



Official Organ

Church of the Nazarene

HERALD OF HOLINESS

God Is Our Refuge!

Stephen S. White

TORNADOES were quite frequent in the section of the country where I grew up. We had a storm cellar, and during the spring of the year, when the tornadoes usually came, we often went into it. Sometimes we spent as much as an hour in this storm shelter. Again, there were instances when my parents judged that the cloud was not threatening enough, and we remained in our house. Then the storm would sweep in upon us, and as a child I was filled with fear. Fortunately, no real tornado ever hit our town, although some villages near us were almost completely destroyed by them. Nevertheless, I was always glad that the storm cellar was close by, so that we could find shelter from the tornado in it if we chanced to see one coming.

Today we are hearing about A-bomb shelters. Recently a man has given the people of our country plans for one which can be built for eight dollars. It is really nothing more than just one of those old-fashioned storm cellars. It will shelter us from the A-bomb if we rush into it. These man-made refuges from the tornado and the A-bomb are not to be despised. We should all be ready to avail ourselves of them in the time of need if they are at hand.

However, there is a *Refuge* which is better and surer. He will meet our need in every time of trouble. He will protect us from the mental and spiritual storms of life and guarantee us eternal life, even if the tornado or the A-bomb should overtake us unawares. The Psalmist brings us this wonderful truth in these words: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah . . . The Lord of hosts is with us; the God of Jacob is our refuge. Selah" (Psalms 46: 1-7).

March 5, 1951

"The Mid-Century Crusade for Souls"

"Go ye into all the world, and preach the gospel to every creature"

TELEGRAM

Kankakee, Illinois—Youth revival by student preachers blessed of God and supported by student prayer meetings until meeting was extended into second week. Scores sought God, and waves of glory marked every service. God is blessing the College Church under Dr. Lloyd Byron, and President Harold Reed appreciated by all.—**CHARLES L. HENDERSON, Reporter.**

NEWS IN BRIEF

Dr. S. T. Ludwig, general church secretary, was special speaker at the Northwest Indiana preachers' meeting, February 13 and 14, at First Church, Gary, Indiana.

Rev. Carl M. Brown has resigned as pastor at Washington, Pennsylvania, to accept a call to First Church in Florence, Alabama.

Dr. H. C. Benner, president of Nazarene Theological Seminary, was special speaker at the Michigan District preachers' meeting, February 27 to March 1, at First Church in Lansing, Michigan.

Rev. C. W. Perry has resigned as pastor of First Church in Marion, Indiana, to accept the call to pastor First Church in Lincoln, Nebraska.

Dr. Erwin G. Benson of the Department of Church Schools spent Sunday, February 18, in a convention at Greenville, Texas; the following week in training classes with the Arvin and Texas City churches; and Sunday, February 25, with the church at Denison, Texas.

Rev. Ray Shadowns has resigned as pastor at Berne, Indiana, to accept the call to pastor First Church in Marion, Indiana.

Houston District had a special tour, February 11 through 25, with Rev. Lewis Hudgins, missionary worker from Alaska, as the speaker; services were held in eighteen churches.

During the week, February 28 through March 7, Miss Mary Latham of the Department of Church Schools is touring the Missouri District in the interest of Sunday schools and vacation Bible schools; the tour will include seven zone rallies.

My wealth is to be measured, not by what I leave behind, but by what I send on before.—**C. A. McCONNELL.**

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**You Promote the GOSPEL
When You Promote the HERALD**

WE are happy to present the list of churches who attained the honor list of those exceeding their subscription quota according to our final 1950 tabulations. Those listed had a current subscription list equal to or exceeding two-thirds of their membership on December 31, 1950.

OVER THE TOP!

