodeo, the race-track and other such forms of worldly entertainment. The latest styles and fashions of Hollywood, New York and Paris lose their appeal to the one who is truly born again. Jesus, speaking to the Jews in chapter eight of John said: "And ye shall know the truth, and the truth shall make you free. Whosoever committeth sin is the servant of sin." Multitudes have tried vainly to break loose from the bondage of sinful habits only to fail in their trying. On the other hand, there are those among us who have ceased struggling and yielded themselves into the hands of Christ, the Mighty Conqueror, and have obtained instantaneous victory over the habits of tobacco, liquor and other sinful practices. Hallelujah! What a Saviour!

Let us consider now, some of the new things that are evidence that we are saved.

We have A NEW MASTER, even Jesus Christ, our Lord. No longer are we of our father the devil, and we have ceased to do his bidding. As we, willingly, become His love-slave, we cry like Peter, from the depths of our heart, "Thou art the Christ, the Son of the Living God." As we recognized Him as our Master, our soul cries out with Thomas: "My Lord and my God." His perfect will becomes our greatest aim: His slightest word becomes our distinct command, and His smallest wish becomes our most noble purpose.

We have NEW DESIRES. Our former desires that were sensual earthly and temporal are replaced with desires for the spiritual, the heavenly and the divine. Our desires that once craved for the novels and magazines that dwelt upon the lust of worldly love, confessions and the wicked wild-west, now cries out to read His Word and other clean literature that glorifies His Name. His Word have we hid in our hearts that we might not sin against Him, and in His law do we meditate both day and night. We also have a desire to talk to Him in prayer, and that often, without ceasing. Where we once desired friendship with the people of the world, we now desire fellowship with the people of God. There was a time when we sought for fun and pleasure in the houses of the devil; namely, the movie house, the dance hall, the bingo hall, the lodge hall, the skating rink or bowling alley, or the pool hall; we now find genuine pleasure and real joy in the Lord's house the prayer meeting, the missionary meeting, the revival meeting, the tent meeting or the camp meeting. David says: "I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122:1.

We have NEW FRUIT in our lives. The born again Christian begins bearing the fruits of the Spirit immediately, even though he may suffer a struggle within to do so, because of the presence of inbred sin. The Christian must and will show a Christ-like spirit at all times, and the manifestation of any unChristlike spirit must be repented of before that one is a candidate for holiness of heart. St. Paul said that "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." The Apostle Paul spoke of our having fruit unto holiness and Jesus said: "Wherefore by their fruits ye shall know them." Matt. 7:20. Reader friend: do you have the fruit Of the Spirit, plus these other evidences of the born again life? Do you know you are saved now? You can. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life and that ye may believe on the name of the Son of God." I John 5:13.

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PRAYER

An agnostic was in trouble and a friend suggested that he pray. "How can I pray," the agnostic answered, "when I do not know whether there is a God or not?" Said the friend, "If you were lost in a forest you do not wait until you find someone before shouting for help. But you shout to find out if someone is there. -- The King's Business

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CHURCH NEWS

Mrs. Robert Fleming, Editor

1010-9th Ave., Greeley, Colorado

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NORTHWEST CONFERENCE CAMP MEETING

On the evening of June 25, the first Northwest Conference Camp Meeting of the Bible Missionary Church began at Midway Tabernacle. The preacher, Rev. Glenn Griffith; the Text. "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while . . . settle you." (I Peter 5:10) From that moment on to the closing text, "And I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done." (Ecc. 8:10), and on through to the final "Amen" was a time of mighty battle and victory in the old Chapel.

On Sunday morning, June 30. God took charge. Men fell under the power of God. There was no preaching, and a wonderful altar service resulted. One veteran of the cross who pastored forty-five years told the writer he had not seen such a mighty manifestation of the Holy Ghost for twenty-five years. The words of the Psalmist, (found four different times in Psalm 107) came to me at this time when He said, "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men !" Surely, God is doing everything in His power to halt the dreadful march of this generation to that place where the "worm dieth not. and the fire is not quenched."

