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THE MISSIONARY REVIVALIST -- APRIL 1958

Official Organ Of The Bible Missionary Church, Inc.

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

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LIVING ON THE BORDERLINE

By Elbert Dodd

"Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle; The children of Gad and the children of Reuben came and spake unto Moses and to Eleazar the priest, and unto the princes of the congregation, saying, Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, Even the country which the Lord smote before the congregation of Israel, is a land for cattle, and thy servants have cattle: Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan." (Num. 32:1-5)

Israel at this time was confronting Canaan, the land of their inheritance. God had promised it to Abraham and his seed, and now the land lay before God's people. This land of Canaan is a type of holiness as Egypt was a type of sin and the wilderness a type of the regenerated experience. The Jordan river ran between where they stood and their inheritance which they were to possess in Canaan.

But there were those among the Israelites who were content to remain where they were, they were satisfied with the wilderness because it was the easier way. I hate to think of it, but I will have to say there are multitudes of Christians who are content to live on the borderline, preferring common place, the ordinary up and down life, rather than to pass over Jordan and live a life of victory and blessing.

Paul found some of these in the church at Corinth. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife and divisions, are ye not carnal, and walk as men?" (I Cor. 3:1-3) These Corinthians had failed to cross over. They were living on the borderline and were not sanctified.

Why did the tribes of Gad, and Reuben, and the half tribe of Manasseh fail to go on over and possess their inheritance ? First of all they were more concerned about the temporal than the spiritual. If this type of believer is concerned about the spiritual it is rather spasmodic. You will notice they did not say one word to Moses about the spiritual outlook in the land of Midian, they did not seek the best place to raise their children. They were interested in the best place to raise their cattle. The Corinthians were more interested in gifts, and their own personal interest than they were in the gift of Holy Ghost. They had rather have some gift that might better their own interest than to have the Holy Ghost who would give them victory over divisions and strife.

Many people today live on the borderline of their inheritance because they are not willing to die out to material things. They had rather have the smiles of the world and the applause of backslidden church members and they prefer the easier way to the death route. It is no sin to own property or material wealth if we surrender it all to God and become stewards of these things and do not develop the ownership complex. But if it keeps us from going on into the blessed experience of holiness, and it will if we hold onto it, then it becomes sin and when it becomes sin the individual is no longer on the borderline but is back in the wilderness. Not only does living on the borderline affect one's soul it will influence and discourage others from going on into Canaan. Was not this the thought Moses had in mind when he said to the two and one half tribes, "Ye are apt to discourage the hearts of the people?" There are many young converts who have been kept back because they saw that there were other people who seem to be satisfied living on the borderline.

The people who live on the borderline are the first to fall away when under stress and trial. They failed to go on to the mighty baptism with the Holy Ghost. They failed to be sanctified wholly and carnality was too much for them and they fell back into sin and are wandering. They came to the altar and felt a little better but they never did really go through and get reclaimed and then go on to holiness.

The only safe place for any is to cross over Jordan, get sanctified and God will give you grace and power to overcome the enemies, slay the giants and tear down the walled cities. O, friend, come over into Canaan! It is wonderful over here.

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EDITORIAL
By Spencer Johnson

THE PARADOXES OF HOLINESS

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body . . . For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at that things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (II Cor. 4:8-11, 17-18).

Webster defines a paradox as, "Something apparently absurd or incredible, yet possibly true." The ticket agent illustrated the paradox when he tried to explain the Pullman car to the man who had never ridden one before. He said, "The Pullman is where you sleep while you go. There is an upper and a lower. In the upper you go up to lie down and you come down to get up. The upper is lower than the lower because it is higher, but most people take the lower even though it is higher than the upper."

If one gives attention to the thought he will readily see that there are some paradoxes in regard to the experience and life of holiness. Holiness is death to the old man yet life more abundant to the new man. It is the loss of all things, yet possessing all. It is crucifixion and resurrection. It is hatred for sin and love for the sinner. It is sorrow for the world in sin yet joy in the fellowship of intercession with Christ. It is soul burden and peace. It is the weak confounding the mighty and the foolish astonishing the wise. It is the weakness of man coupled with the infinite power of God.

The sanctified man is capable of acknowledging the view point of others and placing on it the best possible advantage and then over against this point of view placing his own in the light of the scriptures and thus summarizing life in paradoxes. For when the holy man sees anything and evaluates it in the light of Christ and the Bible it is quite different from what it was when weighed in the scales of the world.

When considered by men of the world, the sanctified man is unknown, miserable, poor, foolish, weak, sorrowful, cast down, dying and with no prospects at all. Yet the truly sanctified man is well known in heaven and considers himself happy beyond desert and blessed above the most fortunate of earth who have left Jesus out. He may be poor in purse but he is rich in grace, wise in the things that really count, "strong in the Lord and in the power of His might," "Always rejoicing," in the clear witness of pardon, peace and holiness, victorious over every inward and outward foe, living a richer, fuller, nobler, freer life than the man in sin has ever known, and upheld by the hope of dwelling in the presence of God forever in a "house not made with hands, eternal in the heavens."

The world does not easily accept the holy man's evaluation of his blessed estate, but the man of God is not greatly disturbed for he is never hasty to adopt the evaluation of the world. Like Paul, he will acknowledge that he has become a fool for Christ's sake, but his rebuttal is that others have been foolish in rejecting the only source of light, hope, life, and salvation that is open to men.

History has proven repeatedly that in this world, "What is true has never been popular and what is popular has never been true." And it is just about as true that "Good men have never been

popular and men who have been popular have never been good." It was not until Abraham had left friends and loved ones and Ur of the Chaldees that he became the friend of God. Moses was oppressed; John the beloved was banished to the lonely isle of Patmos yet he was in the spirit on the Lord's Day. James was killed with the sword but the Church grew and prospered. Peter was put in jail but the angel paid him a visit. Paul was beheaded but he finished his course and obtained the crown of righteousness. The blessed Christ was crucified but He finished the plan of redemption and rose from the dead and ascended back to His Father. If we looked at these merely from a human angle we would be prone to pity them but when we look at them in the light of Christ and the cross and eternity we account them blessed and happy and wise and safe. The only true perspective of the sanctified heart is seen in the light of Christ and Calvary for there the vision is always true.

The experience of holiness enables one to know both how to abound and how to be abased. It qualifies him to live on earth and yet have citizenship in heaven. The sanctified soul can rejoice in his infirmities because they are present reminders of his utter insufficiency and his dependence upon Christ. Casting aside all the glories of men he prays, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

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IT COSTS SOMETHING TO SAVE THE LOST

By L. S. Boardman

Utterly inseparable are the spirit of Easter morning and the challenge of the great commission! Oh, the urgency of world evangelism! Reaching the unreached--touching the untouched--that was the passion on the heart of Jesus. That passion drove Him to the cross. That passion moved the best of our youth across the centuries to deny themselves the comforts of home and the luxuries of normal life to go forth from loved ones to duty, sickness, pain, discomfort, and premature death. That is the passion that must grip us or we are not Christian. That passion must capture and possess us. It must turn us sacrificially at the intersection of every highway. That passion must soak into our prayer life. That passion must carve itself upon every road marker along life's thoroughfare. That passion must crush us, melt us, break us, and drive us into the prayer closet again and again.

Yes, it costs something to save the lost! And if more Christians had been more desperate and more missionary-hearted, millions now lost in eternity's night would have been saved and in heaven. If more intercessory tears had flowed, then more black, brown and yellow faces, of those now living would be turned skyward in adoration of Jesus. More of Calvary's blood would have reached them. More youth and maidens and keen minds, strong bodies and trained talents would have stumbled up the mountain trails, through the villages, across the boundaries, and would have reached them. Millions are in hell that could have been rescued. Millions more are on the brink this morning. We must hurry and get this passion upon us. We must fast and pray until the Holy Ghost drives us into devotion and self-denial. We must be more missionary-hearted if we would save this lost generation for Jesus.

It costs something to save the lost! It is not an easy, rocking-chair, effortless, jellyfish job to save lost men from sin and hell. Somebody has a price to pay. Lord, let it be! I want to do something. I want to give something. I want to let go of something so I can cling to lost souls and pull them out of the fire. Lord, empty both my hands, so that I can snatch them. Tear these cumbrances from my feet, so that I can run to them. Unload this tongue of its weary burden of non-essentials and let it be free to warn them. I must cry and call and shout and plead. I must get their attention. Oh, God, give me a passion for the lost!

If I must be stripped of many earthly comforts, let me be willing. If I must fast and pray until my flesh falls away, let me be willing. There is only one place where the right kind of passion is burning--'tis in the heart of God. The instrument is the Holy Ghost. I must have Him in all His fullness. I must have Him in all His power. I must have Him until my entire being is saturated and burning, my soul transfigured, my eyes swollen with weeping, my arms reaching out, my spirit restless.