Church Percentage

Electra, Texas	67
El Dorado, Central, Arkansas	92
Blue Island, Illinois	68
Tulsa, First, Oklahoma	87
Oak Ridge, Tennessee	81
Pittsfield, Illinois	105
Cedar Falls, Iowa	123
Sioux City, First, Iowa	100
Hoisington, Kansas	106
Salina, Kansas	131
Kansas City, Argentine, Kansas	120
Trenton, Missouri	138
Cottonwood, Minnesota	100
Newman Grove, Nebraska	107
Stockton, Illinois	103
Valparaiso, Indiana	74
De Smet, South Dakota	250
Pierre, South Dakota	205
La Crosse, Wisconsin	144
Wadsworth, Ohio	86
Phenix City, Alabama	166
Bucyrus, Ohio	99
Chillicothe, Ohio	141
Burlington, Colorado	100
Trinidad, Colorado	105
Vassar, Michigan	252
Bad Axe, Michigan	100
Douglas, Georgia	100
Mount Vernon, Kentucky	184
Lake Charles, Louisiana	90
Vinton, Louisiana	200
Durand, Michigan	96
Bethel, Mississippi	516
Alpine, Texas	88
Fargo, North Dakota	227
Van Hook, North Dakota	225
Portage, Pennsylvania	220
Grove City, Pennsylvania	80
Helena, Montana	200
San Angelo, North Side, Texas	97
Gallatin, Tennessee	123
Charleston, Springhill, West Virginia	125
Rochester, Lake Avenue, New York	107
Clearwater, Florida	80

THAINE F. SANFORD,
Sales Promotion Manager

Authority at the Cross

By Evangelist Lon R. Woodrum

THE shape of a cross on the sky has captured the imagination of mankind. There were three crosses on Calvary; let us consider two of them. On one is the worst of men; on the other, the Best of Men. It is ironical that the world's sense of judgment executed, on the same hill at the same time, one of the meanest of men and the finest! An outstanding thing about Calvary was its vast injustice.

There on His cross is this Man, Jesus of Nazareth. Somehow, whatever He touched He glorified. He was born in a cattle shed, and the world once a year, with pageantry and festivity, remembers His cattle shed. He walked by a tiny lake, and no lake has a brighter name than Galilee. He tramped the hills of Judea and left a blaze of immortality there. When they spiked Him to a cross it was the ugliest shape in the world; but His being on it changed it into the most glorious symbol known to history.

The authority of Jesus was the authority of the authentic spirit and life, authentic because earth never has been able to match it. It is useless to try to compare Christ with other men. True, other men have risen from obscurity to a kind of immortality; other men have taught great truths; other men have been crucified for causes; but of none other was it ever said, "He is able also to save them to the uttermost that come unto God by him."

Other men have had books written about them, while they lived, or after they died; but Jesus had books written about Him before He was born. Have we not all felt the force from that "other world" in His personal statements: "O Father . . . the glory I had with thee before the world was." "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father . . . In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Ransack the libraries of time, and among all unforgettable utterances, where do you find anything like this: "He that believeth in me, though he were dead, yet shall he live"? Or, did any even say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest"?

His authority staggered not in all His ministry; it topped every difficulty, walked through every opposition with poise; and when it came to Golgotha it did not crack, it held out. Though con-

vulsed with pain, and though His cry of dereliction lanced the unanswering skies, He was yet able to turn to the rag of humanity that fluttered from its hopeless cross beside Him, and say, "Verily . . . To day shalt thou be with me in paradise."

Then, there is this other man on his cross, to whom Christ's pledge was given. Perhaps his case is not so sad as it looked! Indeed, he was condemned by the state, outcast by society, rejected by the church: his thirsty mouth would not taste the wine of the sacrament, nor his wretched name be entered on the register of a synagogue or temple. Still, he has a certain honor! It was this criminal who first crowned Christ King! The mob that swarmed at the foot of the cross never knew who He was; but the dying thief beheld the majesty in Him. This majesty does not show to all souls—only to those who in their desperate state feel the need of it.

The thief had only a cry in the dark, and that cry flung at another Man on another cross. That was all he had, but it was enough; for it was directed to Him who bore the authentic credentials—the dying Son of the living God! Between Gethsemane and Golgotha, Jesus met three worlds: the political world represented by Judas and Pilate; the religious world represented by the Pharisees; and the underworld represented by the two thieves. And it is a travesty on the political and religious worlds of that hour that at least one of the representatives of the underworld accepted Him. But that acceptance proves a mighty fact: Whatever world receives Christ is changed by Him!

