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THE MISSIONARY REVIVALIST -- APRIL 1959

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)

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14)

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THE REST OF THE SOUL
By Elbert Dodd

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you.. should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." (Heb. 4:1-2)

The theme of the text is, "His Rest." Surely this is a subject that should be of great interest to all people in this troubled restless age. This is a time of unrest, disappointment, and dissatisfaction. Men are trying everything, looking every place for this rest. They are building beautiful homes, buying powerful automobiles, running to sports, and trying to be entertained, all hoping that somewhere they will find this rest of the soul.

Surely God has provided a remedy for the troubled heart, and a rest for the restless soul. God is too good to mock us, but has promised that He would abundantly satisfy the soul, and give to every one who will ask rest for the soul.

The Bible speaks of three rests. The first one is for the penitent sinner -- Matt. 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." This rest is for the poor lost, confused, restless sinner. Praise God there is rest for every sinner that will come asking for this rest.' 1 John 1:9 -- "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." If we will confess as deep as our sins He will forgive as deep as our sins. We must confess to those we have wronged, we must make restitution to the best of our ability, and to the end of our strength. We must confess to God from the depth of our restless soul, and when one does this the blessed Holy Ghost will come with a healing balm, and heal the soul, forgive every sin, and give rest. Praise His wonderful name.

The second rest is for those who have found after they have been saved that there is within their heart the old carnal mind, the man of sin, the body of death. This carnal mind is an enemy of the soul, and an enemy of God. He strives against the spirit which is striving to please God. The man who has not entered into this second rest, has something in him that tends to doubt, doubts God's Word, doubts God's ability to help at all times, and this produces the blues, and that is the reason they sometime sing blue Monday, also this spirit causes them to act like babies. One with this spirit likes to be especially noticed, and if everything does not go to suit them, they go home and cry and pout.

Those who have not entered into the second rest, are dull of hearing -- they are unappreciative of spiritual things, especially the deep things of God, and when the preacher preaches on the death route they are prone to wish to live instead of to die. They also have what is called a root of bitterness which is the source of all evil.

No wonder those who have this carnal mind do not find perfect rest. About the time one with this carnal spirit settles down to rest, the old man of sin gets up and disturbs that rest.

But thank God, there is a sure cure--Matt. 11:29, Jesus says, "Take my yoke upon you, and learn of me: I am meek and lowly in heart: And ye shall find rest unto your souls, for my yoke is easy and my burden is light."

The steps to this second rest are very simple--Paul says; Rom. 12:1, "I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." And in 1 Thess. 4:3 he again says, "For this is the will of God even your sanctification."

The battle of the soul is to get to the place where one can fully surrender one's self, his time, and will to God. It is that process we call the dying out process. We must die to self, to things, and to others. At the end of this complete consecration, the blessed Holy Ghost will come with a mighty baptism of power and fire, and cleanse out the old man of sin, and fill one's heart with divine perfect love and one can now through faith enter into "THAT REST" which is the perfect rest of the soul in this life. The poet found this rest, and sang, "Peace, peace, wonderful peace, coming down from the father above, sweep over my spirit forever I pray, in fathomless

billows of love." How could one be restless, with this wonderful rest and peace in one's soul? Praise God for the second rest. This second rest CAN BE OBTAINED IN THIS LIFE NOW.

The third rest is the eternal rest for the soul. The Apostle John said, "Blessed are the dead who die in the Lord, for ye henceforth saith the Spirit they shall rest from their labours, and their works do follow them." Rev. 14:13. This is the rest from all labor, this is the rest that one lives for, and looks forward to, this is the complete everlasting, eternal rest for those who love His appearing.

We must have the second rest, to ever be able to enter into the third rest. Dear reader, do you know beyond a shadow of a doubt that you do have the second rest?

EDITORIAL

By Spencer Johnson

THE BALANCE OF HOLINESS

"And I took unto me two staves; the one I called Beauty and the other I called Bands." (Zech. 11:7) "For the letter killeth, but the spirit giveth life." (II Cor. 3:6) "For the law was given by Moses, but grace and truth came by Jesus Christ." (John 1:17)

Among other things, the dictionary defines Balance as "a state of equilibrium or equipoise, equal distribution of weight, amount, etc. Mental steadiness; habit of calm behavior, judgment, etc. To serve as a counterpoise to; counter-balance offset."

Holiness may well be called the great balance of the Christian life. Just as great engines are governed by balances, the Christian keeps his equipoise in life through the doctrine and experience of holiness. Real holiness comprises within itself a proper balance of spiritual things. Doctrine and experience must go hand in hand. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (I Tim. 4:16) Doctrine has been the ballast that has held many a soul in the time of storm and true indoctrination has been the rope that has brought many a drifting soul back to his moorings. But doctrine in itself is not enough. It must be coupled with experience. Doctrine alone would tend to formalism while experience without doctrine would tend to fanaticism. A proper balance includes both doctrine and experience. Thus both the head and the heart are brought into happy subservience to the will of God.

Proper distribution, the checks and balances of holy living are amply set forth in the scriptures. Beauty must be offset by bands and pleasure is coupled with temperance. "Rejoice in the Lord alway: and again I say, rejoice. Let your moderation be known unto all men. The Lord is at hand." (Philippians 4:4-5) "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (I Cor. 8:9-13) "Let not then your good be evil spoken of: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14:16-17) Privilege cannot be separated from responsibility. The men who received the talents must account for their stewardship. "For unto

whomsoever much is given, of him shall be much required: and to whom men have committed much of him they will ask the more." (Luke 12:48) True holiness embraces both theory and practice. Holiness of heart must work itself out into holiness of life.

Indeed one cannot be saved, in the first place, unless he begins by the proper balance of repentance and faith. "Repent ye and believe the gospel." (Mark 1:15) One's experience of both regeneration and sanctification must be maintained by the balance of faith and works. The balance of holiness is composed of letter and spirit, law and grace. All law and no grace is tyranny while all grace and no law becomes license. "For the law came by Moses but grace and truth came by Jesus Christ." Truth shows man his duty and grace enables him to perform it. The Psalmist declared, "Thy rod and thy staff they comfort me." Both the rod and staff were necessary equipment for the shepherd. The rod is for reproof while the staff is used to lean upon and to lift up the wounded and the fallen. If we are to keep the victory then we need both the chastening and the blessing of the Lord.

The devotional life of holiness must be balanced by both prayer and study. In these days of the emphasizing of scholastic attainments there is the ever present need to give attention to the culture of the heart as well as the head. Multitudes of holiness people have fallen into formalism or fanaticism because they failed to maintain the balance of holiness. No one ever lost his balance listening to the Lord and following His Word. Outside influences have a tendency to warp a person toward formalism or fanaticism but through proper time of prayer and study one can keep his eyes upon Jesus in whom there is no variableness neither shadow of turning. Praise God! Jesus Christ is ever the same!

Holiness is both subjective and objective. When the children of Israel crossed Jordan the Lord commanded them to make a pile of stones in the bottom of the river and another pile on the Canaan bank. One was the steady inner witness deep beneath the turbulent waves. The other was the rugged outer witness to the world and future generations that they had crossed the Jordan and claimed the land. Subjectively holiness means a clean heart and a constant abiding witness of the Spirit that he loves God with all his heart and his neighbor as himself. His heart is perfect toward God. Objectively holiness means a clean life and a constant witnessing to the world that Jesus has power to save and sanctify.

If one gives all his attention to the subjective then he will have a tendency toward monasticism or perhaps be like the man who spent all his time feeling his own pulse in constant dread of sickness until his dread overcame him and he sickened and died. If one gives all his attention to the objective then his personal victory will wane and his witness will accomplish nothing more than the shallow "decision" methods of modern evangelism which omits true repentance and brings no life reformation.

"Between the extremes is the golden mean." May God grant us the balance of holiness that enables us to keep victory, and steer our little barks between the rocks and the shoals until we shall land them safely on the sunny banks of sweet deliverance. Praise God for the safeguards we have in the Bible and leadership of the Blessed Holy Ghost. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one."

"My soul be on thy guard,
Ten thousand foes arise,
The hosts of hell are pressing hard
To draw thee from the skies.

Oh watch and fight and pray
The Battle ne'er give o'er
Renew it boldly day by day
And help Divine implore.

Ne'er think the victory won,
Nor lay thine armour down,
The Work of Faith will not be done
'Til thou obtain the crown.

Fight on my soul till death
Shall bring thee to thy God,
He'll take thee at thy parting breath,
To His Divine abode."

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Mr. A. L. Crane, Box 392, Nampa, Idaho

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

Assistant Editor
Rev. E. E. Michael
1406- 6th Ave., Jasper Ala.

Business Manager
A. L. Crane
Box 392, Nampa, Idaho

* * *

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BIBLE MISSIONARY CHURCH

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HEAVEN
By H. A. Erdmann

The distance from the altar to the cross is the distance from earth to heaven. It does not matter so much where heaven is; it does matter that we reach it. All failures of earth from Adam are nothing compared to missing heaven.

If others miss heaven that might not mean so much to you; but if you should miss it that would be a crowning calamity. There are a thousand roads that lead to hell, but only one that leads to heaven.