Never have we heard Bro. Griffith preach better, nor with more burden and love than at this time. He preached twice daily. In the afternoon services we enjoyed the rich ministry of three of our veteran preachers, Bro. H. T. Davis, Bro. H. A. Erdmann, and Bro. M. H. Pitcher.

Brother Griffith has been called as next year's camp meeting preacher. We appreciate him so much. We are much encouraged in this area of the harvest field to press the battle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Realizing our battle is not with flesh and blood, nor our job to build an institution, but to give the message, "that God is light, and in Him is no darkness at all." Knowing that, "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psalms 126: 6). -- Lowell L. Foster, Reporter

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FOURTH OF JULY HOLINESS RALLY

God wonderfully met with His people on the Fourth of July at the Bible Missionary Church in Odessa, Texas. The freedom and liberty of the Spirit was certainly manifest as Bible Missionary folk from Lubbock, Texas; Duncan, Oklahoma; Cincinnati, Ohio; and Odessa, Texas celebrated Independence Day by worshipping the Lord.

Rev. J. E. Cook, District Moderator of the South Central District, brought two wonderful messages from God's Word in the afternoon and evening services. The day was crowned with a

victorious altar service at the evening service. Rev. Arthur Morgan one of our good evangelists from Lubbock, Texas, brought a challenging message in the morning service amidst the shouts of victory.

The church at Odessa was packed every service. We pray that our next rally, which we feel must not be too far in the future, we may have a larger building and a larger crowd to enjoy God's blessings.

The city of Odessa was kind enough to allow us the use of a very nice building where we all spread our lunches together for the noon meal. The sweet fellowship of God's people throughout the day in and out of the services is beyond expression.

Some of the folks were heard to express that such as this must be done more often and we certainly agree that it is good for brethren to be together as often as possible. Pray for West Texas that we may glorify God in everything we undertake to do. Bless His Holy Name! -- Charles T. Elkins, Reporter

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PASADENA INDOOR CAMP

The Bible Missionary Church of Pasadena, California had its first indoor camp on May 27 to June 10, where the power and presence of God were manifest. On the opening night during the song service a preacher who had grown cold went to the altar with about seventeen others following, of whom the majority were men. Glorious and gracious victories followed.

Brother Glenn Griffith was the camp speaker. He preached with the anointing of God upon him as usual each night. There were many seekers at the altar. Brother Griffith could only be here a week, but the church felt that it must go longer, so our pastor, Brother Wayne States preached with power for another week. The last night of the camp Brother and Sister Leslie Laeger sang, "Supper Time" and "Tel! Mother I'll Be There." Brother States opened the altar during the special number and many young people and children with some adults hurried to the altar, (About thirty), where they found pardon, peace and purity as only our blessed Redeemer can impart.

The Bible Missionary Church of Pasadena was organized in December, 1956 and called Brother Wayne States and family to pastor. Bro. States is a man of prayer. There is also a goodly number of women and men of the church who feel the burden of prayer for God's work. We have a fasting and prayer service all day Tuesday and an all night of prayer on Friday, besides our weekly prayer service and Sunday services. Our church was organized and services were held in a mission until we outgrew the building. Now we are worshipping in a theater building. We praise God for His guiding hand. -- Gertrude E. Woodrem, Reporter

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ZONE RALLY

The churches of Colorado, Nebraska, Kansas, and South Dakota met at Kearney, Nebraska, June 24 and 25 for a holiness rally. This proved to be one of the best rallies yet for the zone. God came in mighty power in some services without any preaching. There were several outstanding victories of sanctification. Many testified to receiving new light on holiness standards. The saints were edified. Praise God for an opportunity to again have holiness rallies without a "cut and dried" program!

* * *

GOD HONORS ILLINOIS HOLINESS RALLY

God honored the Illinois Holiness Rally with Rev. Perry Williams and the Canton Bible Missionary Church July 5 at Canton, Illinois. The Rev. Charles E. Downs, District Moderator and Pastor of the Galesburg Church, brought a timely message on the Spirit of forgiveness. The singing and testimonies were accompanied by waves of glory and obedient demonstration. The attendance was good with a good group of people from Peoria, Galesburg, Springfield and Canton. The people from Rock Island, Illinois and Burlington and Mt. Pleasant, Iowa were not able to attend. We are looking forward to our next rally which will be all day August 9 with Rev. W. A. Wolfe and the Peoria church. -- Mrs. P. M. Williams, reporter

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NORTHWEST DISTRICT RALLY

On the 4th of July, amid the glory and praise for the freedom from sin and thankfulness to God for Independence Day nationally and most of all spiritually, the Holy Ghost again visited His people in the extreme Northwest at a rally in Goldendale, Washington.