The assurance of Christ's authority lies in the light that gleams in the eyes of a redeemed criminal; and the assurance of His authority stands in the testimonies of millions of the earth's redeemed. The Cross is safe; it is secure in history. It has lasted too long, and lifted too many to lose now!



*Only a God could dream such
dream,
Taking a thing of such un-
worth—
Setting a cross against the sky,
Certain He thus could save the
earth!*

So, on Good Friday, let us leave our sins and our fears with the authoritative Christ of Calvary; and on Easter we shall feel the power of His resurrection. And we shall know the meaning of the exultant poetry of Saint Paul: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

Three Home Missionary Essentials

By Roy F. Smees*

THINGS that are worth while do not just happen. Back of every worthy advance in any field there are essential factors without which the objectives desired are impossible. It may be argued that with God all things are possible and therefore planning, promoting, and harnessing forces are unnecessary and useless. But remember, God has limited himself in that He proposes to work through human instrumentality. God could have whisked the children of Israel out of Egypt in a twinkling. But He chose to use Moses and the heartbreaking process with which we are all familiar. He had the power to destroy Goliath in a breath, but He chose to use His servant David. So in the promotion of His kingdom today I am sure that in the plan of God there are some things which are essentials.

One of the first essentials is *men*, or women. There is no way to enter new fields and plant the Church of the Nazarene without properly equipped men and women who have a vision and sufficient faith. The field of home missions offers a challenge as no other service in the church offers. It has no place for the little soul. The selfish worker will be smothered before he gets started. He who demands a certain stipend before he will venture is usually a poor risk. Herein lies the challenge. There are few districts which have the means to guarantee full support to the home missionary in the beginnings of his church. Thank God, we are doing better along this line. But with the tremendous field before us and doors opening so fast, we are forced to call men and women to sacrificial service, trusting God for what home missionary boards are unable to supply. It is either this or miss opportunities which are constantly knocking at our door.

The ideal home missionary worker cannot be confined to a certain type of person or a certain age group. It is true that persons possessing qualities of good salesmanship usually make splendid home missionary workers. But they make good workers in any field. There are some men who seem to be especially cut out to do this foundation work for the church and seem to enjoy going from place to place starting churches. But it is my firm opinion that no preacher is fully prepared for the best ministry who has not had his beginnings in pioneering a Church of the Nazarene.

No preacher in the Church of the Nazarene should feel himself above pioneering a new church. When we lose the spirit of the pioneer we have lost a quality in our ministry without which we will not succeed to the fullest extent

in any field. However, the home mission field should have a special appeal to the beginner. Some may complain that the amateur may spoil the possibility of a new church. Much better that he spoil the opportunity than that he spoil a church already established. The new church offers less problems than does the one already established. Too, a young man should not have the financial demands that the man of more years may have. His health usually will allow him to "take the rap" easier than an older person. It should be easier for him to adjust to the demands of a new field. And this pioneer work will build something into his spiritual being that he can never receive from a textbook or a university.

Whether the man be old or young, specially gifted or ordinary, of high or lowly background, we must have *men*. Men who know God. Men who have a vision that extends to the far reaches of the kingdom of God. Men of faith. Men who love God and the Church of the Nazarene so much that no sacrifice is too great, no service too difficult, no test so grinding that they will not say, "Here am I; send me."

Another essential is *money*. I once heard of a young preacher who said he did not want to become identified with the dollar sign. I am not sure just what he meant; but if he meant that he was not going to ask for money or bring to God's people the financial need for the promotion of the gospel, he could not possibly be a Bible preacher. There is no subject, outside of salvation itself, with which the Bible deals more than with my attitude toward God with my money, possessions, and material things. We need to be constantly warned of the treachery of money. "The love of money is the root of all evil" (I Timothy 6:10). The true Christian holds his money at God's disposal—not just one-tenth of it, but all of it. This is the essence of entire consecration. God may allow us to retain nine-tenths to use as His stewards, but it is all His. Our greatest concern should be, How can I best use this money to the glory of God?