The multitudes are traveling the broad way of sin, comparatively few are on the narrow way.

A woman said she wanted to go to hell because her relatives were there. I do not. If our unregenerated relatives can make it so hard for us here, what would it mean if we were to be with them in hell forever?

When I am through with life, I do not want to meet my relatives anywhere but in heaven. There, thank God, the heartaches and headaches will be over. John will understand James, and Jane will understand Mary.

There are some things I will miss when I get to heaven. I will miss the harsh criticism of my brother. He will then understand that I meant to do right even though it may have been ever so bunglingly done. He will miss my often thoughtless remarks, when he was trying his best to be good. He will look into my eyes, and I into his, with a new light.

Mansions may touch mansions with never a line between. There will be no courthouse in that city where questions must be settled, for there will be no questions there. Bad lawyers will not be there. The good lawyers will probably be busy planning the governmental affairs of new planets. Harmony! Heaven:

I will miss the funeral train. Crepe will not be fluttering from my mansion door. There will be no spades in heaven, no long, black coffins, no new-made or moss-grown graves on the

hillsides of glory. No mossy leaning tombstones, no chiseled epitaphs, no muffled tom-tom of pain, no tear wet faces, no aching hearts, no empty chairs, no bureau drawers with little empty shoes or baby dresses, no lonely night, no well-worn path to the silent city, no stifled sob, no dirge and no death. O soul of mine, that heaven!

I will miss the muck rumble Of commerce, the leaden jingle of shackles, the sweat stained face of the toiler, the greedy leer of the money-changer, the groans of the oppressed, and O! the jarring earth noises will not be there. I said that I would miss them, but it will be a blessed miss. All this will almost be a forgotten dream in the ever shifting and unfading glories of heaven.

My mansion walls will be clearer than transparent glass inlaid with roses and flowering vines. Trees will bend with luscious fruit, unmarred by blight or crawling worm. The skies will be of a softer hue than the warm amber shades of the Orient, bluer than our far flung western arches, and brighter than the quivering heavens where God's boreal searchlights play. The air will be so ethereal that we will never grow drowsy, no weight of weariness will ever steal over immortality, and rest will take on a delightful significance never found in earthly lexicon. A light streaming over the vast domain will be so soft and shimmering that undreamed of glories will swing into the vistas of space, ever new and changing for our eternal entertainment. Glories will pile on glories, light on light, panorama will succeed transcending panoramas, and the day will never grow old. O! heaven of light!

I will hear music such as man never heard. The musical minor of the dulcet chord with the mellow major of the dulcet bell. The harps harmonize with the hallelujah of the lyre. Silver strings, golden valve, and ebony key respond to the skillful touch of the orchestral throng. The air will be vibrant with a melody beyond anything ever hoped in earth's sweetest dream days. Heaven of music!

Suddenly from near the great white throne rises a song. It is a new song. Angels are not singing it. They have folded their wings and pause to listen. O! from whence those voices? Where the charm that chimes in heaven's rhythms from lowest strain to heaviest crescendos? Listen! through that song ripples the drip of crimson, I catch the agony of the cross. Then, Hark! in that undertone of melody I hear the cry of a sinner, and in the swell the shout of a soul redeemed. The light trembles and mellows, the 'music softens, a sacred hush lies on that angelic throng, and, now, stronger and stronger, higher and higher, louder and louder, swells the triumphant song, until from arch to arch the echoes repeat: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength and honor and blessing! Heaven of song!"

O what will heaven be? Dear mother, I will meet you there. Father, I have missed you, I will soon be with you always. Husband, I have been so lonely here without you, I will meet you at the portal. Precious wife of my bosom, gone on before, soon, soon will death row me over the river and I will be at your side. Jesus, my blessed Redeemer, I will soon behold thy face and bask in thy presence forevermore.

All this I owe to my blessed Savior. The music and the mansions, the light and the loved ones there, the gladness and the glory -- "All to thee I owe." Where Jesus is 'tis heaven there.

* * * * *

THE GAP OF PRAYER

Mrs. Paul E. King

Some have talents without number
And their skill is unsurpassed;
Yet in perfect peace they slumber,
O'er the shadow sin has cast.
What we need most everywhere
Are those to stand in the gap of prayer.

Souls are lost and men are dying
And the world goes madly on;
Not much prayer, and little crying
By the church is seen or done.
Men and women, everywhere--
Place yourself in the gap of prayer.

In this gap of soul travail
Where our hearts cry out to God;
Souls must come, sin can't prevail
By the change that prayer has wrought.
To see a revival anywhere---
Some must stand in the gap of prayer.

* * * * *

REVIVAL

By Glenn Griffith

This message was preached at The Bible Missionary Institute Chapel service.)

"And he was withdrawn from them about a stone's east, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." (Luke 22:41-42)

I have mentioned to you that revival is the vision of our people and our preaching -- Revival, Revival. We have heard it all of our lives. We have listened to it in prayer meeting. We have heard! them pray about it in the prayer services. We have heard preachers announce it time after time. Most of us here have heard it many times. But beloved, it has been a long, long time since we have really had an old fashioned revival. There seems to be in the consciousness of this generation of leaders and church people that God would overlook a lot of things that He has set as a standard of His victory and unity. They seem to think that we can overrun, and blur those lines that God preaches until God overlooks them. We can just pray, "Oh God, give us an old fashioned revival," and think He will overlook things like humanity overlooks them and come down and give

us an old fashioned miraculous revival, like He did back then. God doesn't do that. The thing that bothers me is the statement He made in II Chronicles: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." That statement is just as definite now for us as it ever was. If God could get His people to humble themselves. There has never been a revival but what somebody died within himself. He paid the price. This is the picture and the revelation of the first revival, the beginning of the cause of the first revival we ever had.

Jesus, the Son of God, and yet the Son of Man made Himself the pattern that a revival would cost. We know that the blood of Jesus Christ is divine. Our blood would never serve for that purpose, but the intercession part of it -- the human channel part of it. Somebody has got to take somebody else's place. Somebody has to take upon themselves somebody else's sickness if they are healed. Somebody is going to have to suffer with the sinner if he is forgiven. I have never gotten such a picture of intercession as I have just lately. If there is no intercessor, there is no revival. If there is no travail of soul, there is no new birth. It doesn't make any difference what else we do, talent, organization -- that is all cast aside; but somebody must walk a little further. Somebody must go further than the ordinary crowd. We were not called out just to change geographical location. We were not called out to what name we are, the name doesn't mean a thing in the world. But God has called some folks out not just to have a change and rejoice. We rejoiced a long time because we were out. It is time now to rejoice about something else. We are going to have to do some digging to get to that place of rejoicing.

If Zion doesn't travail, there isn't any revival. I can look back over 15 or 20 years, speaking generally. I haven't seen an old fashioned revival except where people went in the valley of the shadow of death and carried the load and brought forth around an altar of prayer. That means humiliation of self. There must be a self crucifixion.

I have been reading so much on characters lately, but these must be, not collectively alone to go down, but individually. There is Isaiah. You can look upon him as an aristocrat, but Isaiah had to die. You can get his picture in the 6th chapter of Isaiah. The aristocrat had to go almost naked and barefooted for 3 years before the crowd of Israel to humble them down. And Hosea, that prophet that I love to study, married a harlot that he could prove that the: Heavenly husband would take back his adulterous bride if she would return. Jeremiah was never allowed to get married that he might teach the people the danger of those years of captivity. Moses who was educated in

forget all about those things that God could have a mouthpiece to tell the story and the fate of Pharaoh. It doesn't take so much brain, it takes a big heart. It doesn't take so much phrasing, but it takes a life to be given.

He makes the statement, "Except a corn of wheat fall into the ground and die, it abideth alone." We may talk about the doctrine, we may tell about great crowds that we; have had, but it still remains the same, "Except a corn of wheat fall into the ground and die, it just 'abideth alone.'" There is no fruitage. That is the way it is with our lives.

I thought about that little path between that stone cast, what took place in the Saviour's heart as He walked that last 50 or 60 yards, possibly 90 yards away. That is a good throw. It takes a

good ball thrower to throw a ball 100 yards. I presume it was about 80 yards, but what were the emotions in His heart and the burden that was crushing. He hadn't gotten to the cross yet. In that garden He was cutting out a path that you and I must walk if we expect a revival.

I am not talking about just a religious stir, I am talking about a revival of getting back to repentance where Holy Ghost conviction will come and convict folks with such desperation that they will be afraid not to pay the price, they will confess things out that they never did confess, straighten out and make restitution they never would unless God scared the life out of them. That will never come unless it comes with the solitary walk. What He saw in that walk is what I have been praying about. I have never reached that point yet. I am still digging to get there.