It costs something to save the lost. The missionaries have made their most noble sacrifice. They were young. They were intelligent. They were highly trained. They could have settled down here in the homeland, earned good wages, held responsible positions, owned luxurious cars, lovely homes, and modern appliances. They could have had luxuries and comforts and could have taken their "ease in Zion," but the call of God was on them and they did not do that.

They went out, took the trails, forded the streams, climbed the mountains in the blistering sun. They rode oxcarts, donkey backs, climbed rough trails on foot, waded the rivers, and dragged their weary loads behind them. They piled up medicines and Bibles and carried them on their shoulders. They made no profit; they feathered no nest in the world for their comfort, but they carved the name of Jesus down through the heavy timbers and left trails for others to follow. They endured sickness, fever, deprivations, exposure, persecution, and many of them broke prematurely in health and dropped into silent graves, but their converts took up the banner of self-denial and pressed on. They paid a price magnificent and convinced the world that it cost something to save the heathen.

The children of the missionaries also have paid a price to save the heathen. Those little children begin paying the price as soon as they are brought into the world. They are exposed to disease, dangers, and deprivations from which our children in America are protected. Many times at the tender age of eleven they have to go hundreds of miles away from their parents to boarding schools. Do not think those little children do not soak the pillows through the dreary midnights. Do not think it is the easy thing to be snatched from home and thrown among strangers. Yes, those little swollen eyes and breaking hearts will cry out of the darkness if you will listen. They will tell you that it costs something to save men and women for heaven.

It cost Jesus something to save lost people! Look, if you can bear it--see yonder dusty mountain--three crosses there against the stormy skyline. Ah, there is my Jesus hanging limp and naked. The crown of thorns is rammed upon His brow. Those thorns have torn their cruel way through the flesh of His forehead, while the blood streaks down across His lovely face and drips off the end of His beard. Listen -- you will hear strange words, "Father, forgive them." Take off thy shoes and draw near this spot so hallowed. Make bare--smite thy breast--fall in the dust at His feet, and then agree with me that it costs something to save the heathen.

Take the trail of the early martyrs! Follow those impassioned preachers. Watch those laymen breaking bread from house to house, praying until the place was shaken where they were assembled, winging in the stocks with their bleeding shoulders against the stone floor at midnight. They went t h r o u g h dungeons, sicknesses, beatings, hunger and shipwrecks, but they pressed on fearless, unfaltering, persistent, self-denying, determined! Follow the martyrs to the arena--to the amphitheater --to the guillotine--to the catacombs--and to the caves of the mountains. See them hurrying, scattering, witnessing, suffering, singing! The Sanhedrin blockaded the road but they broke through it. Rome cut off the highways but they took to the fields and pastures. Watch those martyrs dying and then acknowledge again brother, that it costs something to save the heathen.

But this is Easter morning. History, ancient and medieval, is in the dim yesterdays. We live in a new world, facing a new generation of lost humanity. We might as well face it: it is going to cost us something to save the heathen. The multitudes are starving for the gospel; the message is ready to give them; young people, trained, talented, consecrated, called of God, wait in long lines, restless. Hours, days, weeks, months, and years slip by so quickly. Dare we admit having one Christian yet on earth whose heart is not crushed for the heathen ? Calvary is looking for something from you, my brother. The blood of the martyrs is crying out of the dust of the centuries, for you and me not to be at "ease in Zion."

Here is what you can do to strike a light in yonder gross darkness this Easter morning--this is the Easter morning challenge of the Bible Missionary Church. Let everyone of us give of his best in prayer, tears, and love offerings to the Master. Do not bring cold money; pray over your offering; weep over it; consecrate it; deny yourself I challenge you. We are not Christian until the spirit of self-denial has gripped us. Give if you are very poor, if you are sick, if you are mere children, if you are aged, if you have no regular income. Pray for a miracle. Fast and pray until God moves mountains to assist you. What will we do when we stand before Christ on that eternal day and look into His disappointed face and see those torn hands and riven side, when all we have in our wretched grasp is our cars, refrigerators, radios, freezers, over-stuffed furniture, soft carpets, and real estate? Remember, friend, it costs something to save the heathen. Every Christian in the world is asked to make a sacrifice this Easter morning. This is my plea, my earnest challenge, and one of my several reasons for many days of fasting prayer.

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BEFORE AND AFTER

They tell me that in days gone by, of course, I wouldn't know,
The holiness crowd was once on fire and how their lives did glow.
They walked straight paths, held standards high, and severed from all sin.
But that, of course, was in the days before T.V. came in.
Now I was born not long ago and so I wasn't there
When holiness folk dressed modestly; Their women wore long hair.
But somehow, very often, my hungry heart cries out
For just one old time meeting where folk get blessed and shout.

I'd like to hear the preacher preach on brimstone, hell and fire;
See sinners hit the altar under deep convicting power.
They tell me once it happened, and once they fought all sin.
But that, of course, was in the days before T.V. came in.
They didn't try to talk folk through; before some struck the fire,
The people prayed and prayed and prayed way past the midnight hour.
They were not in a hurry but let them die to sin.
But that of course, was in the days before T.V. came in.

Well, things are very different in meetings now today.
Oh yes, we still hear holiness, and yes, we hear folk pray.
But standards are much lower than when they first began.
But this, of course, is in the day e'er since T.V. came in.
Folks used to come to meeting in heat or cold or rain,
But now let one small snowflake dance on their window pane,
And they're content to stay at home and let men die in sin.
But this, of course, is in the day e'er since T.V. came in.

Lord, send a great revival; The Holy Ghost and power,
And let our souls once more be touched with Thy refining fire.

Oh give us back that glory, which once shone on our face.
Cast out those things which have come in to rob Thee of first place.
And let us see folk walk straight paths; die out to all their sins.
Bring back the crowd that used to shout; bring back the glad amens.
Yes, let the glory of the Lord move in our midst again,
Just like it did in days gone by before T.V. came in.

-- Mary E. Owen

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PRAYER "OUR" NEED

By L. P. Roberts

Luke 11:1, "Lord, teach us to pray."

For some time God has been talking to me about writing some articles on the subject of prayer. By His help I shall attempt it this morning.

The above scripture came from the lips of the disciples, I feel, only after they had felt the mighty power of the Master's prayers. Has it ever been requested of us ministers that we should teach men to pray. William Penn said of George Fox, "The most awful, living, reverend frame I ever felt or beheld, I must say, was his prayer." Much may be said of God's called men, but best of all is that they are mighty men of prayer.

We hold a high standard, and rightly we should, for it is only as the Bible holds and as Jesus held. For this reason we MUST saturate our messages with much prayer for the world is dying for truth saturated with unction and God that comes from a broken heart. That kind of truth will prick hearts and trouble consciences until God can make His way into that heart. Men, I of all men am most needy of this truth and solicit your prayers for my ministry and my soul. E. M. Bounds can say so much more effectively than I can that I want to quote from him.

"The sweetest graces by a slight perversion may bear the bitterest fruit. The sun gives life, but sunstrokes are death. Preaching is to give life; it may kill. The preacher holds the keys; he may lock as well as unlock. Preaching is God's great institution for the planting and maturing of spiritual life. When poorly executed, no evil can exceed its damaging results. It is an easy matter to destroy the flock if the shepherd be unwary or the pasture be destroyed, easy to capture the citadel if the watchmen be asleep or the food or water be poisoned. Invested with such gracious prerogatives, exposed to so great evils, involving so many grave responsibilities, it would be a parody on the shrewdness of the devil and a libel on his character and reputation if he did not bring his master influences to adulterate the preacher and his preaching."

In the face of such a tremendous calling and responsibility, I am so glad that our God is able and His grace is sufficient for us in this perilous day of confusion. Paul said: "Our sufficiency is of God, who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." If we are God made ministers, and no man

ought dare to enter the sacred pulpit unless he knows that he is God-called and if God calls He will anoint to do service for Him. Paul said that these God made ministers were able ministers, not of the letter but of the spirit; and this touch and anointing of His spirit can and will come after hours in the secret place of prayer. All who know me know that I am not opposed to the letter of the law or the standards we hold, I am merely trying to get all to see the need, with a high stand, a mighty anointed ministry.

"The true minister is God-touched, God enabled, and God-made. The Spirit of God is on the preacher in anointing power, the fruit of the Spirit is in the heart, the Spirit of God has vitalized the man and the word; his preaching gives life, gives life as the spring gives life; gives life as the resurrection gives life; gives fruitful life as the autumn gives fruitful life. The life-giving preacher is a man of God, whose heart is ever athirst for God, whose soul is ever following hard after God, whose eye is single to God," (not interested in many different ways of livelihood) "and in whom by the power of God's Spirit the flesh and the world have been crucified and his ministry is like the generous flood of a life-giving river.