My heart is thrilled these days as I find men and women who seem to feel called to make money for God and the church—young men and young women who regard this calling as sacred as any man considers his call to preach. God has to keep some of us poor in order to get us to heaven, but I can get on my knees every day and pray God to bless these devoted laymen and help them to make money, because I know they pur-
pose to use their money to advance God's cause.

Recently I was scheduled for a home missionary service in a certain church where an offering was expected. A young businessman was not able to attend the service, but he sent word to

*Secretary, Home Missions and Evangelism

put him down for \$700. He said, "The only thing I am sure of saving is what I put into the program of the church."

There is no field which appeals to the practical sense of our people more than the field of home missions. The entire future of church expansion rests on home missions. And there is no place one can invest money with more assurance of its ultimate fruits than in the establishing of new churches. All other departments of the church are essential, but money invested in home missions is the only money the donor can expect to see return in cash values as well as in souls saved. There is scarcely a new church which will not return the full amount invested within from one to five years, and often the return in dollars and cents is many times over what home missionary money was invested. Yes, home missions pay high dividends!

The third and most important essential in the cause of home missions is *prayer*. It is not enough to have good, efficient, and consecrated men and women. Money is greatly needed. But these without the blessing of God upon them will fail. Prayer will release the Divine upon us. Satan does not want the Church of the Nazarene in new places. This is a great encouragement to me. The thing that he is for, I am against; and that which he is against, I want to see accomplished. Every time we plant a new church in a given community, it means a new altar is raised—an altar where souls will be finding God in pardon and purity until Jesus comes. What could be a more worthy objective! It will mean the saving of youth from delinquency, homes from the divorce evil, and souls from hell.

You may not be able to respond personally to the home missionary appeal by going yourself; you may not have money so that you can give, but every child of God can pray. So pray for the Department of Home Missions. Pray for our district superintendents, who are captains on the

front line. And pray for every home missionary evangelist and pastor. Pray in general, but also pray more particularly. Get some definite place on your heart. Definite prayer brings definite answer. Thus every Nazarene becomes a fellow helper in this great work.

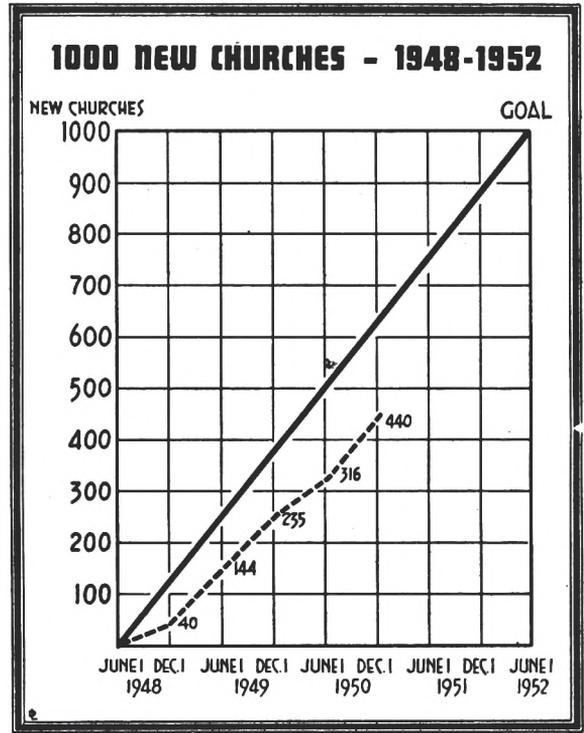


CHART OF NEW CHURCHES

In the six-month period from June 1 to December 1, 1950, we had the largest gain in new churches so far this quadrennium—a total of 124 organizations that boosted our total number of new churches to 440 for two and one-half years. The spring months will bring on another surge of home missionary churches organized.



ITALIAN WEDDING

Italy is one of our overseas home missions fields. Many times there is considerable opposition to our work there. This picture shows a happy moment—a Protestant wedding, performed at the Salvation Army hall in Florence by our missionary, Rev. Alfredo Del Rosso. Brother Del Rosso is standing next to the bride in the front row, holding his Bible in his hand. Mrs. Del Rosso is standing at the far left, front row.