He saw a man go out that He had entrusted with an inner office, He had given him the treasurership. He saw him standing there knowing in His heart, the Son of God, that he was going out to sell Him. But you know, up to the last moment when he stood on the threshold, this broken hearted Son of God carrying the burden, never accused him of the thing. It seemed He protected Judas until he stood there on the threshold and said, "That thou doest, do quickly." That broke His heart. You know, beloved, we are living in a time when it is so easy to sell Jesus. You don't have to say a word. Living in a time that if we could just vary a little the Sabbath question, we could bring in a lot of things. Just like the Japanese persecutors said to those boys that refused to bow, "You don't have to put your faces clear to the ground to let us know what you mean, just nod your head a little." But that spoils the victory, that closes the hands of God, that breaks the heart of the Son of God. Beloved, God is holy, and every part of His program is holy, and His blood makes men holy, and His Holy Spirit lives in the holy heart and that temple is holy and God expects us to keep it that way regardless of coming or going or what suffers. But He realized there was a man that had walked with Him 3 1/2 years that was going out there for a price of 30 pieces of silver and sell Him down the river as it were.

It wasn't the 30 pieces of silver, it wasn't how much he sold Him for. That wasn't it. The thing that broke the heart of the Son of God as He carried the load on that stone's throw visit. It was the fact that he had any price at all. That he would settle for any cost. You young folks are going to be tempted to sell Him. Somebody may look holy, may look wise, may look awful good, may look like they know more than you do. You stick with this old Book. Don't you sell God down the river. If you are on the pinnacle of success and you make the decision between taking the log cabin, or taking the lower seat, you take the low seat and keep God. This thing is not settled in legislative halls. We are going to settle up at the judgment seat. We are going to make our decision and we are going to answer for every decision we have made. There is no doubt in my mind, if Judas could call back that hour--imagine as he passes the roads of damnation today, he is doing it right now--he would give 10 million worlds if he hadn't sold Jesus; if he could give back those 30 pieces of silver that have pricked him like barbs; if he could throw them out and embrace the foot of the cross and say, "Jesus, I wouldn't sell You for anything in the world." He will never do it.

But you know, it is not the big blunders that men make that robs them of the victory, that makes a difference between an answer and soul winning. It is the little things we think don't amount to anything and the first thing you know the devil has cheated us out of a thing until we are empty handed and empty hearted. We may preach, we may sing, but it will never generate a revival. I have never seen one come yet but what men and women tarried out there in the place of prayer.

They went clear to the limit until there wasn't a speck they could find between them and God, until they could put their feet on the promise and claim it and say, "Oh, God," and hold on until morning, and hold on. I tell you, communities were stirred. I can tell you a revival that stands out so vividly in my mind. That revival has been since 1912 and there are still results over there. They will never get away from that revival, but it was purchased because men and women had no price. They laughed at that bunch of Methodists, they mocked at them when they prayed all night and fasted two or three days at a time. They won the town, the souls and families.

Beloved, we need a revival now. We need it in our family. I want to pay the price. I want to go through whatever it costs. You can just imagine when you start on that round of intercession; the thing that struck me, that sunk me almost, it came just as vividly to me, as plain as it could be This illustration will tell you what I mean.

I know a man that prayed. He got a burden for a woman with consumption-tuberculosis. He prayed for her until God, the Holy Ghost, spoke to him and said, "Would you die for her, would you enter into the death road for her?" She was given up by doctors, there was no hope. And all of a sudden as I thought about that -- the intercessor loved that person so much, he had to be so interested in the one he was praying for until in his own soul he suffers just what that soul is suffering. He takes that burden until, whether disease or the awful result of sin, he will suffer in his own soul and holds on and there in that gap, as he stands in the gap, gets hold of God's hand and the promise and a hold of that poor lost soul. Somehow he becomes the intercessor and brings the two together. It costs something.

There is not a child in this building, not a person in this house that is really saved and sanctified but somebody went into the death road of prayer to bring them forth. There are a lot of folks that profess. There is not any Christian but what somebody had to walk that stone's throw and carry that travailing soul. God said so. And when Jesus walked that road, He saw Glen Griffith and everybody else with all the sin. Imagine you and me now in this modern day out there in the garden praying, "Oh, God, give us a revival," and here's this delinquency problem. They were beating him to death -- 3 boys, one 10, 12, 14 -- beating an old man to death and got \$13 from him. The little boy, 8 years old, stood out there watching while the others beat him to death. Here I am, here you are. That is the crowd you are going to have to save, to preach to, to have to carry a burden for. There he is out there walking, in that awful picture of lost faith in God. Families that are broken and always they are wrecked by loose living and liquor and no conscience about cigarettes or anything else. But there is the crowd God has called this wonderful group of young people to preach to. We have got to have a revival.

How much would you give of yourself? What soul do you love well enough that you would enter the death walk with Jesus? Of course, that is pretty close, but we are living pretty close to the end of time. My little star is going to soon be set. It appears I haven't loafed on the job, but I am afraid I have. I promised God I would go double time back there. I'll tell you, we are facing things, children, that no generation faced in all history. We must have God in a different manner, more than ordinary. You hear this, preachers, I am not talking to you as an old minister. But I am not an amateur at this job. I am an amateur at some things I would like to reach and get hold of. God is expecting us to have an old fashioned revival now, and if you are going to go all the way, they are going to laugh at you. Some of your close friends are going to laugh at you. Some of those you think

have old fashioned religion are going to scoff and tell you you have gone too far. I am not pleading for fanaticism, but pleading for somebody that will die, say yes to the whole will of Jesus.

We talk about standards, we talk about hair, all of that. God knows, if you go where I am telling you, everything else will line up. I am not worried about that thing, but I am worried about broken hearted preachers; talking about a concern, that will pull them out on the solitary walk until He will let those burdens pile in on him and say, "All right, if I can carry it." He fell under the cross. This was His cross. These were the things that were His cross. These are the things that He recognizes.

There were His preachers out there asleep. There was the crowd He left outside the gate. They were not concerned about what He was doing. There was one carrying the burden. He was the Son of Man. He brought the revival. That is the only pattern I know where we can claim a revival. Let them laugh. Let them do what they please but I am going to go with God.

We are going to have to live clean. If we get rid of sin ourselves and humble ourselves, God will help us to get somebody free. You just mark the trail of revivals the last few years and you will see maybe 50 or 100 at the altar, but really how many, really, of them stay with it? I am not a fatalist and not a Calvinist by any means, but I tell you, there are very few people that really get through and get genuinely sanctified, that die to the world and die to their family and die to their friends today and die to their plans and ambitions, to everything until God resurrects them to newness of life; there are very few of them that wither on the vine. I believe that with all of my heart. The trouble is, somewhere back there, they didn't see what they ought to see when Jesus walked, when they were under conviction. They just didn't go all the way through and repent until when it came to the same walk down there in life and God had laid the responsibility on them, they are going to come up to that point and that is as far as they are going to go.

Consequently, we are preaching to a generation that a lot of folks went before us and smoothed over until the Sabbath doesn't mean a thing on earth. They just say, "Well, work if you want to, that has to be done." But God said, "Remember the Sabbath Day and keep it holy." If we don't keep it, God won't answer our prayers. According to His word! As He walked, He saw all those things -- a burdenless church. How could a church that is asleep carry a burden. You can't carry a burden when you are asleep. You can't have a vision when you are asleep. I believe it is the burden of this faculty. Everyone of you have gone deeper, the problems have caused you to go deep, the dark nights and the things that you have faced have either done one thing or the other. It has either driven you to the Bible or your knees, or else it has cooled you off and you have taken the wrong attitude. We are living in that hour of decision when we are going to do one thing or do the other. We are going all the way or fizzle out.

Right now in the church that I love they are having square dances. Whoever could have told me that 25 years ago. I would have looked at them and said, "You are crazy, it can't happen." It is happening fast now. You would be surprised at the carelessness that we find over this country where we are beginning to neglect some things and we think, "Well, well, well." We will emphasize hair, and emphasize a lot of things. I don't want our people to be known as a bunch of Pharisees, a bunch of compromisers. I want our group to be known as a group of broken-hearted preachers and people -- burden bearers. I would rather die than compromise. You know that. But

this world is dying for a little bit of compassion -- genuine compassion, to see somebody out there carrying the load, not saying much about it but praying for that lost crowd and for that one they know is not measuring up, to pray until God can put them under such conviction they will get down on their knees and pray through. You would be surprised how much is buried way back on that shelf behind the door. They have been consoled by this, "You are good folks and have talent," and a lot of things. You would be surprised how far and how long God's arm is when He reaches way back there and gets hold of something. That is when the proposition is going to pay. "Will I pay the price or will I dodge it and profess until everybody thinks I am all right." Oh, we need a revival, beloved, we need a revival. -- (Continued next issue)

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HAST THOU BEEN FAITHFUL

Mrs. Paul E. King

Hast thou been faithful in the task
That Christ has left to thee?
Perhaps you'll not be called to work
In lands across the sea;
Nor ever may you feel the Lord
Would have you go and preach,
But are you faithful to the souls
That lie within your reach?

Hast thou been faithful in the task,
And is your life a light
That brightly talks for Jesus
And shines in sins dark night,
Or are you inconsistent
In your living every day?
Remember! Someone's watching--
Will you cause them miss the way?

Hast thou been faithful to the souls
Whose hearts are drear and sad;
And have you done your very best
To cheer and make them glad--
Or have you gone on selfishly,
And paid no heed at all?
Remember! Someone needs your help--
Go help them lest they fall.