The churches of Kennewick, Washington, Portland and Madras, Oregon and also groups of people from Yakima, Goldendale, and Walla Walla, Washington were represented at the two services which were held in the Woman's Club House.

From the opening prayer to the final benediction, there was a spirit of liberty and freedom for which we are thankful to God. God moved in on the services with victory and God's people feasted on real soul food from heaven.

Bro. Turner, our good District Moderator and pastor of the Midway Church, and his wife were our special singers and speaker. He preached at the 2:30 afternoon service on Nehemiah rebuilding the walls of Jerusalem. It stirred our hearts to go back to our separate battlefields to do service for our King. That message certainly gave this reporter a stronger determination and "mind to work." The 7:30 evening service was also crowned with victory as testimonies rang true to the saving and sanctifying power of the Holy Ghost. God moved in convicting power and as Bro. Turner preached from Heb. 2:1 on the danger to God's people -- the cooling off process of Satan, and the slipping away and drifting from the old paths. God stirred our hearts, and the service was crowned with seekers at the altar. Victory was given to those that paid the price and we left that

building, which had been rented for the services, with a determination to fight the good fight of faith and hold the bloodstained banner high.

Brother Kinzler was elected chairman of our rallies in this territory and we are making plans for another gathering in the same location on Sept. 2. -- Bob Barker, Reporter

* * *

CANTON, ILLINOIS

Rev. Perry Williams has accepted the call to pastor the Bible Missionary Church at Canton, Illinois. These are a wonderful, spiritual people. Please pray with us that God will help us gather some of the lost souls that are drifting, drifting. -- Mrs. Perry Williams, reporter

* * *

PUEBLO, COLORADO

Our revival with the Carltons of Ellington, Missouri, was a blessing to all attending. People of various denominations seemed amazed at what their ears heard, their eyes saw, and their hearts felt as the Holy Ghost was manifested at these services. Some said, "This is old-fashioned Methodist." Others said, "This is what our church used to have some years ago!" Brother Carlton's messages were very timely, God's Word being preached with fervor and power of the Holy Ghost. Sister Carlton led the song services with waves of glory in our midst. This resulted with shouts in the camp. Praise God! Joan did a splendid job playing the piano, accordion, and special singing. The attendance was good with several attending outside our city. Namely; Denver, Colorado Springs, Canon City and LaJunta, Colo. Many sought and found redeeming grace, some were re-claimed and others were sanctified. To God be all the glory! The week following our revival, Brother L. P. Roberts, our District Moderator, in a special meeting fully organized our church. Members were accepted into the church by L. F. Wilcox, pastor. This was a very impressive service. God's blessings remain upon this happyfied, satisfied, sanctified, bloodwashed, heaven bound, Bible Missionary Church. Our mid-summer revival begins August 11th with Rev. Richard and Dorthea Sharp in our new District tent. -- L. F. Wilcox, Pastor.

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ST. LOUIS, MISSOURI

Rev. W. E. Carlton writes, "The Lord helped us in a four Sunday meeting in St. Louis. We organized with a fine class of members, Sunday, June 23. Several other fire folk are looking our way. Rev. Noble Hunt was appointed pastor. Both pastor and people are happy in the Lord, and have a vision of a strong, old-time holiness church in St. Louis. All expenses were met by the supporting group, including rent, evangelists' offering, pastor's salary etc.,. To Him be the praise, the honor and the glory!"

* * *

ADRIAN, MICHIGAN

Brother Paul Drummond, District Moderator of the Michigan Conference reports a new church organized at Adrian, Michigan on July 7. The outlook is good for this work with plans in the making for the future. Rev. Victor Sanders is the pastor. Anyone interested in this vicinity, please write or contact Rev. Victor Sanders, 7894 R 2, Blissfield, Mich.