First Chinese Church of the Nazarene, Los Angeles



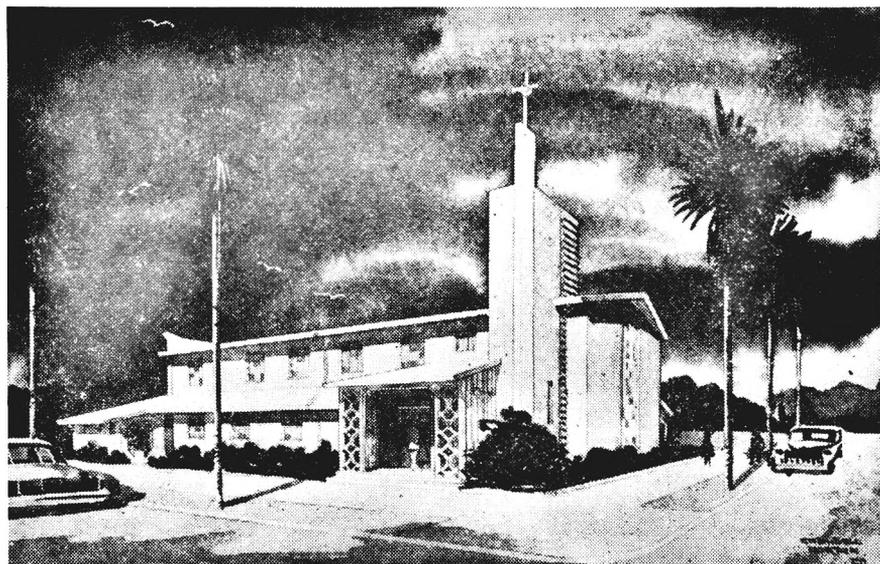
A Sunday morning's congregation at the First Chinese Church of the Nazarene in Los Angeles, California, is seen above in front of their present place of worship. They have been so cramped in these quarters that Sunday-school classes out-of-doors and in parked cars have been necessary for several years. Seated at the left in the front row in the picture is Rev. H. A. Wiese, former missionary to China, who has been appointed superintendent of our work among the Chinese on the West Coast. Seated next to him is Rev. W. J. Lee, pastor of the church, which was organized April 30, 1950, with forty-eight charter members. Fourth from the left is Rev. Harrison Davis, who is now representing the Church of the Nazarene in Japan.

The picture at right is the architect's drawing of the new church for this congregation, which is now being constructed at Trinity and Jefferson Streets. Ground for this building was broken November 26, 1950. Dr. M. Kimber Moulton, pastor of Los Angeles First Church, which sponsored the Chinese mission for several years, and Dr. A. E. Sanner, superintendent of the Los Angeles District, participated in this event. Young people of the church dug the trenches for the foundation during Christmas vacation. On a recent school holiday, twelve of

them turned out to take the forms off the foundation and dig trenches for the plumbing. Mr. G. L. Speier, a Nazarene layman in Northern California, has donated most of the lumber required for the building. The General W.F.M.S. Council has voted \$5,000 for the building from the Alabaster giving. Members of the local church are giving toward the building costs. A Nazarene contractor is supervising the construction. The Department of Home Missions and Evangelism has put \$4,000 into the building, and the late General Superintendent Nease donated \$1,200 to it. The building

will cost over \$30,000. This splendid co-operation by so many is making possible not only an adequate building to house our Chinese church in Los Angeles, but also a firm base for the advancement of our work among the Chinese people in other sections of the West Coast.

Brother Wiese reports wonderful spiritual victory in the church. The second Sunday night in February they had two altar services. In recent months six young people have been called of God into full-time Christian service, some of them to preach. These sanctified Nazarenes will carry the work in future years to other groups in this country and perhaps as missionaries to China itself. Pray for this worthy home missionary endeavor.