* * * * *

THE PREACHER'S FAMILY

By Spencer Johnson

In the early days of the church there were some who had the idea that preachers who did not marry but devoted themselves entirely to the church were more holy than those who had to divide time and interest with a wife and children. This theory gave rise to the legislation which demanded an unmarried ministry and, thus, originated the celibate ministry that still exists in the Roman Catholic Church.

"But preachers are men, and the long shady record of the celibate ministry of Rome is unanswerable proof that the apostle included preachers, when he said, "to avoid fornication let every man have his own wife." Also, he further indicates that a bishop be a married man. (I Tim. 3:2) A further proof that a preacher should be married may be induced from the fact that the Levitical priesthood was composed of married men who had families. (Exodus 40:1215; Ezek. 44:22) Without doubt the scriptures teach that a preacher should have a family.

James B. Chapman wrote: "We now find a growing sentiment in favor of the preacher with the small family, and, if history follows her old track, we will be asking for a celibate ministry in a few generations. This sentiment is pernicious -- even devilish, and is worthy of the most uncompromising reproof. For, in the first place, it takes its rise from a selfish, covetous, stingy laity; and, in the second place it leads to a base birth control, which is as unchristian as the casting of babes to the crocodiles of the Ganges, or the burning of the Hindu widow on the funeral pyre. Observers tell us that the church which has a childless, or, one child parsonage usually has an unusual number of childless, or near childless homes in its constituency. This means that if the Devil does not get the whole crowd for the murder of their unborn, and for their fiendish interference with the laws of procreation, that the church will, at least, die out within a generation." (Herald of Holiness, June 10, 1925)

No single factor plays a greater part in the making, or the ruining of a preacher than his family. The key person in a preacher's family, of course, is his wife. The preacher who has a wife, that loves God and loves him and will work and sacrifice because she loves souls and is not afraid to be a mother, is a blessed man. As Brother Glenn Griffith says, "If there are any reserved seats in Heaven they will be for the preachers' wives." In choosing a companion, a young preacher should choose a good, old fashioned, spiritual girl, who has high ideals, good health and plenty of good, common horse sense. It has always been a wonderment to good thinking people, why so many, seemingly spiritual, young preachers will pass up so many modestly dressed, beautiful, spiritual girls and marry some bobbed haired, worldly minded fashion plate.

In these nineteen years in the ministry, I have worked with many preachers who had splendid ability, but often their wives contradicted their influence. One cannot usually judge a preacher's standards by his appearance, but a look at his wife will generally reveal what he actually stands for. If she has long hair modestly arranged; if she wears no rings or make up; if her sleeves and skirts are of a decent length, then usually one can know what the preacher believes, or at least what he once believed. No preacher believes any stronger in his heart than that which he willfully permits his wife and children to practice.

A preacher's wife should have the blessing of holiness just as surely as the preacher does. She needs it more, because she has to put up with the blunders and mistakes and discouragements

of her preacher husband, as well as with everybody else. The preacher's wife who has never died out and received the blessing of a pure heart may line up outwardly, but she will foster worldliness in her children and sympathize with any worldly element in the church.

The preacher and his family should be an example of Christian simplicity and sacrificial giving. No preacher can expect his people to sacrifice if he is not willing to do so. I have a letter before me. It is a letter from a lay woman who is burdened and concerned, because her pastor does not see that the local church pays the percentages to support the District and General work of the Church. She states that she and her husband are more than double tithing, and that the church is paying for the pastor's home that he purchased, and that they are happy to do it. But, the pastor and his wife, both, work and put their tithe in the plate, then the pastor takes all the tithe that comes in and gives nothing for the support of the General or District work of the Church. She is grieved because she feels that God is not pleased with their church, because it is doing nothing for others. Sooner or later God will set aside any preacher whose vision centers only upon himself and his local work, for God's smile will not abide on a stingy, selfish church or ministry.

The preacher's family should be an example of holy deportment. The preacher with a family of lazy, godless, children is disqualified for the ministry. Paul declares that he must be "one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?)" (I Tim. 3:4-5)

A preacher whose daughters cut their hair, wear make-up, jewelry, slacks, slim jims, etc., will not be able to rebuke worldliness in his church. Any preacher who allows his children to have or play with the sensual Hula-hoops need not be surprised when the children of his members go a step farther and become addicted to the "rock and roll" craze that is sweeping the country. When a preacher and his wife permit their boys or girls to date unsaved young people, and to engage in licentious petting, they, not only jeopardize the souls of their children, but, they invite moral and spiritual disaster to the youth of their entire congregation.

The preacher who cannot command the respect of his children enough that they will reverence the house of God will soon find himself out of the ministry. Many a preacher who fails to make good in the ministry could find the reason, if he would take an honest look at the worldliness in his own home. It is strange how soft some preachers get toward some things that they were once so hard against when their children become involved. I know preachers who once would not receive members who wore wedding rings, but now that their daughters are grown and wear them, they make excuses for them. The same is true regarding the television, Sunday work, church attendance and a multitude of other things.

A preacher may not be able to control his children after they are grown and gone from home, but certainly cannot afford to condone them in their sins. A true man of God will be the first to condemn wrong when his children are guilty. He certainly will not uphold them in their sin. Eli, the priest, lost the favor of God and his influence in the priesthood, because of his tolerant attitude toward the ungodliness of his boys.

It is well to remember that the preacher and his family are human. They need the patience and prayers of the laity. As a rule, the preacher's family is the most sacrificial and spiritual family

in the church. Perhaps, more preacher's children have been genuinely successful in life than the children from any other profession. The bad ones are the exceptions rather than the rule. May God bless our preachers and their wives and help them to save their children, as well as those of the laity. I appreciate the Bible Missionary preachers and their families. They are the best people on earth. In the work of evangelism, I have lived with them more than with my own family. I am more closely acquainted with them than with any other group. I have knelt around their family altars; I have seen their privations, felt their burdens, marveled at their sacrifice, and shared some of their joys. I have watched them in their testing; witnessed them blessing their persecutors and loving their enemies. I have suffered with them in their afflictions and mingled my tears with theirs. I have heard them shout the victory!

They have principles by which they live. Many of them left good salaries, comfortable parsonages, and good positions because they would not compromise. They are not worldly minded. Their affections are set on things above. They live for the world to come. They are worthy of the respect and confidence of their people. The church is safe in their leadership. They are a capable, holy, aggressive band. I expect to spend eternity in Heaven with them! May God give us parsonages filled with saved and sanctified children, who will be a blessing to their generation. In the words of the sainted Chapman, "And may God bless us with God fearing and consecrated laymen, who will look with suspicion upon the preacher who has shifted the responsibilities of children, (such a man will be a shirker somewhere else), and back up the salary demands of the larger preacher's family in the interest of the old fashioned home which is the hope of the church and the world."

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WALKING IN THE LIGHT

By Bernice E. Marston

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may PROVE what is that good, and acceptable, and PERFECT WILL of GOD." (Rom. 12:2)

I'm convinced that the two main issues that would keep well meaning Christians from uniting with the Bible Missionary Church, are the Television and the Wedding Ring. I would like to tell the readers of our paper how the Lord took care of the issues for me. Since the wedding ring issue was settled at least seven years ago, I will start with this.

Our desire to find a more spiritual church than the one we were attending since coming to the West coast, led us to a church in one of these coast cities. We were so pleased with the testimonies and holiness preaching which we had been craving, that we inquired of the pastor to see if they had a manual they could let us read. The pastor told me that there were some changes in their new discipline which was being published that year and that they no longer forbid the use of the Wedding Ring. In other words, MY WEDDING RING would not hinder my uniting with their church now. The Holy Spirit spoke to me on the spot. There must be some in the church that this was going to hurt, since changes always hurt some; besides, ruin our influence with the outside world. I realized that this was something I must pray about. I did that very thing. I felt that the old

saints must have had a reason, way back there, and whatever it was, I must make this a subject of prayer.

One night, I was wakened by a severe pain up my left arm. I was somewhat frightened, because the pain was so severe. Then, I noticed that my ring finger had swollen to the extent that my ring, which had been loose before, was cutting off circulation. While I was struggling there and anticipating having someone cut the ring off, I was suddenly reminded of the prick of the Holy Spirit at the time we were talking to the pastor of this church with which we wished to unite. I also was reminded that I had made this a subject of prayer. Now the answer had come in no uncertain sound. Had the entire hand been swollen, I might have had an argument. I resolved that all reasoning goes "out the window" so to speak. When God speaks, that settles it. Just about that time, I managed to remove the ring with some soap. Now, about the television--

I had always said I would never spend money for a television and I hadn't but we had one, because my brother (as a kindness) had given us his old one which he could have sold. I did not think it was wrong since I did not spend money for it and we weren't being a stumbling block to anyone that we knew of. Nearly everyone we knew had televisions of their own. I figured it might be a little educational for the family.

Then one day some friends placed a Bible Missionary Manual in our hands. As I read, I was thrilled with the doctrine and the recognition of some saints I had heard preach in the past. Then my eyes fell upon the following: "We consider the television equally as dangerous as the movie, therefore, all members are to abstain from its use." I wondered if this wasn't just a wee bit narrow. After all, my children didn't have much in common with their school mates and very little social contact as it was. They didn't enter into the social activity of the church too much because of spiritual reasons. Now I would be taking away their only diversion, it seemed, outside of going to church.