The preaching that kills is non-spiritual preaching. The ability of preaching is not from God. Lower sources than God have given it energy and stimulant. The Spirit is not evident in the preacher nor his preaching. Many kinds of forces may be projected and stimulated by preaching that kills, but they are not spiritual forces. They may resemble spiritual forces, but are only the shadow, the counterfeit; life then it may seem to have, but the life is magnetized. The preaching that kills is the letter; shapely and orderly it may be, but it is the letter still, the dry husky letter, the empty bald shell. The letter may have the germ of life in it, but it has no breath of spring to evoke it; winter seeds they are, as hard as the winters soil, as icy as the winters air, no thawing nor germinating by them.

This letter preaching has the truth. But even divine truth has no life-giving energy alone; it must be energized by the Spirit, with all God's forces at its back. Truth unquickened by God's Spirit deadens as much as, or more than, error. It may be the truth with admixture; but without the Spirit its shade and touch are deadly, its truth error, its light darkness. The letter preaching is ununctionless, neither mellowed nor oiled by the Spirit. There may be tears, but tears cannot run God's machinery; tears may be but summers breath on a snow covered iceberg, nothing but surface slush. Feelings and earnestness there may be, but is the emotion of the actor and the earnestness of the attorney. The preacher may feel from the kindling of his own sparks, be eloquent over his own exegesis, earnest in delivering the product of his own brain; the professor may usurp the place and imitate the fire of the apostle; brains and nerve may serve the place and feign the work of God's Spirit, and by these forces the letter may glow and sparkle like an illuminated text, but the glow and the sparkle will be a~ barren of life as the field sown with pearls. The death dealing element lies behind the words, behind the sermon, behind the occasion, behind the manner, behind the action.

The great hindrance is in the preacher himself. He has not in himself the mighty life-creating forces. There may be no discount on his orthodoxy, honesty, cleanness or, earnestness; but somehow the man, inner man, in its secret places has never broken down and surrendered to God, his inner life is not a great highway for the transmission of God's message, God's power. Somehow self and not God rules in the holy of holies. Somewhere, all unconscious

to himself, some spiritual nonconductor has touched his inner being, and the divine current has been arrested." Only dead men (dead to self and sin) can be God's fruitful messengers. "His inner being has never felt its thorough spiritual bankruptcy, its utter powerlessness; he has never learned to cry out with an ineffable cry of self-despair and self-helplessness, till God's power and God's fire come in and fill, purify and empower. Self-ability in some pernicious shape has defamed and violated the temple which should be held sacred for God.

Life-giving preaching costs the preacher much--death to self, crucifixion to the world, the travail of his own soul. Crucified preaching only can give life. Crucified preaching can come only from a crucified man."

My constant prayer is that God may crush and melt me until my preaching will give life and not death. We can only be taught to pray by praying. As the leader, so will be the followers. God give us, the Bible Missionary Church, a praying ministry, a praying laity, and then we will move mountains and see the unusual come to pass. I solicit the prayers of every reader that I may be able to measure to this demand.

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THE NEW FREEDOM

By Kenneth R. Swearingen

"Remember the days of old, consider the years of many generations; ask thy Father, and He will show thee; by elders, and they will tell thee" (Deut. 32:7).

I feel it is vain to plead that the church should again subsist on a strenuous diet of oatmeal and hard biscuits; neither would it necessarily assist in our evangelical endeavors to turn back to clod hopper boats and horse hide britches. The church did not lose her power when she lost her menu, but rather, when she lost her separateness. When she gained carnal prestige and defiantly began to exercise worldly freedoms, then and then only did the world rebuke her for her shorn glory, and threaten to tie her to the slavish grind of ritual and devilish lust.

For some time I have pondered a certain question, and have sought to find the mind of Him by Whom we are called. I will no longer be hesitant in declaring it, but will be bold in announcing my subject; "Is it right to have TV in the home?" Now, I may talk with you for a few minutes, not as an advisor, not as a mature saint, not necessarily even as a concerned pastor, but rather as a representative of our youth, a sizable spiritual populace of the church.

This seems not only to be a matter of the grave, sober elder giving advise to a child, but rather, we hear the young, pleading the voice of the child, tender in conscience and in years, crying for spiritual aid from the ,saints, the supposedly --spiritual advisors of the church --the child, crying for an audience, that spiritual parents will extend their arms of protection and love, and shield him from the freezing blasts of temptation that blow over his spirit and benumb his soul.

I believe we have the right to question the sincerity of some. It makes parenthood look rather freakish when a young person has reason to doubt the spiritual sincerity of his elders, and takes the initiative in climbing higher up the mountain of experience and holy endeavor.

Soberly and sanely, we need to consider this matter together. We dare not concern ourselves with this probable role in the nuclear age to come, our hearts must pulsate for the world today. Our tears must be shed now for that shifting lot huddled near to our door step, seeking shelter from the storm. We live lives of brief duration. Our testimonies are effective today, and our influence is wielded for good or for evil today. The seeming incidentals of our lives unlock the eternal pronouncements of everlasting judgments, or mercy. Who of us can take his or her responsibilities with facile lightness ? While I feel constrained to write this article, millions are being enticed by lustful gurgles of prancing demons dressed in gaudy apparel on the damnable TV screen. Mediocre, blind, nominal holiness church affiliates, through their subtle endorsements, are encouraging the production, sale, and advertisement of TV sets, being viewed under any and all conditions.

Our minds are confused, for seemingly the very thing that is bringing anguish of spirit, fear in our hearts and hot tears coursing down our cheeks, we find a professing church-world saluting. Many have challenged the church in her efforts to restrict TV purchases and perhaps have felt rather valiant in that they have ridden rough shod over the solemn advices of church and clergy. They will proceed to entertain themselves with their programs, with a certain air of defiance that will make the employees of the satanic kingdom dance with glee. The spiritual liberals are standing rigid in their lukewarmness and devilish boastings, attempting to prove the church a fool, for her fears.

Now, let our hearts return, in agony for a lost world. Does not the vision frown on the "Liberty" in which we are reveling? We must see every true Christian personality set so high on public example, that the world can readily see his life and example as a guidepost pointing the way home.

With a bit of shame tonight, we will turn off the TV and proceed to say our "Mommy-doll" prayer on behalf of those whom we have helped to quench the Spirit of God. We will have to sneak off to bed and try quickly to drown our guilt with sleep and mental tricks.

Oh God, is it necessary that we prove ourselves stronger than constraints ? Is there not a fuller life, and better service to thrill our minds with laboring hearts and soul? Oh God, must a bit of wood and glass compel us to view its show? Why must I be divided in all my labour now ? Sure, Lord, take one and all! Freely will I surrender, if I may save this soul from hell! -- From Church Herald and Holiness Banner.

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"HOW OSCAR GOT THE BLESSING"

Mr. Oscar McMeek was a Christian
In a fine little church in our town,

Well tailored was he, a nice man to see,
And his dignity gave him renown.

Now, Oscar abhorred things un-cultured,
Demonstration says he's for the weak
Others may jump up and shout all they want,
But I shall my dignity keep.

He really was grieved by the shouts of the saints,
"Holy fire is all right, if discreet
Be filled with the Spirit as much as you please,
But, don't jump around, keep your seat."

When the sermon waxed hot young Oscar said "Rot!
How disgusting this play upon feeling
Why a man just said AMEN right out loud, in the church
How vulgar, my dignity's reeling."

Sanctified? Why of course, Oscar had it--
He had taken the blessing "by faith"
Without witness or shout or stirring about
And he'd scarce even draw a strong breath.

Then an old time revival swept over the church,
And a fight with the devil began,
For Oscar saw sin, inbred sin, in his heart,
And he prayed God to kill the old man.

Soon his faith touched the Lord and carnality died
And in came the Spirit and fire,
With cleansing so gracious inspiring to praise,
Poor Oscar jumped high, and then higher.

"Hallelujah" cried Oscar. "Oh, Glory to God,
I don't care who hears me not I,
My soul is swimming in rivers of Love
If I get much more blessing I'll die."

Now, some folks said "He's drunk"
Others said, "That's is bunk," -- that's a 'holiness fit' don't you see?"
While Oscar yelled "Glory the Spirit of Fire
And Holiness sanctifies me."

Then up from the altar came Oscar with joy
And he swept through the church like a flame
With the saints all rejoicing but some folks got mad

And they cried out "the preacher's to blame.

Why he's preached 'second blessing' till he's got folks upset
And dear sister worldling we lost her
And he's got folks to jumping and shouting like mad,
And now look, he's done it to Oscar."