The Evangelist and Home Missions

By T. P. Dunn*

NAZARENE evangelists are in the field, first, to see the kingdom of God builded in the hearts of men and women and boys and girls, and second, to build the Church of the Nazarene wherever they go. In the building of our denomination, we think of home missions as the endeavor to start new churches and the building of such into established churches. In the main, we do not send an evangelist out to start from "scratch," but the evangelist goes out after much groundwork has been done by way of surveying, and in most cases weeks and months of Sunday school and other services have been held, although many churches have been started by renting some hall or pitching a tent and going into a revival with the hopes of organizing.

However we may start, sooner or later someone comes as the evangelist for the first meeting. The people sense that now they will hear what the Church of the Nazarene really believes in and stands for. God have mercy on the evangelist who isn't true to those people to whom he has gone to be a representative, both of God and of the Church of the Nazarene! In a home missionary meeting, the evangelist needs to preach the fundamentals of old-fashioned religion: conviction, repentance, regeneration, conversion, and second-blessing holiness.

Paul said to Timothy, "Till I come, give attendance to reading, to exhortation, to doctrine . . . 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. 4:13-16). The evangelist must preach some doctrinal messages. Conviction must grip the soul of a man—he must sense his lostness without God—before he will do anything about it. He must become dissatisfied with himself before he will make any attempt to be or do otherwise. Repentance must be preached until people repent. Old-fashioned conviction, followed by real repentance, will bring about conversion.

Second-blessing holiness, properly so called, is what the Bible teaches, and the Church of the Nazarene believes in it. Therefore, it is necessary to preach, exhort, and teach this glorious doctrine and experience, "without which no man shall see the Lord."

We have no time to fight other denominations, but we must take our stand for what we do believe. If we allow our church to become filled with people who do not believe in our doctrines, we are doomed for the rocks. We do not want members badly enough to take people into our church regardless of what they believe. We are

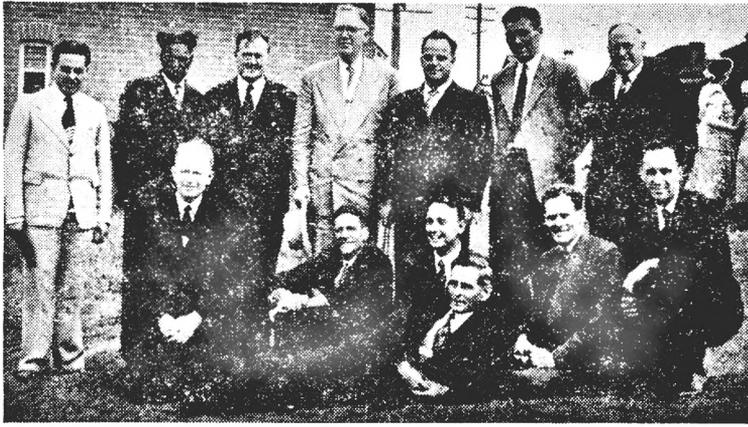
much better off with friends on the outside than enemies on the inside.

The evangelist and pastor must make plain to people who are prospects for membership in a new church our belief and laws and expectations of them, as set forth in our *Manual*. To fail to do so is unfair both to the people who are coming in and also to the church that has granted them the privilege of being her representative. For example, one church started off with between thirty and forty members. A young pastor was appointed to be the shepherd of this people. One Sunday morning he mentioned in his message some of the standards of the Church of the Nazarene. The next evening, in a meeting of the church board, he was called on the carpet by some of the board members who were new Nazarenes. They said, "We did not know that these things were not permitted by the Church of the Nazarene. No one told us before we united with the church, and we have no scruples against them." Within two years the young church had fizzled out, and the young pastor got the blame, when in reality it should have gone to the evangelist who did the preaching, persuading the people to pledge their allegiance to the Church of the Nazarene and not instructing them in its standards. Who suffers? The people taken in, the pastor, the new church, and our church in general.