The Lord has a wonderful way of working these things out. He saw the sincerity of our hearts. We didn't have to take the television from the children. They loved the church so much, and what it stood for, that they were ready to give it up. That isn't all. After we removed the television from our home, we discovered that it had actually been robbing us of our spiritual life as well as our home life. We are all much happier. We can truthfully say we have not missed it and feel we have made our home more sacred.

The 14th chapter of Romans has been quite helpful to me when I have had any questions regarding standards and what decision I should make. Of course, the Holy Spirit is a wonderful teacher if you are willing to be taught.

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ARE CATHOLICS PULLING THEIR WEIGHT?

By E. S. James

Dr. Christopher Dawson of England recently came to America to become professor of Roman Catholic theological studies at Harvard Divinity school. This is a privately endowed

Catholic chair in a Protestant divinity school. The avowed purpose of it is to develop a wider understanding of the Catholic church. Apparently, a Protestant divinity school is a reasonably good place for Catholics to start spreading their doctrines. Don't hold your breath waiting for a Protestant chair to be set up at Notre Dame in order to enlighten Catholics about the Protestant churches.

Upon his arrival here Dawson stated, "Heretofore the American Catholic has been rather on the fringe, not quite 100 per cent accepted, and now when they are a substantial portion of the American population they are not quite pulling their weight." Possibly they are not quite pulling their weight at the Vatican, although two American cardinals helped select the new pope. Possibly they are not carrying their portion of the financial load of their organization, but a fair guess would be that American Catholics are paying most of the cost for their propaganda around the world. If the professor means by "not pulling their weight" they are not exercising enough influence on American life we would reply that in proportion to their population they are allowed too much voice in framing American policies and practices.

When the pope died recently the American press devoted 50 times as much space to his life and death as it ever has to any non-Catholic clergyman. Life magazine took the lead in its field in holding up the pope and his church as the epitome and sum total of Christianity. Radio and television announcers overdid themselves in audible lamentation. About the only way American Catholics could "pull more weight" with the American press would be to take it over completely.

They pull their weight pretty well in the halls of international diplomacy. When President Eisenhower accepted an honorary degree from Catholic Georgetown University he said 87 graduates of the school had gone abroad to fill diplomatic and career posts, and he expressed hope that their number would increase. Most American diplomats of today are members of that church. We need not wonder that so much pressure is exerted to pull this nation into every controversy that involves Catholic interests anywhere in the world. That may not be weight Dulling, but it is a pull of some kind.

By their own statistics Catholics number 35 million persons in the U.S. This includes babies, in-laws and others. That is exactly 20 per cent of the population. Yet a large portion of governors, senators, congressmen, jurists, and other government officials belong to their number. The next item on their agenda is the election of a president. How much weight should 20 per cent of our people in America pull anyway?

Out of the national treasury they managed to get \$100 million to compensate for damages in the Philippines and other millions to repair the pope's summer home. Our government announced before our bombs were dropped that we would not be responsible for damage done in war; but of course this was the Catholic church, so we did pay the damage. The constitution forbids favoritism to any church or denomination, but the commission at Washington granted a license for a television station to Loyola University which is operated by the Jesuits who take their orders from a foreign power, the Vatican. When the license was contested, a judge ruled in favor of the Catholic school.

When the hierarchy protested the showing of Martin Luther over a Chicago television station the management acquiesced and showed it not. When they demand that a theater not present

a certain picture, then it is not shown, lest Catholics be offended. Practically every picture in theater or on television screen which presents any kind of a minister in a decent or heroic role selects a priest. When a Baptist or a Protestant preacher is portrayed at all, he is made to be a heel or an imbecile. Just let one priest be so ridiculed by the motion picture industry, and it would fold up because of Catholic pressure. Just what is weight pulling if this is not?

When the Catholic church wants a bit of city property, it is often sold to them far below cost, and on some occasions the city has bought it back at a fabulous price. In many states they have managed to get their children transported at government cost to parochial schools. Now they are determined that the national government shall pay the whole bill for the higher education of their children in Catholic colleges and universities. They do not use all textbooks used by others, but that church has a big voice in their content. There may not be much Weight, but there is a lot of pull somewhere.

Multitudes of Catholics are good American citizens. They are entitled to a proportionate voice and proportionate representation in all American life, but they are not entitled to run the whole show. Eighty per cent of us are not Catholics. We have a few rights, too. Catholics may not be "Dulling their weight," but they certainly are throwing their weight around, and most of us are afraid to say anything about it lest we get crushed by our own people who are so afraid we are going to offend someone. If Roman Catholic power in America today is "just a fringe influence," may the Lord pity the rest of us when they really do get on the inside.

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NOTE: E. S. James is editor of the Baptist Standard, a weekly state paper of Texas Baptists. This timely article appeared as an editorial in a recent issue of the Standard.

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"For the test of the heart is trouble, and that always comes with years; but the smile that is worth all the treasures of earth, is the smile that shines through tears."

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FOREIGN MISSIONS

OPENING NEW STATIONS

By Paul Reiff

[See Graphics\hdm1679a.jpg]

When we are confronted with over 100 villages without the gospel, we must do everything possible with limited funds and workers to evangelize the most people in the shortest time.

Some tribes of Indians will not permit an outsider to live among them. When that condition is found, we must abandon all thoughts of placing a resident worker there, and if possible make

visits until some young person from among them is saved and comes to Bible School. When that happens, a door is automatically opened for further work.

It doesn't seem wise to pay a worker to spend his time in a small village, one with less than 50 houses, when perhaps only a few miles away there is one with several times that many. There is an exception when the larger village doesn't permit an outsider to live among them and the small one does. In this case, a worker in the smaller place may be able to open the door in the larger one.

Accessibility to these remote villages may seem strange, but is a real problem. If many hours are required to arrive on horse-back, the transportation of needed items becomes most difficult, which includes the portable light plant and P. A. System used for special services. Many of the present Christians have been saved because of these modern apparatus. They were enemies of the gospel, and would never think of coming to church, but in the stillness of the night, the Word of Life, floating out over the air, found entrance to their darkened hearts. Therefore, considering the times, we try to find the places where the Jeep can either make the entire trip, or at least enough so that horses can cover the remaining part in a short time.,

We must also consider the altitude and climate. Extreme hot and cold conditions often exist with only a few miles between. Our work ranges from 500 to 8,000 feet altitude. The hot climates are bad for malaria and yellow fever and tropical dysentery. The cold climates cause a worker with poor health to have continuous colds and even pneumonia.

The only way to find the answers to all these questions is to make inquiries and exploratory trips. By the process of elimination some sections are ruled out, until at last our decision is made.

There are a number of villages where we so much desire to start a work. For some time we have been praying that the Lord direct us as to where we should open one or two new stations. Humanly we are eager to enter a number of open doors but due to some existing circumstances feel checked. Now it seems that our decision must be made between 6 villages, which represent several thousand souls. The Jeep will arrive at only one or two of them, but the rest are within 8 miles walking distance. Where can we best locate in order to reach the largest number of them in the shortest time? Won't you please help us pray during the next few weeks as we visit these places and decide where to locate?

(Note: The accompanying picture was taken on an exploratory trip. This part of the road is a generality and not an exception for road conditions in the mountainous interior. At least an ox-cart can travel on it! You should see the places where not even they can go, yet we sometimes get through with the Jeep!)

* * *

A HOSPITAL CONVERSION

Ina Moyer

She has been a faithful Sunday evening church attendant for many months now. A couple of times under heavy conviction she knelt at an altar of prayer. But from all appearance she was not

walking in the light. One night after seeing the tears stream down her face during the preaching and knowing God was tenderly pleading for her to follow Him I took her to one side and urged her to give her heart to God that night. Then she told me her story. It looked too hard she said to begin a new life. No -- not tonight.

A week ago she fell desperately ill on her way home from work. They took her at once to the hospital. For five days now we have been visiting her there, taking ice limeade every time, for they have no cool drinks in the hospital. The conditions are really bad, so crowded most of the time that there are two persons sharing a single bed. I was conscious of many eyes upon me as every day I prayed with her and pleaded with her to give her heart to God. Each day the tears streamed down her face, but each time she would tell me that she didn't know where to start. I took her a testament, and then a poem book.

Today is Friday, February the sixth. We have just returned from the hospital where we left Maude Andrews, our newest convert. Her heart was so tender and open to the truth today. As I held her hand and prayed, she confessed her sins to God and I could feel her tremble as she sobbed out her heart to Him. It was a glorious sight and a new name has been recorded in the book of Heaven. Praise God, there is power in the Blood! She pressed my hand, and spoke while the tears flowed freely, "Sis. Moyer, I hardly know where to begin: Thank God we could tell her to begin with the first thing He showed her to do and walk in the light daily. Our God would make a way. She was facing an operation but the doctor told her today if she continues to improve as she has she'll need no operation.