Well the good work spread far and the doubters soon left,
And the Sunday School blossomed like magic,
And they built a new church to hold all the crowd,
"Woe is me," said the devil, "how tragic!"

Now the years roll along, I can hear Oscar's song
"I've a home in that heavenly goal
And I praise the dear Lord He has sanctified me
Oh, Glory, He's blessing my soul."

* * * * *

I AM THE WORD OF GOD.

I wound, I kill, I make alive. -- (Deuteronomy 32:39)
I seek, I find, but never connive. -- (Psalm 122:9; John 4:23; and II Cor. 12:14)
I make light, I reveal, I search, -- (Gen. 1:3; Job 12:9, 25; Psa. 43:3; Isa. 42:6; 45:7)
I understand men's need of church. -- (Psalm 139:2)

I am the Word of God, the Lord. -- (John 1; I John 1)
I am quick, I am powerful: mighty to save. -- (Hebrews 4:12)
I am sharper than a two-edged sword, -- (Hebrews 4:12)
I rule over timid, and the brave. -- (Psalms 66:7; 89:4)

I divide asunder, I separate Father from his son, -- (Heb. 4:12; Matt. 10:35)
And children from their parents I make run; -- (Mic. 7:6)
I am a discerner of the heart, I know what lies therein; -- (Heb. 4:12)
I reveal the hidden things that cause men's hearts to sin. -- (Dan. 2:22)

I point men to the Lamb of God, who takes our sin away; -- (Heb. 13:8; John 1:29)
I cause the path of Saints to shine in darkness as in day. -- (Prov. 4:18)
I never shall pass away, though the word of mere men will; -- (Matt. 5:18; 24:35)
I am as bright to the child of God, as a city on a hill. -- Ma. 4:5; 5:14; Prov. 4:18)

I never age, or become dry or stale as mildewed bread; -- (I Kings 8:26, 56)
You find me fresher every day, as often as I'm read; -- (Num. 11:8; II Tim. 2:15) I comfort those
that are cast down, and pity them that mourn; -- (Isa. 61:2)
If sinners seek my help and aid they'll surely be reborn. -- (Isa. 1:18)

I was, in ages of the past, a shelter from the storm. -- Psa. 61: 3; 90:1)
I live today in the hearts of men by faith and not in form; -- (Lu. 17:21)
The future I predict; in fact, I raise the righteous, and the wicked: -- (Rev. 20:5)
I place them a thousand years apart, their dates are not conflicted. -- (Rev. 20:5)

I am a guarantee to the blessed: they shall escape the judgment; -- (II Pet. 2:9)
I am an ever present hope, a brother to the poor. -- (Psa. 113:7)
I nourish most the ones who love and seek my guidance. -- (I John)
I shall remain, though earth be gone, as long as life endures. -- (Psa. 9:7; Rev. 19:13; I Pet. 1:25)

-- Rev. H. I. Livingston
Sharpsville, Pa., Sept. 19, 1948.

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THE HOLY GHOST, A PERSONALITY

By Perry Thomas

Three dispensations are commonly accepted as regarding God's dealings with man: that of the Father, the Son, and the Holy Ghost.

In the first, it was God who dealt preeminently with His children. He walked in the cool of the day with Adam and Eve. He talked with Abraham, with Jacob, and with Moses. He gave visions and dreams unto His prophets. He inspired them to write His thoughts toward mankind. This dispensation was long, as man measures time, having lasted over 4,000 years.

In the second, Jesus Christ came in the flesh and tabernacled among men. The influence of His dealing was necessarily circumscribed by the fact that He was in the flesh as were other men. This period was very short, thirty years of ordinary life, and but three and one-half years of ministry.

Before Jesus went away, He promised His disciples that He would not leave them comfortless (Orphans), but would send a Comforter to take care of them. This He fulfilled when the fullness of time was come, and Pentecost was ushered in.

From Pentecost to the end of the Age, the dealings of the eternal Godhead with mankind will be through the agency of the Holy Ghost.

The question now arises: "Who, or what is the Holy Ghost?" Let me quickly answer by saying He is a Personality. Some good people seem to think, at least by their action give the impression, that He is a noise, a feeling, an influence, or some other manifestation. They see Him in the "cloven tongues of fire"; they hear Him in the "Rushing mighty wind"; they recognize Him in the "other tongues," yet fail to realize that these are only outward signs, and are not the Spirit Himself. One cannot get personally acquainted with these wonders but you can--and let me emphasize this--you can become personally acquainted with the Holy Ghost. He is a personality--the third person of the adorable Trinity. He is the combined, understanding, flaming

love of the Father and the Son flowing to us in the Person of the Holy Ghost. Oh! what a sad commentary on the people of God in this day: We have lost the Spirit's personality amid "the stuff."

We have lost Him in the miracles, and in the experiences which go, or at least should go, with the religion of the Lord Jesus Christ. The tongues of people have lost Him in the so-called miracle of speaking with unknown tongues. How sad to make the mistake of thinking that we recognize His presence when all of the time it is a sign, an audible noise, that is being sought rather than the precious presence of Him who alone is able to sanctify. He cannot be received when we are trying to circumscribe Him to a certain cut and dried manifestation. How wonderful to have Him "constantly abiding" and not be forced to jabber in an unintelligible sound in order to recognize His presence.

Before throwing too many stones, possibly we should turn our gaze closer home. Do we not find many holiness folk who seem to find the presence and personality of the Holy Ghost only in the experiences which we teach? Please do not get me wrong here. I fully believe in and teach the crisis experiences of regeneration and entire sanctification as an absolute necessity. However, they are not an end in themselves, but a means to an end, a foundation for our Christian life. I am afraid that many do not realize the great realm which lies out beyond. Some may call it growth in grace, but allow me to refer to it as becoming personally acquainted with the Holy Ghost, and recognizing Him in the every-day things of life. Think of Him as One who comes in and clothes our very personality with Himself. As we come to know Him better, and learn to live in and through Him, His desires are our desires, and our likes also His. Oh, what a glorious union! Praise His dear name! "And He walks with me, and He talks with me, and He tells me I am His own; and the joy we share, as we tarry there none other has ever known."

He is more than manifestation or feeling. He may prompt these, but He is Himself a person. Some seem to be under the impression that unless a service is "full of sound and Fury," God is not there. Let me relieve your mind by saying that God comes in many different ways. He may come quietly, as the dew settles upon Mr. Hermon. He may bring joy, or it may be weeping; or there may be the sound of a shout in the camp. However, remember that demonstration may be present upon a service and God not be there. I certainly am not pleading for less Holy Ghost demonstration--May the Lord give us much more of it--we are too quiet about this great salvation. I am only saying that we are trying to circumscribe God and say to Him, "Unless Thou dost come upon the service in the manner which I prescribe, I will not recognize it as a Holy Ghost service." Thus we fail properly to honor the third Person of the Holy Trinity.

O Brethren! let us realize that the Holy Ghost is a Person! Let us come to know Him personally. Let us learn to recognize His dealings. Let us cultivate His friendship; for it is only through the knowledge of Him that living waters shall flow from our innermost being.

O thou Holy One! Come upon our services, and bring whatever manifestation Thou dost please to bring. But through it all, help us to recognize Thee and Thy divine personality.

"To the only wise God and Saviour, be glory and majesty, dominion and power, both now and forever. Amen "

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RECOMMENDATION

I would like to recommend Rev. Vernon F. Poe to our churches as an evangelist. He is a man of God. I have known him personally for ten years, and have found him to be a man of prayer and a good preacher. He would be a blessing to any church. His address is 794 N. Cherry St., Galesburg, Ill. -- C. E. Downs

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FOREIGN MISSIONS

Rev. Paul Finch, Secretary,
2311 East 44th St., Kansas City, Missouri

REAPING FOR ETERNITY

Matthew 9:36-38

The founder of the great Missionary work is Jesus Christ. He looked upon the scattered, shepherdless masses and the fainting throngs moved the deep compassion of His divine nature. He had cast out their devils, opened the mouths of their dumb, and preached the gospel of the kingdom. He had healed every sickness and every disease. Jesus saw them as a vast, untouched harvest field, with reapers unavailable. Christ knew that in His human body, subject to the limitations of place and time, He could not be everywhere nor continue through the coming generations. This timely command, so timeless in its import, is still ringing along the centuries: "Pray ye the Lord of the harvest that he will send forth laborers into his harvest field."

That prayer is more urgent today than ever before. Then Jesus saw the people in the synagogue, in the fields, and at the seaside. Now we see them in religious paganism, rushing to and fro, deceiving and being deceived. Occidental cults are mixing with oriental religions to produce a modern faith acceptable to all the apostate churches. Only praying in the Holy Ghost to the Lord of harvest will be effective in sending laborers into His harvest field.