We've come upon a day when we are told—too much I fear—that we should preach a positive gospel and forget the negative. No man can be the preacher he ought to be and follow altogether these instructions. The gospel of Jesus Christ is both a positive and a negative gospel. The same gospel that says, "Thou shalt," also says, "Thou shalt not." I believe the foundation must be a positive gospel, but such will of necessity lead also to a negative gospel if we are to build real Christian character. Some say, "Preach a positive gospel, get people saved and sanctified, and they will know what to do and do it." That is only a partial truth. In the main, I believe a positive gospel must be preached to reach the poor sinner, but before the task is done there must be the mixture of the negative. We must not ride hobbies nor dogmatically preach the letter of the law. I believe the God of heaven will give us wisdom enough to preach a mixture of positive and negative gospel, until people will become hungry for the glorious gospel of redemption.

Many times the evangelist can be of great blessing to our church by making personal contact with as many people of the community as possible, and especially with businessmen. Recently it was my privilege to hold a home missionary campaign. One day I said to the young man

*Evangelist, Bethany, Oklahoma. (Article condensed from paper originally prepared for the Conference on Evangelism in Kansas City, January, 1951).



Nazarene preachers of Australia, an overseas home missionary district, photographed at the District Assembly, held December 27 to January 1 at Northmead, N.S.W. *Front row, left to right, C. A. Garratt, A. C. Chesson, S. Simmons, H. C. Spratt (reclining), E. E. Spratt, H. L. Madder. Back row, E. M. Carless, L. Phillips, W. D. Pinch, General Superintendent Williamson, District Superintendent A. Berg, A. A. Clarke, C. J. Lee.*

who had been appointed as pastor of the work before it was organized, "Let's go down and get acquainted with the businessmen of the city." This we did, calling on all types of businessmen, and in most cases we were received in a very gracious manner. We called on the editor of the daily paper, and as a result received several write-ups during the meeting without charge. We asked the editor about the radio station. He said he knew the manager very well and would call him and speak a word for us before we arrived. Because of this contact, I had the privilege of speaking several times over the station. We must meet the public and let them know we have something they need. We must *sell* our religion and the Church of the Nazarene to the public.

I close with a charge—not mine, but the Apostle Paul's, in II Timothy 4:1-5—

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of

season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Advance in Minnesota

By Arthur C. Morgan*

THE indebtedness of the churches on the Minnesota District has tripled since 1946 and now amounts to \$128,661. Yet this is not a cause of concern and desperate measures, for it represents an aggressive program by the churches resulting in an increase of property valuation from \$219,850 to \$491,128 (according to the 1950 *Superintendent, Minnesota District

One of 475 new churches organized this quadrennium. This chapel is located at Cuyahoga Falls, Ohio, on the Akron District. The church was organized March 30, 1950, with twenty-nine charter members. District Superintendent O. L. Benedum is standing by the car in the foreground.



assembly journal). Out of a total of 35 churches on the district, 28 have shared in this increase, from \$250 for Kelliher to \$64,000 for St. Paul First. Nine of them have increased property valuation of \$10,000 or more.

And the end is not yet! Corvuso, North St. Paul, and Redwood Falls are building parsonages; Detroit Lakes has moved and modernized the parsonage; International Falls and Litchfield are making improvements; Minneapolis First sold its old church and purchased another one for \$35,000; Olivia and Rochester are building churches; Staples and Sandstone have acquired parsonages. And still others are planning building programs.

What a home missionary challenge in a state of over three million population! Yes, Minnesota will no doubt continue to increase its debts—but along with it we will greatly increase our property valuation. We are headed toward a million dollars' worth of property; toward new churches; toward great revivals; and toward a strong, aggressive membership that will accept the challenge of this our day.



I arrived home at four-thirty in the morning after walking the last three miles carrying four pieces of baggage. I have a nice assortment of blisters on my feet, but there is a song in my heart, for God is helping us in Cuba. I cannot complain over the walking, for I still have not worked as hard as I used to at deer hunting in Colorado. Until I can exceed the difficulties of those Rocky Mountain climbs, done for sport, I must never talk about any sacrifices made for Christ.—LYLE PRESCOTT, *Cuba*.

Have we done as much for Christ as for our own pleasure?