Then we walked back through those hospital wards where scores of people lie suffering -- many of them dying without God and so few to care, I can't erase the scene from my heart for hours after I have been there, and by the time you in a little way forget?? it's time to go again. One casualty after another. I looked on one they had just carried in with a mangled foot and for a moment felt the blood rush from my head. But I prayed and regained my strength and went on. These are all part of the world that Jesus died to save and WE, America are their neighbor. OH, HOW CAN WE PASS THEM BY?

* * *

DRONES
Ina Moyer

While writing on parasites, I really thought there could be nothing worse than that, in the kingdom of God. To think that one could be satisfied to thrive on the life of another is almost beyond comprehension. I can't imagine chewing food that someone else has already chewed. I want food of my. own. Neither can I fathom receiving just a splash-over of Your prayers, YOUR testimony, Your singing, or Your preaching. I'm going to enjoy that and rejoice with you in it all--but brother, sister, I'm going to the fountain of Life--to the springs of LIVING water and get my own cup full to overflowing. I simply refuse to go through life with only a few drops when Jesus said He would give us rivers of living water. Glory to His name! I'M going to have rivers. You may have a large bank account--I may NEVER. You may have a lovely home to call your own--I may NEVER. But NOTHING on earth can stop ME from having RIVERS of LIVING WATER.

Rivers never run dry unless the heavens shut up and the rain doesn't fall. Well, heaven has never been known to shut its door in the face of a saint, and if my river runs low, it's my own fault, for my HEADQUARTERS has rivers of living water. Praise God forever! You can be a parasite if you want to and remember you always will be as long as you are satisfied to be just a clinging vine. But if you'll wake up and pray a little more than, "Now I lay me down to sleep" you can be a flame of fire for God.

And now I come to the subject of "DRONES." The definition of a drone is this, "live in idleness, a dull monotonous tone, the male of a honey bee that produces no honey; a lazy fellow. Next to parasites, Lord deliver us from DRONES! I believe they are twin sisters or brothers or at least close kin. Who but a drone would want to be a parasite? A drone produces no honey of his own so all he can do is try to taste the other fellows. He does nothing all day long, all week long or all year long that would make an illustration, SO he must grab one on purpose out of another's hand--give the illustration, then explain it and tell where he got it. Don't misunderstand me. It is not wrong to use another's illustration, but anyone who stays close to God and is wide awake while he mingles here and there among the people, will be finding treasures untold-that will make rich illustrations of his own. And your own report will bring far greater results than a hearsay report. There is something about the report that says "I KNOW" that draws the sinners attention.

A drone in the Kingdom of God is a real LIABILITY. He will talk of honey in the rock while he looks like he just swallowed a sour, green persimmon. (PRODUCES NO HONEY.) A drone is idle, too lazy to call--too lazy to pray --too lazy to "go work in the vineyard. Therefore he becomes a real tool of the devil. One has said that an idle brain is the devil's workshop. No wonder Jesus said, "Why stand ye here all the day idle?"

Refuse to be a PARASITE or a DRONE. Let us WATCH and PRAY and WORK for the night is coming when man shall work no more but shall stand before God-to face each one his OWN record.

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CHURCH NEWS

SALISBURY, N. C.

[See Graphics\hdm1679b.jpg]

In April 1958, Rev. Donald Frazier felt burdened about Salisbury, N. C. He started prayer meetings in a home. Then started a mission in a garage. He then held a meeting and Rev. E. T. Harris organized the church. Six weeks after the organization a lot had been purchased and a nice Sunday School annex built where the church worshipped until recently when the building you see in the above picture was completed. On March 10th the District preachers' meeting which was the first service was held in the church. God has blessed this group in a wonderful way and a revival tide is on. Rev. E. T. Harris is the District Moderator and is doing a great work in this section. We have a fine group of consecrated preachers and laymen.

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OSAGE, OHIO

Sunday night, March 8, Rev. H. B. Huffman, District Moderator and Rev. Elbert Dodd, General Moderator, dedicated the Osage Church. Rev. Bob White and his people have sacrificed to make this church building possible. A good crowd was present and God blessed in the service.

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COUNCIL BLUFFS, IOWA

We just had a good meeting with Rev. E. T. Harris. We've taken in nine members since the 15th of February. We are outgrowing our present building and have the footings poured for our new church, which will be a frame building, 30 by 60 and will seat between 150 and 200 people. Our Sunday school is running around 50. We have a wonderful group of young people and a very fine pastor, Rev. Ray Sprenger. -- Sandra Eldridge, Reporter

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PRAY FOR OUR BIBLE MISSIONARY INSTITUTE

It was the Editor's privilege recently to preach for a few days at the Bible Missionary Institute, Rock Island, Ill. God has surely given us a choice faculty and student body. Rev. R. C. Boynton is a wonderful, deeply spiritual man. It was a joy to labor with him. He is carrying a tremendous burden for our young people. Rev. J. E. Ray is doing a wonderful job as business manager and is carrying a heavy financial responsibility for the school. Rev. Parker Maxey is doing a wonderful job teaching Theology and several other subjects in religion. I visited his classes and feel that God has given us a wonderful spiritual teacher in Brother Maxey. Sister Maynard is surely a great teacher too. Then, of course, Sister Margaret Cook is unexcelled as a Music teacher. Brother and Sister Wolfe are surely a blessing as the Pop and Mom of the Dormitories. I have never seen such a fine group of students. I enjoyed their fellowship. The institute is now in the building but there is much yet to be done to finish it up. Please remember to pray for them and pay your pledges just as soon as you can. Only God knows the sacrifice they have been through. I never heard one word of complaint. They are all praising God for the privilege of pioneering.

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WICHITA FALLS, TEXAS

Rev. J. E. Cook reports that the organization of the Church in Wichita Falls has been completed. Rev. Oliver Newsom is the good pastor there. They are in process of purchasing a nice Church Building, and parsonage. More about this later. We hope to have a picture of it soon.

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SCOTTSBLUFF, NEBR.

Brother Bob Barker, pastor at Scottsbluff writes that they have purchased a nice church building and have put in seats and redecorated it and moved in. Praise God!

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NEW BIBLE MISSIONARIES

Rev. and Mrs. Noble Hunt, pastor at St. Louis, Mo. have a new baby girl. She was born Feb. 10th. Her name is Alica Marie.

Rev. and Mrs. Melvin Shierey have a big baby boy, born Feb. 25th. The Editor has not met him yet so doesn't know his name.

Rev. and Mrs. Lowell Foster have a new boy born Feb. 20. we heard his name was Troy Edward.

Rev. and Mrs. Richard Turner have a fine baby boy. He was born during the blizzard and the revival meeting at Rock Island. The Editor doesn't remember the day nor his name but will get that information to you later.

Rev. and Mrs. Wilbur S. Brown have a new boy. He was born March 4 and his name is Quenton Blaine. The Daddy and Mother are doing fine. We welcome all these new little folks. May God bless them.

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MILLERSBURG, KENTUCKY

We organized a new church, January 30, at Miliersburg, Ky., with 12 adult members. The church called Rev. W. C. Applegate as their pastor. This is a fine group of people that believe in the old fashioned gospel. A good number of the Richmond, Kentucky people came over with their pastor, Rev. R. L. Sallee. They laughed and cried and shouted for joy as we brought the message, with five praying through at the altar. As Uncle Bud used to say: "Hurrah for our side."
--Roy Lewis

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CENTRAL BIBLE MISSIONARY CHURCH, MUNCIE, INDIANA

We are glad to report victory here in Muncie, Indiana, victory that is clean, clear and of Jesus Christ our Lord and Saviour. The truth is being defended and the liars offended. In the last three months there have been more new families come in to our services than anytime in the history of the church. It has been our privilege to see some pray through to definite victory that have never

been saved before. We are seeing young converts strengthened daily, and the old warriors squarely facing the battle against sin. Praise the Lord for those with courage and boldness to call sin out and for just what it is, SIN. We appreciate our pastor and family. For everything we have seen accomplished we bow our unworthy heads and give God all the praise and glory. -- Gene Baty, Church Secretary

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NORTH CENTRAL DISTRICT PREACHERS' MEETING

The North Central District Preachers' meeting was held at Indianapolis, Ind., January 6-7 at the Central Bible Missionary Church with Rev. Glenn Griffith and Rev. Victor Glenn as workers.

God's presence was manifest from the beginning of the meeting as Rev. Eugene Henry brought the opening devotion. The spiritual tide rose until the program was lost all morning midst the testimonies, shouts and adoration of those who were in the presence of Him who is All in All. Glory!

The ministry of Bro. Griffith was anointed and used of the Lord to meet the needs of the hour. There was a deep appreciation for the ministry of this humble servant of God.

The ministry of Bro. Victor Glenn pinpointed the urgent need of the mission fields, and gave us a greater sense of responsibility. A liberal offering was received for the work.

Our District Moderator, Rev. Roy Lewis, stirred our hearts to the deeper realization of the sleepiness of our day and the Biblical injunction that we WATCH and pray.

Rev. C. E. Morgan and his people did a splendid job of caring for us, for which we are grateful.