The harvest field then was Palestine, and the commission: "Go to the lost sheep of the house of Israel." The commission was enlarged almost immediately and now is: "Go ye into all the world and preach the gospel to every creature." Then, great areas of the globe were unpopulated and the English speaking people unknown. Now the five continents and the many Islands of the seas have global population of approximately 2.8 billion precious souls. Of this number six hundred million are at least nominal Christians, and that leaves 2.2 billion in false security. Nine per cent of the world's population is English speaking, and own ninety per cent of the wealth. Ninety percent of the Christian leadership minister to these nine per cent of the world's people. Staggering figures are these my reader. Ah! What a field, what a task--ripe golden grain of humanity going down every day in the storms and struggles of life! Look on the field, beloved!

Look at them falling, falling into a Christless grave to inhabit a lost eternity because no one went to harvest them. "No man careth for my soul," said the Psalmist.

The laborers then were twelve and soon the seventy: thus Christ sent out His reapers. These eighty-two made an impact on Palestine. Devils were cast out, victories won, and Christ was preached. Now the call comes to the Christian church for hundreds of thousands are needed to girdle the globe with salvation. Centuries before Christ's day, the Trinity asked, "Whom shall I send, and who will go for us?" Back came the reply from the fire touched Isaiah, "Here am I, send me." Isaiah's holiness experience eliminated the controversy and brought a prompt, positive reply in five words. He caught the meaning; have you caught the vision? On the day of Pentecost when the Holy Spirit was given to the one hundred twenty, they caught the vision and went out with the burning heart. The supreme qualification for laborers is still the purging process of Pentecost where vile self, the old man, is burned out and the heart is completely filled with the love of God on fire.

Have you caught the vision
God would have you see?
Millions now are dying,
Far across the sea.

Who will bring redemption
To the shackled slave,
Will you go and tell them,
"Jesus Christ can save"?

The message of Christ THEN was: "I give my life for the sheep : " "Except a corn of wheat fall into the ground and die, it abideth alone:" "For this is my blood of the New Testament which is shed for many for the remission of sins." The disciples preached the same message. Paul said of Christ: "He emptied himself, took the form of a servant and the likeness of man, and became obedient unto death, even the death of the cross." John wrote, "He was the lamb slain from the foundation of the world," while the Baptist exclaimed, "Behold the lamb of God which taketh away the sin of the world." The only message that will reap this eternal harvest is the message of Christ's brokenhearted love for a broken-hearted world. And only as we see man totally ruined by the fall can we see him totally redeemed through the crucified Christ.

In the early days of our nation a born-again Indian testified in Pennsylvania: "The first missionary told us there was a supreme being whom we should worship. We told him to go back to his people: for we have always known this. The second missionary came and told us to stop stealing, drinking, and warring, or be punished by God. We said, 'Go and preach that to your whites who are more guilty than we.' A third missionary came and lived among us. He told us of Christ who was wounded for our transgressions, who gave His back to the smiters, and His cheeks to them that plucked off the hair, and did not hide His face from shame and spitting. The tears ran down our faces as we saw God's love for us through Christ, and we loathed our sins. We loved the Christ of Calvary and came to His feet in repentance and found pardon and peace." Ah, there it is : Christ was lived, Christ was preached, Christ was exalted.

The message will still transform; it is the message needed now--not an intellectual, cultural Christ, but a compassionate, life size example--"Christ in you the hope of Glory !" Preaching Christ without Christ within, creates social problems and atheists. Jesus was touched by the masses, till they wanted to touch Him. A young foolish giggling girl was convicted by the praying silent face of her minister. "Come," said a distinguished Scotch professor to a German skeptic, "and I will show you a student that will make you think of Christ." "Oh God," said the youthful missionary candidate on the banks of the Lossie, "Send me to the darkest spot on earth." "There is no difference between him and the book," said a Chinaman of a Christian convert. Bishop Hartzel walked out under the stars crying, "Oh God, give us men: every day scientists are going to seek bugs, engineers to search for oil, investors to find productive tracts of land, but where are the men going to seek for the lost: oh God, give us men."

Edward Payson Scott, missionary to India, felt called to the Naga tribe. He went without military aide, but with the promise, "Go ye therefore," and, "Lo, I am with you always." Traveling three or four days carrying his violin, he approached the foothills and suddenly found himself ambushed by hostile tribesmen, each with his spear pointed at his heart. He swung his violin under his chin and began prayerfully to play:

"Alas, and did my Sovereign die,
And did my Savior bleed:
Would he devote that sacred head
For such a worm as I?"

The spears drooped.

"Was it for crimes that I had done
He groaned upon the tree,
Amazing pity, grace unknown,
And love beyond degree."

The spears were hanging.

"But drops of grief can ne'er repay
The debt of love I owe,
Here Lord, I give myself away:
'Tis all that I can do."

Christ had conquered.

* * *

NO TIME TO DELAY

"The fields are white," The Master says,
"But the laborers are so few."
"The day is far spent, the night is at hand,"

And "I am counting on you."

The multitudes still in darkness lie
Because there is no one to tell,
The sweet story of His love and grace
That will save them from a devil's hell!

In the BACK ROWS many are hungry yet,
And the Master says "Give YE them to eat."
There is much, much work for everyone,
And we cannot, or dare not retreat!

The WOMEN are bearing the brunt of the load,
In the WHITENED HARVEST FIELD!
While the MEN who WERE CALLED to do the job
Have REFUSED THEIR HEARTS TO YIELD!

"Not ALL that saith unto Me, Lord, Lord,
Shall enter the kingdom of God,"
"But only he that doeth God's will,"
And welcomes the chastening rod!

"The harvests are white, the laborers are few,"
So pray YE the Lord each day;
That He may send laborers into His fields,
To turn the heathen His way.

MEN are NEEDED to man the guns,
Of the Savior's triumphant corps.
So shoulder your arms, and hasten your steps,
To every heathen shore.

No time to delay, for He will soon come,
To gather His ransomed home.
So fall to your knees, dear Christian friend,
And SAVE the LOST from their DOOM!

Procrastination, the thief of time,
Will send your own soul to hell.
So shake him off and cry to God,
Then hasten the "Good News" to tell.

No TIME TO DELAY, no time to SLEEP,
While the MULTITUDES PERISH IN SIN!
Awake, for the time of the Lord is at hand!
And go out the LOST to win.

No time to delay, for the Master will come,
In an hour when thou thinkest not.
And if you have failed to do His will--
Hell's darkness will be your lot.

HE gave His ALL to purchase your soul,
And to make for you a WAY
But He sends each just as He was sent!
So for you 'There is no time to delay!'

-- James McNab

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GUATEMALA

By the time this issue of the paper reaches you the editor will be in Guatemala. He is to preach in the camp on our field at Jalapa. Pray that God will give him many precious souls and will give him traveling mercies.

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ANNOUNCEMENTS

SOUTHEASTERN DISTRICT CAMP AND CONFERENCE

The Southeastern District Conference will be held May 16 at Jasper, Alabama. Rev. Glenn Griffith will be the presiding General Moderator. The camp meeting will begin Saturday, May 17 and run through May 25th. Brother Glenn Griffith will be doing the preaching for the camp and Troy and Margaret Cook will do the singing. All pastors and people come to the conference and come prepared to stay for the next week of camp meeting. Pray much that the blessed Holy Ghost will come and be honored in our midst. For further information regarding the camp or conference write: Rev. Auxford Myers, District Moderator, 1500-6th Ave., Jasper, Ala.

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CLINTON CAMP

The 34th annual interdenominational Clinton Camp Meeting will be held July 17-27 at the Tri-State Holiness Association Campgrounds on Route 30, 20 miles west of Pittsburgh, Pennsylvania.

Evangelists: Rev. H. C. Van Wormer, Rev. R. G. Flexon, Rev. Mason Lee.

Missionary Speaker: Rev. Victor Glenn.

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

Rev. Glenn Griffith, Platform Manager. Rev. N. M. Douglass, president. For information write: A. L. Cain or P. W. Cain, P. O. Box 18, Clinton, Pa.

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SOUTH CENTRAL DISTRICT CAMP AND CONFERENCE

The South Central District Conference and Camp Meeting will be June 19-29, 1958 at Duncan, Oklahoma. The first two days will be devoted to the Conference with evangelistic services each night. The remainder of the days will be given to the camp meeting. Rev. Elbert Dodd will be the presiding General Moderator for the Conference. The Workers for the camp will be: Evangelists, Elbert Dodd, W. M. Tidwell and others. The Singers and Musicians will be Rev. and Mrs. J. E. Cook. Bring army cots, bedding, and towels. Plan your vacation so you can attend this camp. For further information write: Rev. J. E. Cook, District Moderator, Box 727, Duncan, Oklahoma.