* * *

INTERMOUNTAIN CONFERENCE ORGANIZED

Brother Glenn Griffith organized the Intermountain District Conference on Wednesday July 31. This conference comprises the state of Colorado. Western Kansas and Western Nebraska and a portion of South Dakota. Rev. L. P. Roberts 1915 South Perry Way, Denver, Colorado was elected District Moderator. Mrs. Robert H. Fleming of Greeley, Colorado, was elected Secretary. Rev. Carl Dillard of Colorado Springs was elected Treasurer. About 225 people present and a wonderful spirit prevailing. God came on the service Tuesday night and there was no preaching with 35 or 40 seekers at the altar. We praise God for this wonderful conference. The future is as bright as the promises of God.

* * *

LITTLE ROCK, ARKANSAS

On July 14, Brother Elbert Dodd organized the Bible Missionary Church in Little Rock. The service was owned and blessed of God. The last Sunday afternoon service was characterized by the glory. The folk shouted and ran the aisles. There were 28 charter members and the charter was left open for a little while. Rev. and Mrs. Royal Schultz, greatly loved people in Arkansas were called as pastors. Services are temporarily located at 5000 Asher St.

* * *

HOT SPRINGS, ARKANSAS

It was the editor's privilege to be with the folk at Hot Springs for a couple of services. We organized here on Saturday night July 13. Rev. Joel Miller was called as pastor of the church there. The charter was left open until after the revival meeting. At this time Brother and Sister Huff are on their way to hold a meeting there in Hot Springs. Will have more to report later.

* * *

HOUSTON, TEXAS

Brother and Sister Huff have resigned as pastor at Houston and Brother Spencer Johnson has been called to pastor the church there. If you have friends in or around Houston that you would

like for him to contact then write Rev. Spencer Johnson, Route 11, Box 241, Houston, Texas. Phone Oxford 4-4302. The church is located at 7817 Mt. Houston Road.

* * *

INDIANA DISTRICT CONFERENCE

Word has just come that Brother Dodd organized the Indiana District Conference during the camp at Muncie, Indiana. God is giving them a great camp. A wonderful spirit of unity prevailed in the conference. Rev. Roy Lewis, Route 1, Albany, Indiana was elected District Moderator. May God bless the folk up in the great old Hoosier state.

* * *

PROMOTED TO GLORY -- LAWRENCE F. WILLIAMS

On Wednesday, June 12, 1957, Brother Lawrence F. Williams of Ridgeville, Indiana, went to be with Jesus whom he loved so fervently and whom he served so faithfully. In 1950 he was gloriously saved from his sin and three years later was sanctified wholly. The funeral was held at the Bible Missionary Church in Winchester, Indiana, where he attended. There was victory at the funeral, knowing that Brother Williams was in glory. -- Frank Baldwin, pastor

* * *

ROBERT DEE COOK

Robert Dee Cook, age 15, was born February 26, 1942 and passed to his eternal reward July 13, 1957, making his life span in this world 15 years, 4 months and 27 days.

Robert was born in Old Hickory, Tennessee, the second child to Rev. and Mrs. J. E. Cook and at a very early age took his place in the parsonage life of moving to new pastorates, making new friends, and constantly adjusting to the life and work of a minister's home.

On October 26, 1947 Robert, with his family took up residence in Duncan, Oklahoma where he spent the remainder of his life.

He received his 6th grade diploma from the Emerson school and entered Jr. High School where he completed the 9th grade. He excelled in Music and Art, singing in the glee clubs and the "King's Men Quartet."

Robert sought the Lord early in life, and always showed an interest in spiritual things. At the age of 12 he united with the church and was baptized. He was never ashamed of the Lord and unhesitating took his stand before the students at school refusing to compromise his God-given convictions. He was a faithful attendant in Sunday School, winning many attendance and standard of excellence records. His prized reward was a Bible which is marked and worn with much use.

He was active in all the work of the church, being president of his Sunday School Class who served as honorary Pall Bearers at his funeral. He was also a member of the radio choir.