None could have gone through the meeting without being conscious of the presence and directing hand of the Holy Ghost. A holy optimism prevails on the district. Pastors, evangelists and people seem to leave with a greater zeal to be faithful to the trust committed unto them. -- Reported by Victor Gibson

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VIDALIA, LOUISIANA

Word comes from Vidalia that they have had a good revival with Rev. Dan Lemmons, Evangelist and Miss Phyllis Lemmons and Mr. Kenneth Sandel as Musicians and singers. The church has purchased a nice lot and plans are drawn for a nice church which they hope to start building soon.

* * *

MIAMI, FLORIDA

It was my privilege to visit our work in Miami, Florida, along with Brother Auxford Myers, District Moderator. We had a short Convention in Miami and God met with us in a wonderful way. Brother Glenn and Sister Margaret Neuenswander are our fine pastors at Miami. They are old fashioned holiness preachers and carry a burden for the work. God is blessing them and the people love them. They are doing a great work in the needy city of Miami. -- Elbert Dodd

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REV. ELBERT DODD VISITING BRITISH GUYANA, S. A.

In keeping with the vote of the last General Board meeting, Brother Dodd is visiting our Missionary work in British Guyana, April 2-16. Among other things he will be endeavoring to help Brother and Sister Moyer in purchasing property for the work of our church there. Please pray that God will give him traveling mercies and make him a blessing to our missionaries and the people of that land.

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CHATTANOOGA, TENN.

Brother Tidwell reports that they have sold their property in Chattanooga and have bought a nice Church and Parsonage in a much better location and that God is blessing the work in Chattanooga.

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BIRMINGHAM, ALA.

Brother J. T. Stickeny, pastor at Birmingham reports that the church there has built a new modern parsonage.

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CROWLEY, LA.

Rev. A. J. Hoof reports that the Crowley Church is building a parsonage.

* * *

LITTLE ROCK, ARK.

Word comes that the Little Rock Church has just had a good revival with Rev. W. E. Carlton as evangelist. Some new people were reached for God and some new members received.

Rev. Royal Schultz is the good pastor there. The Little Rock Church has a nice church building and God is blessing.

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BLYTHEVILLE, ARK.

Rev. John De Arman and the wonderful people at Blytheville recently pledged \$1000.00 for missions in a missionary service.

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BETHANY, OKLAHOMA

Rev. Glenn Patterson and his wonderful people recently pledged \$2000.00 for missions,

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ROCK ISLAND, ILL.

The faculty and students and members of the Rock Island Church recently pledged \$3050.00 for missions. May God bless these missionary minded churches.

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DOES HE KNOW

By Mrs. Paul E. King

Does Jesus know about your trials
And every burden that you bear?
Hasten quickly to your Saviour
For awhile in secret prayer.

Does He know about your sorrows--
Have you told Him every care?
He alone can lift your burden--
He alone your sorrows share.

Did you tell Him of your heartaches
And each trouble in your breast?
Go in secret to the Saviour
And pray on -- He'll give you rest!

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ANNOUNCEMENTS

INFORMATION REGARDING THE COMING GENERAL CONFERENCE

The Third General Conference of The Bible Missionary Church will be held in Wichita, Kansas at The Kansas State Holiness Camp Ground, beginning June 21 and continuing through June 26, 1959. The first service will be Sunday morning, June 21. It will be a communion service with Rev. Glenn Griffith, General Moderator preaching. Communion will be served by all District Moderators and one Elder from each district appointed by the District Moderator. The Sunday night service will be at 7:30 with Rev. Elbert Dodd, General Moderator, preaching. There will also be an afternoon service at 2:30. Business sessions of the Conference will begin Monday morning.

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MEALS

Due to inadequate facilities, no meals will be served in the Dining Hall. There will be a concession stand open on week days during certain hours. There are Cafes and Restaurants in the city.

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HOUSING

Ladies' Dormitory space will accommodate 85 women. Cots will be furnished for \$3.00 per person during the Conference. Children under 12 will be charged half price in the dormitory.

Men's Dormitory space will accommodate 60 men. Cots will be furnished for \$3.00 per person during the conference. Boys under 12 will be charged half price,

Ten private rooms are available at \$8.00 per room.

35 tents 16'x 16' which will accommodate 6 persons each are available at \$6.00 per tent during the conference. Cots furnished.

Ten tents 8'x 10' which will accommodate two persons each, are available at \$6.00 per tent, cots furnished.

Two Tents 10'x 12' which will accommodate 3 persons each are available at \$6.00 per tent. Cots furnished.

Bring your own bedding for all tents and dormitory rooms as none will be furnished. Also bring towels, etc.

Dormitory space and tents will be rented on a "First Come First Served Basis."
Reservations may be made by sending rent money to Rev. Wilbur S. Brown, Box 186, Blackwell, Oklahoma.

The Conference will furnish free space for personally owned tents and a few trailer houses. If you plan to bring your tent or trailer house, please notify Rev. Wilbur Brown giving him information as to the size of the tent or trailer.

Hotels and Motels are plentiful but the conference committee will not make reservations for you there.

Wilbur S. Brown, Secretary, General Conference Entertainment Committee, Box 186
Blackwell, Oklahoma

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EDITOR'S NOTE: Let us begin now to pray that God will give us a mighty melting visitation of the Blessed Holy Ghost. We must have Him above everything else. Pray that God the Father may be Glorified, God the Son exalted and the Holy Ghost Honored from start to finish. Let us humble ourselves beneath the mighty hand of God. It would be well for each church to set aside at least three days a week for prayer and fasting from now until the Conference meets. "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." (Jer. 33:3)

* * *

ATTENTION ELDERS AND LICENSED MINISTERS

When you change Districts please ask for and get your transfer. This will help us keep our ministry clean and guard your standing in the Church.

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REPRESENTATION AT THE GENERAL CONFERENCE

"The District Conferences shall be entitled to representation in the General Conference as follows: All elders and two laymen from each church in the Conference of fifty or fewer members and one additional layman for each additional fifty members and the final major part of fifty members." (Manual, Paragraph 70.)

Churches that have not already elected their lay delegates to the General Conference should do so immediately and then send the information to Mr. A. L. Crane, General Secretary. This will help him to expedite matters in preparation for the Conference.

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STUDENT PREACHERS AVAILABLE FOR SUMMER

There are a number of very fine student preachers at The Bible Missionary Institute who are desirous of slating meeting's during the summer months. Some of them could get away for a short meeting before school is out such as week end meetings, etc. And they would be a blessing to your church. The following are available:

Donald Hughes, Airport Road Route 2, Milan, Illinois

Richard Turner, Preacher, Singer, Musician, Box 775, Rock Island, Ill.

Bennie Durr, Box 775, Rock Island, Ill.

Richard Gremillion, Box 775, Rock Island, Ill.

Wayne Stracener, Box 775, Rock Island, Ill.

R. H. (Buddy) Dressler, Box 775, Rock Island, Ill.

Fritz Coyle, Box 775, Rock Island, Ill.

Lawrence E. Bailey, Box 775, Rock Island, Ill.

John Lane, Box 775, Rock Island, Ill.

Frank Keener, Union City, Indiana (Full Time after this Spring)

Editor's note: I have heard some of these boys preach in homiletics class at the Institute. They can really preach. Anybody that can preach in homiletics class can preach anywhere. Give these young men a call.
Rock Island, Ill.

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BEULAH MOUNTAIN CHILDREN'S HOME

Dear Missionary Co-Laborers,

How do appreciate your prayers and gifts for the boys and girls here in the Children's Home. This is a vine of God's planting and we are all workers together for His kingdom. If you will spend at least 10 minutes daily in fervent prayer for our needs surely you will be a co-laborer with us. Let us count our blessings--

Do praise the Lord with us for every need He has faithfully supplied.

Thank Him because the children have had unusually good health and have been absent from school very little this winter.

Thank Him for the money sent in for the needed furnaces in both the girl's house and dining hall.

Thank Him for the coal that was wonderfully provided for all the buildings.

Thank Him for the fine workers He sent to care for the girls.

Thank Him for sending Bro. W. J. Tompkins, an old soldier of the cross to spend the winter months with us.

Thank Him for the moving of His Spirit in the services and that more prayer with fasting is being made for a real Holy Ghost revival.

We thank Him for every answer of prayer. Bless His sweet name! Let us pray--

For the revival in which we are now engaged with Bro. W. J. Tompkins as evangelist.

For further help in the kitchen. We prefer a married couple who would enjoy cooking and helping to make the garden.

For voluntary laborers in building the new milk barn and boys' dormitory.

For individuals or churches to choose a girl for which to sew and make clothing.

As the Lord helps you to pray and shows you how to cooperate with us, we believe you will obey Him. Again we wish to thank you for your faithfulness, and we pray God will richly reward you all. Brother and Sister Marion Meek were a great blessing to us. They were efficient in all phases of the work. The children and workers loved them and now miss them greatly. We are carrying on in their place, but never can fill it.

In His service, Brother and Sister J. C. Gomilla, Managers of Beulah Mt.. Children's Home, Beulah Heights, Ky.