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LOUISIANA-SOUTH TEXAS DISTRICT CAMP

The Louisiana-South Texas District Camp Meeting will be held June 6-15. Workers: Glenn Griffith & Elbert Dodd, Evangelists. Singers & Musicians, Troy & Margaret Cook. For information write: B. M. Loftin, District Moderator, 3717 Louisiana St., Lake Charles, La.

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INTERDENOMINATIONAL HOLINESS CONVENTION

April 22 - 24 Cincinnati, Ohio

God's Bible School will be host to the 14th gathering of the I. H. Convention, the opening service at 2:30 P.M., April 22. It is fitting that the Hilltop entertain this Convention, and it is with anticipation that the saints will gather for another feast of good things. From the days of Martin Wells Knapp to this hour, God has seen fit to pour out His blessing upon His people as they have gathered to this "power house" for spiritual convocations. This year will be no exception.

Tentative speakers are: T. M. Anderson, Samuel Doctorian, Robb French, J. R. Mitchell, H. C. VanWormer, E. W. Roy, Glenn Griffith, and many others.

Never has the Convention met when tension and terror were more apparent. The emphasis upon prayer, fasting, revival, and the sanctifying power of the Holy Spirit were never more needed than today. Wednesday, April 23, will be a day of fasting and prayer. There will be one night of prayer for a Holy Ghost revival. If you cannot attend, pray with us for a mighty visitation of the Spirit of God.

Lodging will be furnished free to the first 250 requesting reservations, but do not write before April 3, 1958. Address: Miss Alice White, 1810 Young St., Cincinnati 10, Ohio. --Harold E. Schmul

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ATTRACTIVE SIGN BOARD AVAILABLE

[See Graphics\hdm1655a.jpg]

Bro. James Todd Has Developed This Design for Use of all Bible Missionary Churches. It includes the words "Bible Missionary Church" on the Cross, and is prepared for your local imprint on the Open Bible.

Two Colors -- Black and Gold
(or Blue and Red)

Or One Color Halftone

(Instead of the Gold) Halftone Mats -- 65 screen, for newspaper or job shop. (Revival Fliers, Letterheads, Bulletins, Calling Cards Etc.) Single Column Mat (17/8") 35c Each--5 or more 30c ca. Double Column Mat (3_") 45c ea.--5 or more 40c ca. Other sizes as needed will be prepared. Decals 8" high, Black and Gold--35c ca., 5 up 30c ea. for use on auto glass or body. Local Addresses, Evangelists names, etc. can be added at 15c per line. Local Information Printed--On Cards 12 x 14 --- 20c ea. lots of 20. Revival--Window Stand-Up Cards 11"x 12"--Design on any size card for your job printer. Silk screen design in black and gold. We can hand letter a few or can get printing done for you on larger orders--or will send with design only for your printer to finish. Design Only on 12 x 14, 5c Each, 20 or more. Cloth or Oil Cloth Banners. We will hand letter these for you. Send copy -- use with Gromets or Wood Frame. Bumper Stickers -- With "Peel-Off" adhesive. Highway Signs -- Scotch lite or Baked Enamel. Church or Yard Signs -- Glass or Plexiglas -- for use with lights if .desired.

Write to James A. Todd, 710 Court St., Fort Worth 5, Texas

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RECORDS NOW AVAILABLE

By Troy & Margaret Cook

"My God Is Real" & "How Great Thou Art."--one record.

"Amazing Grace" & "How Firm a Foundation."

"When He Reached Down His Hand for Me" & 'Ship Ahoy."

These records sell for one dollar each plus postage and packing costs of 35 cents. A total of \$1.35 per record. Order them from: Mr. Don Hughes 17415 Wick Road, Allen Park, Michigan.

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RECOMMENDATION

I would like to recommend Rev. Vernon F. Poe to our people and churches as an evangelist. He has preached for me several times, and I have known him for about 15 years. He is a good preacher, and loves God. I heartily recommend him to our people. Contact him at 794 N. Cherry St., Galesburg, Illinois. -- Lyle W. Moyer, Moderator of Iowa-Illinois District.

* * * * *

THEN COMETH THE MORNING

By Sterling F. Acton

It was awfully dark, that fearful night,
As dark as the night of sin.
The lamp of hope, was burning low,
And the thread of faith was thin

For the only hope, of the sin-sick world,
The hope of rich and poor.
Lay lifeless and still, in the rich man's tomb,
With the Roman seal on the door.

The darkness of night, gave forth strange sounds,
The sobbing of women and men.
For the Star of Hope, had abruptly gone out,
And left them with only their sin.

The long night passes, the cheery sun,
Heralds the coming of day,
With his rosy fingers, extended aloft,
O'er the tomb where Jesus lay.

As tho' it were a signal, like a trumpet blast,
The stone was rolled away.
The seal was broken, the tomb was open,
The soldiers, like dead men lay.

The Hope of the world, came striding forth,
Conqueror o'er death and hell.
His sorrowing disciples, He went to meet,
And bade them the story to tell.

So today the glad news, has reached every land,
The news that sets men free.
From the terrible fear, of death and the grave,
Its victor, through Him, we might be.

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CHURCH NEWS

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

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COLUMBIA, TENNESSEE

Rev. Elbert Dodd and Brother and Sister Troy Cook held a home mission meeting at Columbia, Tenn. God met with them there. At the close of the meeting Brother Dodd organized a church. The church gave Rev. H. L. Ray a unanimous call to pastor. They have purchased a lot and hope to be in a building program before long.

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HIGH POINT, N. C.

Brother H. B. Huffman, Rev. Ray Hemrick and Rev. E. T. Harris rented a building in High Point, N.C. They had a holiness convention with Brother Elbert Dodd and Brother H. B. Huffman as preachers and Troy and Margaret Cook as singers. God met with them in a wonderful way. As a result of the convention there were some new openings for meetings with view to organize some churches. Brother Huffman stayed on to conduct revivals in two towns. It really looks good in N. C. for old fashion holiness with a standard. Praise God!

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BROTHER ELBERT DODD WRITES

Beginning Monday night, January 13, and running through Wednesday, January 22, it was my privilege to tour the Louisiana South Texas District with our District Moderator, Rev. B. M. Loftin in the interest of the district camp meeting. Rev. and Mrs. R. H. Raymer, some good friends of our church in Louisiana gave us ten acres of land near DeRidder, La. It will make a beautiful camp site and was given for that purpose. We are thankful for this ten acres and the Louisiana-South Texas District has pledged to build an old fashioned holiness camp on these grounds.

Brother Loftin and my wife and I started in on Monday night with our people at Sulphur, La. Then Tuesday night we met with the Church at Jennings in their beautiful church that they have

purchased. Wednesday night we were with our people at Baton Rouge, and Thursday night we were at the Ponchatoula church. Friday night we were at Nachitoches and Saturday night we were in Alexandria. Sunday morning we were at Winfield and Sunday night we were in our beautiful church at Vidalia. Monday night we were at the church near Oak Grove, and Tuesday night we were at Monroe. Wednesday night we wound up our tour at Shreveport. God met with us in every service and helped our precious people in Louisiana to give for the camp meeting. Even though every church has either purchased a building, built a building or in the process of purchasing or building, the people rallied in a wonderful way for which we praise God.

The people in Louisiana love the old fashioned camp meetings and that is what they are determined to have even though it means great sacrifice. Brother B. M. Loftin and I worked together for years in Louisiana. He was the young people's leader for years and now he is making a fine leader for our people in Louisiana and South Texas.

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HOUSTON, TEXAS

[See Graphics\hdm1655b.jpg]

Arriving in Houston, Texas, April 25, 1957 at the request of four interested people, we find this church property on April 27th. It is a building 46 by 100 feet with Sunday School annex all fully equipped. Also a parsonage. The purchase price was \$16,000.00. We started the meeting April 30th. Brother Dodd came by on May 15 and organized the church. At the close of the meeting, June 2, we had 24 charter members.

Evangelist Spencer Johnson was called as their pastor. He worked hard for three and one half months but felt led back in the great harvest fields of evangelism. We were called as their pastors again. We have had in the month of January a wonderful indoor camp with Brother Elbert Dodd and Troy and Margaret Cook. God met with us and we praise His name! By the closing day of the camp the membership had increased to 34. God is blessing! The people are coming. Pray that God will help us reach some of this great area. --Thomas Huff, pastor, Route 11, Box 241.