Robert was gloriously sanctified during the Holiness Convention held in the Bible Missionary Church in Duncan last February. Since that time he lived a consistent, victorious and humble Christian life. His testimony, at the Young People's service, Friday night preceding his passing Saturday morning, stated that life had its mountains and valleys and without the valleys one couldn't enjoy the mountains. He then stated that he was glad for the mountain top experience God had given him. Now he has crossed the last valley and ascended to Mount Zion to ever be with the Lord!

He leaves to mourn his departure his parents: Rev. and Mrs. J. E. Cook, one sister, Jo Ann, three brothers: William Orville, Charles Eugene and Aris Wilmont, all of Duncan. Grandparents: Mr. and Mrs. R. F. McManus of Nashville, Tenn. and Mr. and Mrs. J. D. Cook also of Nashville, Tennessee. Also by a host of near and distant relatives and many friends young and old: which he had made by his brief but fragrant life.

Editor's note: I attended Robert Cook's funeral which was conducted by Brother Elbert Dodd. It was more like a coronation service than a funeral. Precious in the sight of the Lord is the death of His saints.

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THE WORLD WOULD SEE JESUS

By Ann Baldwin*

The ultimate need for the survival and progression of Biblical holiness is men and women both filled with and possessed by Christ, Himself.

Although millions profess to be followers of our Lord, today, the dying world sees little of genuine Christianity, even among the holiness ranks, and to be more specific, even among many of the radical holiness people.

Too often, the fruits of the Spirit are discarded and substituted with unholy zeal, selfish ambition, boisterousness apart from the Spirit, sectarianism, and religious snobbery. Because of this substitution the faith of many is wrecked, and the cause of Christ is hindered. That is why many professed holiness people have lost their children to the world and Satan. These ones have not seen the genuine. Oh, the spiritual death which falls upon a service after a loud and boisterous, uninspired testimony! How un-Christlike is a long exhortation upon the accomplishments of self, while a world needs to see Jesus! How a congregation starves when it only has the "skins" of others for subsistence! How much harder it is to win a soul once that individual has been snubbed by one who claims to follow the Master! How appalling is an individual with standards, but no Spirit! How regrettable it is to find "place seeking" among those called by His Name! Oh Sir, I would see Jesus!

Just what does it mean to be Christlike? Foremost, Jesus, Himself, must dwell in cleansing forgiveness within the heart of the believer and the Holy Ghost must also abide in purging power. Next let us examine those qualities of spirit and character which made the Master our Blessed Example.

First, the humility of our Lord throughout His earthly mission, demands a like humility in His followers. This humility was seen in His lowly birth, in His lack of material goods, in His death, and in His burial. Oh, that His followers would humbly admit to all mankind--"Not I, but Christ . . ."

Next, He was "obedient unto death." How His work would go forward if more people would follow this example. God still calls individuals as He always has, but the world is filled with miserable, disobedient servants. "Obedience is better than sacrifice," and obedience is required for the mean and despicable tasks as well as for the ones of more exalted nature.

Christ calls His people to be courageous, even as He was, but too often cowardice is exhibited in its stead. It takes courage to press this battle! There is no place for weaklings and hirelings. It is much more advantageous to oppose any enemy which can be seen, but brethren, "we wrestle not with flesh and blood, but with principalities and powers." Another thing to be noted is that it takes a man to say, "I'm wrong." If an error or mistake has been made, perhaps many a soul might be saved by a courageous and honest admission of such.

Jesus also calls us to prayer. It is easy to attend a series of revival meetings and to enjoy the exhilaration of another's experience, but the garden is often void of one prevailing and travailing in true intercession. The reason for few being saved in these days is that few are praying. A constant reliance upon another's prayers, results in no prayer.

Following Christ demands a compassionate spirit. Amid a raging mob and a shaken world, He pleaded with the Father to have mercy upon those, who blinded by iniquity and prodded on by mob psychology, were requiring His Blood. Bro. Dodd, in speaking of a minister who preached harshly, said, "Leave him alone, he'll be different once his heart has been broken." The distressing rapidity with which sin is engulfing even those who were once beautiful Christians is enough to melt our hearts. How heedless the majority of us are of the terrific burdens which are carried behind bold faces! Oh, for a revival of a compassionate and tender mercy toward others.