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RECOMMENDATION

This is to recommend to our people Rev. Jack Johnston, Route 2, Wytheville, Virginia for revivals. He has his own tent fully equipped and will go anywhere for meetings. He has recently joined our church and is a member of the East Central District Conference and is recommended by that District. He is a man that is on fire for God and loves lost souls. -- Elbert Dodd

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NORTHWEST CAMP AND CONFERENCE

The Conference and Camp meeting of The Northwest District will be held at the Midway Church and Camp Grounds between Nampa and Caldwell, Idaho, July 27 - August 2nd. Rev. Elbert Dodd, Rev. and Mrs. J. E. Cook and Clyde Dilly will be the camp workers.

The Conference will be held July 28-29 with an opening service on Monday night, July 27. Rev. Elbert Dodd will be the presiding General Moderator. For information write: Rev. Alva L. Turner, Dist. Moderator, Route 2, Nampa, Idaho.

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INTERDENOMINATIONAL HOLINESS CONVENTION

April 21- 23, 1959 At God's Bible School, Cincinnati, Ohio. For information write: H. E. Schmul, 383 Ohio Ave., Rochester, Penna.

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SOUTHEAST DISTRICT CONFERENCE AND CAMP MEETING

The Southeast District Conference and Camp Meeting will be held in Birmingham, Alabama, (Pleasant Grove Community) July 3-12. Rev. E. Dodd, General Moderator for Conference.

Workers for Camp: Rev. E. Dodd and Rev. H. B. Huffman; Clyde Dilly and wife, Special Singers.

For further information write Rev. Auxford Myers, District Moderator, 1405 - 5th Avenue, Jasper, Alabama.

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ORDER TAPES AND RECORDS

From: Donald Hughes, Airport Road, Route 2, Milan, Ill.

Three sermons by Brother Griffith on 1800 ft. tape -- \$10.00.

Three sermons by Brother Dodd on 1800 ft. tape -- \$10.00.

Records by Troy & Margaret-Cook. -- 3 for \$2.75 plus 35 cents postage.

1. Amazing Grace & How Firm a Foundation
2. How Great Thou Art & Ship Ahoy

3. My God Is Real & He reached Down His Hand for Me.

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NEW HOLINESS BOOK AVAILABLE

"OFFICE WORK OF THE HOLY SPIRIT" by Rev. H. A. Erdmann. This new book is just off the press. It is written by Brother Erdmann our good Editor of the Sunday School Literature. The price is only 60 cents. You may order it directly from Rev. H. A. Erdmann, 817 N. Fillmore, Jerome, Idaho or from The Bible Missionary Church Book Store.

Editor's note: Anything written by Brother H. A. Erdmann is good. This book will be a blessing to your soul.

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NORTH CENTRAL DISTRICT CONFERENCE AND CAMP

The North Central District Conference will be held at the Delaware County Camp Ground, July 29- 30, 1959. Rev. Glenn Griffith, General Moderator, will be in charge. The Camp Ground is located six miles southeast of Muncie, Indiana, on highway 35.

The Delaware County Camp Meeting will be held July 30 through August 9, at the Camp Ground six miles southeast of Muncie, Indiana, on highway 35. Rev. Glenn Griffith, Rev. Victor Glenn, Troy and Margaret Cook will be the workers. Meals will be served in the dining room for free will offering. We have dormitory and trailer space for all who wish to attend. Please make your reservations early. For information, write Roy Lewis, R. R. 1, Albany, Ind.

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SOUTHWEST DISTRICT CONFERENCE AND CAMP MEETING

June 2 - 12 -- Glenn Griffith, Presiding General Moderator for Conference. Camp preachers: H. B. Huffman, Spencer Johnson Singer: Clyde Dilly Place: Duncan, Oklahoma. For information write: Rev. J. E. Cook, District Moderator, Box 727, Duncan, Oklahoma.

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LOUISIANA - SOUTH TEXAS DISTRICT CONFERENCE AND CAMP MEETING

June 5 - 14 -- Camp Ground, DeRidder, Louisiana -- Workers: Glenn Griffith and Elbert Dodd, Preachers Troy and Margaret Cook, Singers Accommodations for everyone. For information write: Rev. B. M. Loftin, Moderator, 804 Azalea, Lake Charles, La.

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BURDENED

Mrs. Paul E. King

When hot scalding tears flow down my cheeks,
And my heart seems crushed in two:
When friends around know nothing of
The sorrow I go through.
There's One who kindly looks on me,
And with compassionate heart, He knows--
His Hand in greatest love comes down
And dries each tear that flows.

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EVANGELISTS

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

Dean Alexander, Gen. Del.. Belpre, Ohio

Frank Baldwin, Onego, West Virginia. -- Aitch, Pa., April 1 - 12

Quinton (Tony) Bane, Route 4, Washington, Pa.

Wilton and Ruth Beck (Preacher, Singers, Musicians & Children's Workers) (House Trailer)
Route 3, Box 150-A, High Point, North Carolina.

E. W. Bell & Wife, (Preacher & Singers) Rt. 1, La Jose, Pa.

Henry Bell (Bible Teaching Evangelist) Box 397, Dennison, Iowa

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

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

W. E. Carlton & Wife (Evangelist & Singers) P. O. Box 523, Lebanon, Mo.

James H. Cashion (Singer) c/o Beulah Mountain Children's Home, Beulah Heights, Ky.

Troy and Margaret Cook (Singers & Musicians) 2028-45th St., Rock Island, Ill.

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

H. C. Cranston, North Branch, Michigan

Esther Crow (Singer & Musician) 111 Juniper, Nampa, Idaho

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

Wilson Douglas, 860 Allison St., Washington, Pennsylvania

Mrs. Morris Gill, 457 W. Grand, McAlester, Okla.

Huey Gillispie, Route Two, Cannonsburg, Pa.

G. H. Guisler, Route 1, Smith Ferry, Pa.

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

Kenneth & Margaret Harger, (Singers & Musicians) 111 Juniper, Nampa, Idaho

E. T. Harris, Route 2, Graham, N. C.

George Harvey, Route 2, Titusville, Pa.

Billy Hoof, 2770 Robinson Street, Jackson, Mississippi

J. F. Holyfield, 4300 Indiana, Winston-Salem, N. C.

H. B. Huffman, Onego, W. Va.

Donald Hughes, Route 2, Milan, Ill.

Marjorie Hundley (Singer & Musician) 4535 E. Summer St., Indianapolis, Indiana

Kenneth Johansen, 1708 Pottawatomie, Hiawatha, Kansas

Jack Johnston, Route 2, Wytheville, Virginia

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

Frank Keener, Route 2, Union City, Indiana

John Thomas Korb, Burr Oak, Kansas

Ed Kramer, 1634 S. Sante Fe St., Wichita, Kansas

Dan Lemmons & Daughter (Preacher & Singer) 311 S. King St., Winfield, La.

Roy Lewis, Route 1, Albany, Ind.

E. E. Michael, 1406-6th Ave., Jasper, Ala. -- Beaumont, Texas, April 5- 26

Arthur Morgan, 4826- 24th St., Lubbock, Tex.

Jerry A. Moore, 616 W. Stacy, Kirksville, Mo.

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

Paul Pumpelly & Wife (Preacher, Singers & Musicians) 115 W. College, Lake Charles, La.

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

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

D. M. Royer, Frankfort, Ind. (House Trailer, Go anywhere)

Richard and Dortha Sharp, Box 264, Oshkosh, Nebr.

Paul E. Sides, Box 284, Cordova, Alabama

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

Glenn Stout, 213 S. Garden, Boise, Idaho

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

Harold E. Will & Family (Preacher, Singers & Musicians) P. O. Box 44, Markle, Ind. -- Murray City, Ohio, April 15- 26

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OTHER DENOMINATIONS

S. Ward Adams & Wife (Musicians & Singers, Scene-O-Felt) Belsano. Pa.

T. M. Anderson, Wilmore, Ky.

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

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

Wendell J. Goodwin, P. O. Box 193, Flint 1, Mich. (Open for Temperance Meetings)

A. L. Haywood, 319 Hanover St., Belding, Mich.

Donald F. Hostettler & Family (Preacher, Singers & Musicians) Route 2, Elida, Ohio. -- Palestine, Ill., March 25 -- April 5 -- Greenup, Ill. (Asbury P.H.C.), April 8-26

Freddie Kimberlin, Route 1, Mason, Ohio

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

Walter C. Shultz (Singer) 707 S. Chipman St., Owosso, Mich.

C. L. Wireman, Box 232. Intercession City, Florida

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EVANGELISTS:

Please let us hear from you once every three months if you wish your name kept in the slate.

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MORE LIKE THEE

Ina Moyer

A little more like Thee
Lord, I would be,
A little more loving
To those around me.
A little more kind
Lord every day
To those whom I meet
All along life's way.
A lot less of self
And much more of thee,
Willing to suffer
Like thee to be.
A little more thoughtful
In word and in deed,
A little more quick
To reach those in need.
A little more earnest
In all that I do.
A little more cheerful
When others are blue,
Longsuffering and patient
Forgiving one and all--
Helping the weak ones
When they stumble and fall.
A little more sharing
Another's heavy load Loving and caring

When dark is their road.
More and more like thee
Lord, I do pray--
Living that others
May see Thee today.

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End of the Digital Edition
The Missionary Revivalist
April, 1959