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PHOENIX, ARIZONA

Brother C. E. Morgan opened our work in Phoenix first as a mission. Brother Glenn Griffith came for a short meeting. Then Brother Wayne States came for a week's meeting. Brother Spencer Johnson then came for a three Sunday meeting, February 9 to 23rd. On Friday night, February 20, Brother Wayne States, District Moderator for the California - Arizona area came and preached a wonderful message. At the close of the service he organized the Bible Missionary Church in Phoenix. Brother Morgan who had been faithful in getting the work started was given a call to pastor the church but he felt that his work was done in Phoenix so he declined to accept the call. The Church then called Rev. Joe E. Wilson, pastor of the Bible Missionary Church at Otis, Colorado. By this time Brother and Sister Wilson are on their field of labor in Phoenix. Pray

for the work in Phoenix. The Church is located at 4012 North 16th Street. You may write Rev. J. E. Wilson at 4012 North 16th Street if you have friends or loved ones in that area that you would like for him to contact. His phone number is: CR-77193.

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Rev. and Mrs. James McNab have a new daughter. She was born February 10th and weighed 8 pounds, 13 ounces. Her name is Rebecca Lynn. We welcome her and may God make her a great blessing.

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INTER-MOUNTAIN DISTRICT CAMP AND CONFERENCE BIBLE MISSIONARY CHURCH

There has been a change in the location for the Inter-Mountain District Conference and Camp. It will be held in the beautiful Indian Hills seventeen and one-half miles west and south of Denver, Colorado, just three miles off of highway 285. The highway is oiled all the way. We have secured a lovely camp ground with adequate facilities for all who wish to attend. There is a large commodious dormitory with individual rooms for families. The rest rooms and showers are on the same floor as the sleeping quarters. Other rest rooms and showers are on the grounds also. There is plenty of room for those who wish to bring tents or trailer houses. There is also plenty of good, cold mountain water. Meals will be prepared in the nice modern kitchen and served in the one-hundred foot long dining hall. Reasonable rates are being worked out with special consideration to pastors and families. Bring your own bedding and towels, etc.

The District Conference will be held preceding the camp, June 17-18. Rev. Elbert Dodd will be the presiding General Moderator. The date for the camp meeting will be June 19-29. Rev. H. B. Huffman and Rev. Elmer E. Michael will be the evangelists, and Troy and Margaret Cook will be the singers and musicians.

Begin now to plan to spend your vacation in cool, colorful Colorado. Pray that God will give us a Pentecost.

For further information write: Rev. L. P. Roberts, District Moderator, 1915 S. Perry Way, Denver, Colorado.

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MISSOURI - KANSAS DISTRICT CONFERENCE

The Missouri-Kansas District was fully and officially organized by Rev. Elbert Dodd, one of our good General Moderators, on February 8, 1958 at Rolla, Missouri. Although the work in Missouri began only about one year ago, there were six churches represented, with one church at Altoona, Kansas unable to have a representative present. Nearly one-hundred preachers and laymen attended this Conference. Rev. W. E. Carlton, who had been serving under appointment,

was elected District Moderator. The other officers elected were: Gerald McElrath, Secretary-Treasurer; Rev. Noble Hunt and Rev. Victor Gibson, Elders on the Advisory Board; Gene Hinze and J. R. Babb, laymen on the Advisory Board. Four licensed ministers and one elder were received into the Conference. Brother Dodd stirred all our hearts as he preached to us with the Holy Ghost sent down from Heaven. The presence of God was evident throughout and the Conference closed with shouting and weeping as a trio of fine young men from our Dexter church sang with the Spirit of God upon them.

* * *

ROLLA, MISSOURI

On February 10 at Rolla, Missouri a "Baby Church" was born, and added to the Bible Missionary family of churches. Rev. W. E. Carlton, wife and daughter, conducted a three week campaign, out of which came a small group who felt they must have a holiness church with high standards and one that honors the Holy Ghost. It was the privilege of this new group to entertain the first District Conference, which gave the new church a real boost. Brother Robert Badger was appointed pastor. We covet your prayers for this new church in this fast growing city.

* * *

INTERMOUNTAIN AREA RALLY

God graciously met with us again in another old-fashioned holiness rally at LaJunta, Colorado, February 10-11. Brother and Sister Jarvis, the good pastors, entertained us in a fine way. The Spirit of the Lord was outpoured time and time again as different pastors and our good District Moderator, Rev. L. P. Roberts preached under the anointing. Many were anointed for healing and God came in healing power touching those whose faith touched Him. Several outsiders visited the services. This was a great encouragement to the LaJunta Church and no doubt in time a harvest will be reaped as a result of the seed sown in the rally. Several souls sought the Lord, especially after the stirring message given by Rev. Robert Barker, pastor of the Bible Missionary Church in Scottsbluff, Nebraska. These rallies are worth all the effort put forth by many driving hundreds of miles.

* * *

SAN FRANCISCO, CALIFORNIA

Brother Charles T. Elkins has been called as pastor of the new church in San Francisco. Brother and Sister Elkins are on the field and working at the job. May God bless them and the good folk in that great area. The church in San Francisco is located at 1009 Valencia. Brother Elkin's address is 186 Lippard Avenue.

* * *

MUNCIE, INDIANA

Muncie reports a good meeting with Brother Dodd as evangelist and Troy and Margaret Cook singers. Also the church at Muncie has purchased a nice church building in a good location. Rev. Paul and Lucille King are doing a good work in Muncie. The people love them.

* * *

PLEASE PRAY

Pray for Brother Melvin Shirey of Ames, Iowa. Brother Shirey fell the first day of March and hurt his back and broke his leg. Brother Shirey is a member of the General Board. Please pray for him.

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CALIFORNIA-ARIZONA DISTRICT REPORT

Greetings from California Arizona District. Thanks be to God for the old fashioned consecrated Holiness people that are still alive in this great area. God has helped us so far to organize six churches in California and Arizona. Of course Pasadena was the first to be organized and God certainly has been good to us here. We are now in a meeting with Rev. Parker Maxey from Odessa, Texas. The tides are rising. Praise the Lord! At present we are at 804 Fair Oaks, South Pasadena, Calif.

Rev. and Mrs. Harold Taylor with their fine family are the pastors at Oxnard, California. God is helping and blessing them there. They are now in a meeting with Rev. Spencer Johnson. The church is located at 248 Broad St., Port Hueneme, Calif.

Our church in Long Beach is coming along fine with Rev. and Mrs. H. L. Ferguson as pastors. They are looking forward to having a revival soon and feel sure God will give us a strong church there. They are worshipping at 5414 Long Beach Blvd., Long Beach, Calif.

Our work in Santa Cruz is coming along good under the leadership of Rev. and Mrs. Kenneth Johansen. God is blessing them and they are on the increase. At present they are worshipping in the Grange Hall.

The work in San Francisco is progressing nicely. Rev. and Mrs. Charles Elkins are our pastors there and are doing a good job. The church is located at 1009 Valencia St.

Rev. and Mrs. Joe Wilson have been called to pastor our church in Phoenix, Arizona. We are praying that God will help us here that we may be able to reach hungry souls in this fast growing area. 4012 N. 16th St. is the address there.

Calls are coming from many directions to come with this old fashioned, uncompromised Gospel, that hungry sheep might be fed and the eyes of the blind opened. Praise the Lord for this glorious gospel light that is getting brighter each step of the way. There is a spirit of harmony

among all of our people with shouts of victory and blessing nearly every time we gather for services.

What a great privilege to be "ONE OF THEM." -- L. Wayne States, Dist. Moderator

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"STAND THEREFORE..."

By G. A. Porterfield

Eph. 6:14

In the text and context we find the most sobering and instructive advice ever given to man. To the serious minded, these truths will lay heavily upon him. You will note that the Apostle is using military terms throughout, and, furthermore, from these terms, you will see that the saints are on the defensive. Such terms as: "able to stand against," "We wrestle not against . . . but against," "able to withstand," and "having done all, to stand," declare plainly that ours is a defensive warfare. A few saints standing against unnumbered legions of wicked powers. To be on the defensive means that our very life and existence is at stake.

Since we have been informed of the nature and strength of our opposing forces it is necessary that we be shown the strength required in order to repel every foe. The Apostle believed in an "all out" offensive program. It will require all that Heaven affords-- (The whole armor) by way of equipment. We may under estimate the strength of the enemy, but God never under estimates the strength of the enemy. It will therefore take all that Heaven affords plus all the skill, diligence, courage and determination that we can muster. There is just no other way of standing without the above means.

There are untold blessings and benefits in the sanctified life, but the supreme purpose and end is that we be soldiers of the King. It is serious business to volunteer and abandon ourselves unreservedly to God, because once we have on the whole armor, we are automatically placed at the front of the battle. There are no furloughs, passes, or discharges in this warfare. Now since we have all the equipment that we will ever need, we are to take our place bravely and unflinchingly, and to stand.