Our Lord has called us to be a partaker of His sufferings. In the light of this blessed calling, how tragic it is to evade them. We must embrace the world and seek the lost though we suffer unto death.

If souls are ever saved, we must be genuine in our daily exhibition of Christ. May our spirits be so saturated with divine love that friendless and unloved sinners will seek refuge at our doors! Being truly Christlike in every phase of living will yield fruit from this vast harvest field, meet for the Master's use. *Pastor's wife, Winchester, Ind.

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ANNOUNCEMENTS

REGARDING RAILROAD CLERGY CERTIFICATE

Since our Church is new some of our preachers have had difficulty in securing their Clergy Certificates. Rev. Glenn Griffith has been selected by the General Board to serve as clearance man for those who may desire Clergy Certificates. If you desire a Clergy Certificate then fill out the regular application and enclose your money order for the regular amount payable to the person that the application specifies and mail it all to Brother Griffith and he will clear it for you and send it in. This will help you in securing your certificate if you have been having any difficulty.

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SUNDAY SCHOOL LITERATURE

The Sunday School literature for the fourth quarter is now ready. If you have not already ordered you may order it now from the Bible Missionary Book Store, 2601 N. Federal Blvd. Quarterlies are priced at only 20 cents each. There are both adult and youth Quarterlies. Also leaflets are available at a very reasonable price.

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ADDRESS CHANGES

Rev. Lewis Lively of Nashville, has a new address. It is 1018 Elvira, Nashville, Tenn.

Rev. Wayne States has a new address. It is 804 Fair Oaks, South Pasadena, California.

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GOOD OLD CAMP MEETING DAYS

Author Unknown

My thoughts go back to long ago,
To old camp meeting days;
When people came from far and near
Their Saviour's name to praise.
They laid aside all worldly cares
To tune their souls aright;
Determined by the grace of God
To walk in all the light.

I watched them as they gathered in,
Their fellowship was sweet,
With Hallelujah! Praise the Lord!
Each other did they greet.

Their dress was plain and modest,
No gold or jewels rare,
No feathers, flowers, paint or rouge,
No worldling could compare.

The keynote of the camp was prayer
From morning until night,
And many times they prayed until
The dawn of morning light.
They prayed in tent or cottage,
And under friendly trees
Could many saints be seen,
In prayer upon their knees.

Such holy demonstration
One would go miles to see.
They laughed and cried and shouted
And danced with holy glee.
Their testimony meetings
Were times of joy and mirth,
Until it seemed that surely
Heaven had come down to earth.

The preachers rose with solemn mien,
Their message to proclaim.
They did not fear the face of man,
Nor sought they worldly fame.
They preached repentance, the new birth,
These truths how they did stress.
They preached against all worldliness,
Tobacco, lodge and dress.

They painted, too, the carnal mind
As ugly as could be;
An enemy, a hidden foe,
From which we could be free.
They showed us clearly by the Word
'Twas God's most glorious plan,
To crucify this monster which
The Bible calls "Old Man."

They preached that Jesus soon would come,
What joy this message brings!
In sheer delight we almost hear
The flapping of His wings,
They preached on restitution,

On Heaven and on Hell
Till sinners fell upon their knees
And deep conviction fell.

Those altar scenes, who could describe
As men of God prevailed;
And seekers wept and groaned and prayed
In agony travailed.
I seem to hear those old-time saints
Sing softly, "Let me die."
Then as faith rose, they sang with joy,
"Jesus is passing by."

Some sought a pardoning Saviour there,
And some the cleansing flow.
Ere long they leaped upon their feet
Their faces all aglow;
Then such a mighty shout went up
As glory mounted higher;
And when they prayed and testified
They set the camp on fire.

The missionaries came and told
Of heathen o'er the sea,
Our hearts were stirred and melted
As we listened to their plea,
The people gave their money
Their silver and their gold.
And some obeyed the call to "God"
To those outside the fold.

We do not see so much today;
The old time power and glory
But if ye prayed as they did then
'Twould be a different story.
We cannot reach the hearts of men
By operatic singing;
Nor need we hope to see them saved
By flowery sermons bringing.

There still remain some camps today
Where God is glorified;
Where sinners find a Saviour dear
And saints are sanctified;
Where sick are healed and saints are blest
And sin is boldly named;

Where all the blessed Word of God
Is faithfully proclaimed.

So let us not sit down and say,
The former days are best,
The Pentecostal skies are full,
If we but meet the test,
The good old Gospel still has power
If we will fast and pray
God waits, He longs to show His arm,
His mighty power display.

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EVANGELISTS

Rev. E. E. Michael, Directory Correspondent

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

Mr. and Mrs. David Ashby, (Singers and Musicians) 832 S. 41st St., Omaha, Nebraska

E. W. Bell & wife, (Preachers and singers) Route 1, San Jose, Pa.

Homer Benson, Jr., (Singer) 1311 Stratford Ave., Nashville, Tenn.

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

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 Murphresboro 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

Samuel O. Cummings, Route 3, Box 279, Fairmont, West Virginia

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

Wilson Douglas, Route 3, 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, 1515 N. Dixon St., 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), Watsonstown, Penna.

Billy Hoof, 2770 Robinson Street, Jackson, Miss.

Donald F. Hostettler & Family (Evangelists & Singers), Elida, Ohio. -- Aug. 20-Sept. 11 (Mt. Gilead, Ohio).

Thomas Huff, Route 11, Box 241, Houston, Texas

H. B. Huffman, Onego, West Va.

Miss Marjorie Hundley, (Singer and Musician) 1415 East Sumner Ave., Indianapolis, Indiana.

Tom H. Jarvis, 3116 Elizabeth, Pueblo, Colo.

Kenneth Johansen, 3505- 31st, Lubbock, Texas

C. E. Johnson, 1355 Windsor Avenue, Mobile, Ala.

Spencer Johnson, Rte. 11, Box 241, Houston, Texas.

Carl Kallsen, 401 East Smith Street, Hicksville, Ohio

Freddie Kimberlin, Route 1, Mason, Ohio

David R. Kinnaman, Knightstown, Ind.

John Thomas Korb, Burr Oak, Kansas

Ed Kramer, 1634 S. Santa Fe Street, Wichita 11, Kansas -- Melvern, Kansas Aug. 27 - Sept. 8.--
Harper, Kansas Sept. 10-22.

Roy Lewis, Route 1, Albany, Indiana

H. I. Livingston, Route 1, Boswell, Pa.

Leslie F. Laeger, 903 West Willow St., Wichita, Kansas

Ricky Lauson, 1018 Elvira St., 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

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

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

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

Howard B. Pettys, 336 Carol St., Creve Coeur, Ill.

Paul Pumpelly & Wife, (Preacher, Singers, Musicians) House Trailer, 115 West College, Lake Charles, Louisiana. -- Aug. 28-Sept. 8 Miamisburg, Ohio, (Camp)

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

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

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

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

Kent & Janet Sawmiller, (Song Evangelists) c/o Martins Trailer Court, 2702 Gallatin Road, Nashville, Tenn.

Ethel Scharr & Mable Martin (Preacher, Singers & Musicians)

Richard & Dorthea Sharp, Box 264, Oshkosh, Nebraska -- Sept. 1-15, Kearney, Nebr.

Herbert M. Shaw, Jamison, Oregon.

Paul E. Sides, Box 284, Cordova, Ala.

Glenn & Vera Slater (Preacher & Singers) 2506 2nd Ave., Box 1, Council Bluffs, Iowa

H. T. Smith, 709 North Redmond,

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

Glenn Stout, 413 S. Garden, Boise, Idaho

Orvid A Stultz, 554 Woodlow St., Indianapolis, Indiana

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,

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License Blanks

We now have Exhorter's License Blanks, also Local Preacher's License Blanks at our Book Store. They also have tithing envelopes for those who need them. -- Elbert Dodd

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End of the Digital Edition
The Missionary Revivalist
September, 1957