What is it to stand? What is there to defend? When the Holy Ghost comes in to abide, He writes the laws of God upon the fleshly tables of our hearts. We call these laws God-given convictions, and God-erected standards. Thus true discernment of what is right and of what is wrong is established within. These laws are ever after to be the governing principles of our conduct and reactions in life, so that we will never be in the dark when issues arise. We are not to deface or tamper with these inward principles, but we are, on the other hand, to safeguard them, for it is these that the foe is going to attack, and do all in their power to influence us to disregard and break these laws.

The Apostle enumerates four classes of deadly foes that the saints can expect to face. One of these is "spiritual wickedness in high places." Clark defines this as--the "spirituality of

wickedness," or "Highly refined and sublime evil," or "Disguised falsehood under the garb of truth." Is this class not the most subtle of all our foes? There is a spirituality of wickedness disguised under the garb of truth. In this you can see evil endeavoring to get behind the lines of the saints. A nephew of the writer was on "Heartbreak ridge," in the Korean war. The enemy did its deadliest work by stripping the dead bodies of our soldiers, and putting these uniforms upon themselves, and thus easily got behind the lines and among our troops where they carried on their merciless slaughter. If we are not watchful and alert, these wicked spirits will get behind the lines wearing the uniform we wear--disguised falsehood under the uniform of truth. And thus they will catch us off guard.

While we do not wrestle against flesh and blood, yet just as God uses men clothed in flesh and blood, so Satan employs men in flesh and blood to carry out his satanic purposes. He transforms his apostles as angels of light. One of the hardest and most subtle things saints meet up with is those professing to know God, but in works, deny Him. There are those professing holiness that have standards and convictions far below what we know to be God's standards and convictions. "But they are blessed," someone says. So was king Saul blessed when he heard that his men had surrounded David.

What is it then to stand? Is the word "stand" a flexible word, does it allow for deviations? Does it suggest being strong here and weak there? Does it mean to stand flat footed for the essentials, and to desert our post when it comes to the so-called non-essentials? No! It means to always stand where God and the providences of God station us. We seem to be undergoing an inspection--an examination. Are we standing where we once stood? Are we as careful about little things as we once were? Are we as unsparing and rigid in self-discipline as we were when we were first sanctified? Is our deportment as exemplary as at the first? Is our conversation such as "becometh holiness?" Do we dress with the same modest pattern as when we first believed? Is our eating and drinking to the glory of God, as it was when we first took up the cross of self-denial? Does our secret prayer life occupy the place it once did? Do we stubbornly contend (there is a holy stubbornness) for what we know is of God, or are we a little lenient to keep peace in the family (The church)? Does our conscience accuse or excuse us? Do we have a conscience void of offence toward God and man?

A few days ago we overheard two men talking about an old slow moving truck. One man said, "That truck moved so slowly you had to drive stakes to tell whether it was moving or not." This set us to thinking. The departing and deviation from the true way is so slow and almost imperceptible, that we need to drive stakes to see if we are drifting. We dare not use someone else's stake-experience or testimony. That other person may be drifting with us, and neither appearing to be drifting. Our driven stakes must be from above, cut and sharpened from the word of God. The word is God's motion detector. Mariners do not get their bearings from the smoke of a sister vessel at sea. Neither do they get their bearings from the planets or satellites. No! They get their bearings from the fixed North Star.

If our anchorage is loosening at one point, it endangers every other point. When we yield on a given point, it weakens our resistance at all the other points. The first thing we know we will not have any standards and convictions that could be called convictions. No doubt it means more to stand today than it did in any previous time in history. To stand today is to be classed as a rank

fanatic, and ultra-radical by many leaders of the holiness movement, it means to be ridiculed and laughed to scorn. There are saints that are alarmed at the situation, and are asking what to do since, they are seeing few, if any in some places, that are taking this way. We can tell then what not to do. "Thou shalt not follow a multitude to do evil." Ex. 23:2. We can do like the three Hebrew lads did. They looked all around out there on the plain. There were none taking the way they were. Were they conspicuous? Very much so --three standing, among thousands lying flat on their stomachs. Their stand did bring the scorn of the princes and the wrath of the king, but it was the principalities and powers, not them, that were put to embarrassment and shame. It is how we come out in the end that counts. Better is it to stand now though it be against great odds, and be standing when all the odds are put to flight.

In closing--it was revealed to the writer a thing that blessed his soul. It was this--This high calling (standing) is sacred ground, and is guarded by Heaven's shock troops. Nothing can touch us while we stand at our posts. It is when we drift beyond the safety zone that we begin to be crippled and rendered useless. To stand is such a happy, glorious experience. Just to know that Heaven is smiling upon us, though all the world may be frowning upon us--"is heaven below." Glory! If upon examination any should find that they have drifted from the moorings, or retreated from first positions, oh hasten back! and bind the sacrifices with cords, strong cords. Be like the machine gunners of World War No. 1. They feared that they might desert when the battle waxed hot, so they asked their superiors to chain them to their guns. Many were found dead chained to their guns. Let us, dear souls, ask God to strap us to our post, that we may die at our post rather than budge an inch from the holy way.

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EVANGELISTS

Directory Correspondent

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

E. W. Bell & Wife, (Preachers and singers) Route 1, La Jose, Pa.

Henry Bell, (Bible Teaching Evangelist) Box 397, Denison, Iowa.

L. S. Boardman, Box 24, Onego, W. Va.

John R. Bradford, Box 63, Frankfort, Indiana

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

W. E. Carlton & Wife, (Evangelist & singers) Box 214, Ellington, Mo.

Troy and Margaret Cook, (Singers & Musicians) Route 2, Ames, Iowa -- March 27-April 6, Indianapolis, Ind. -- April 9-20, Denver, Colo. -- April 21-28, Bethany, Okla.

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

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Billy Hoof, 2770 Robinson St., Jackson, Mississippi

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Miss Marjorie Hundley, (Singer & Musician) 1415 E. Summer St., Indianapolis, Ind.

C. E. Johnson, 1355 Windsor Ave., Mobile, Alabama

Spencer Johnson, 3613 Ernest St., Lake Charles, La. -- March 30-April 6, Jalapa, Guatemala --
April 17-27, Sulphur, La.

John Thomas Korb, Burr Oak, Kansas

Ed Kramer, 1634 S. Santa Fe St., Wichita 11, Kansas -- April 10-29, Denver, Colorado

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

Dan Lemmons, 311 S. King Street, Winfield, La.

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Howard F. McConkey, Box 145, Groveton, Pa.

Eleanor Matthiesson, (Singer & :Musician) c/o Mrs. L. B. Sites, Onego, W. Va.

E. E. Michael, 1406-6th Avenue, Jasper, Alabama. -- April 9-27, Fairborn, Ohio (United

Holiness Tabernacle) -- April 30-May 11, Chandler, Okla.

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Paul Pumpelly & Wife, (Preacher, Singers, Musicians--House Trailer) 115 W. College, Lake Charles, Louisiana. -- April 16-27, Chicago, Ill. (BMC) -- May 1-11, Indianapolis, Indiana (Missionary Chapel, BMC)

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

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Ovid A. Stultz, 554 Woodrow Ave., Indianapolis, Ind.

Perry Thomas, Box 502, Parma, Idaho

* * *

OTHER DENOMINATIONS

S. Ward Adams & Wife, (Musicians and singers, Scene-O-felt) Belsano, Pa.

Dean Alexander, 1011 - 4th St., Marietta, Ohio

T. M. Anderson, Wilmore, Ky.

J. L. Archer, 815 Superior St., Zanesville, Ohio

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

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

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George V. Young & Wife (Singers, Musicians & Children's Workers) Route 1, Hellerton, Pa.

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GO AND TELL

By Sterling F. Acton

"Go and tell," He softly whispered,
As He met her there that day,
When the first faint light was stealing,
O'er the tomb where He had lay.

"Go and tell, to my disciples,
That free I am, from the tomb.
Tell them that the Son has risen,
Gone forever, their night of gloom.

"Go and tell," He later told them,
"Carry the news, o'er land and sea.
Tell to men of every nation,
That through me, they can be free."

Go and tell, is still the message,

Jesus has for us today.
Go and tell the weary pilgrims,
To be faithful in the way.

Go and tell the sin sick people,
Jesus' love for them still burns.
Like the Father for the Prodigal,
When his footsteps homeward turns.

Go and tell that soon He's coming,
Coming for His waiting Bride.
Go and tell them they must hasten,
While the door is open wide.

Go and tell them of the City,
He has gone to prepare.
Tell them all things are now ready,
For the meeting in the air.

Go and tell them if they miss it,
There is waiting then a hell,
Where sorrowing souls shall dwell forever,
Go and tell! Go and tell!

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