THE EASTER OFFERING, March 25, is an opportunity!

Some Ambiguous Terms

By Carl Bangs*

CAREFUL definition is needed in using some terms common in church circles. Some of these are indefinite because of having several different meanings; others are obscured by propagandistic overtones. This will be a discussion more of actual usages than of dictionary definitions. Some attempt will be made to suggest "proper" usage (dictionaries please take note!).

1. *Interdenominational*.—Some congregations, societies, mission boards, publishers, etc. describe themselves as interdenominational. This can mean two things: (1) that they welcome the support of people from any denomination, or (2) that they receive official recognition and support from several denominations. The first usage is misleading, for almost any organization welcomes support from almost anywhere. The fact that some independent tabernacle or school hopes to gain adherents from the denominations does not make it interdenominational.

There are, however, some interdenominational agencies. An example is the American Bible Society, which receives official recognition and support from many Protestant denominations. It should be noted that such organizations are interdenominational only with respect to those denominations which recognize them.

2. *Udenominational*.—This is a slippery word, one that has little justification for existence. It can be questioned whether any religious organization can claim this label. The fact that some independent congregation, mission board, or pub-

lisher calls itself undenominational on the ground that it doesn't belong to an acknowledged denomination probably means rather that it is just another denomination, only smaller. It has been noticed that these groups are usually very happy to grow to "denominational" size.

3. *Faith mission*.—Organizations which label themselves as faith enterprises usually mean by this one or more of the following: (1) they have no denominational backing, (2) they pay their missionaries little or no regular salary, (3) they never ask openly for money, or (4) they are "free" of ecclesiastical controls. It cannot be denied that many "faith" missionaries exercise great faith. We emphatically deny, however, the tacit implication that denominational missionaries have or need less faith, or that their supporters exercise less faith. It probably takes more faith to pay a missionary budget year in and year out than to give sporadically to some self-styled "faith mission."

4. *Fundamentalism*.—Here we must turn to the dictionary, where we learn that this is a new word describing "a new movement in American Protestantism." What is this movement, and are Wesleyans a part of it?

The so-called Fundamentalist Movement started in 1909 and gained momentum when, under the financing of Lyman and Molton Stewart (founders of Bible Institute of Los Angeles), there was published *The Fundamentals* in twelve volumes. Fundamentalism was a reaction to the Modernism of its day, and hence had a largely controversial emphasis. Its doctrinal character might be described as quasi-Calvinistic, with a strong emphasis on eternal security. In 1926 it became associated with the English Keswick movement. Its strongholds today are such places as Moody

*Pastor, Blue Island, Illinois

Bible Institute, Wheaton College, Dallas Theological Seminary, and the Bible Institute of Los Angeles.

Are the Wesleyans Fundamentalists? Not in the strictest sense. Yet we do have some points in common with them, as in Christology (excluding their theory of the atonement). It seems to me that in affirming our loyalty to the historic and living Christian faith we should be careful in our use of the specialized label—Fundamentalism.

5. *Arminianism*.—This word originated in the life and thought of James Arminius (1560-1609), a Dutch theologian who from a strict Calvinism attempted to find his way to a more temperate theology which does justice to both divine grace and human freedom. The term has been loosely applied to almost anyone who talks about human freedom, but Arminius himself was very careful to define the limits of freedom. The Arminianism of Arminius provided the framework for Wesley's theology and subsequently for the modern holiness movement. In broad terms our theology might be called Arminian-Wesleyan.

6. *Faith healing*.—This ambiguous term has been applied to events occurring at revival meetings, at Catholic shrines, at Christian Science meetings, in psychiatrists' offices, and in "healing campaigns." There is little doubt that people have been released from functional disorders in all these circumstances; but it is doubtful that such help should always be called faith healing or divine healing. Nor should we be impressed when someone reports, as in a clipping at hand, that nearly half of a certain congregation was healed of cancer. This same reporter also says that she was instantly healed of "enlargement of the heart, two leaky valves, goiter, gall bladder trouble, displaced stomach, and other things."

There is bodily healing which is of God, and it is appropriated by the faith either of the person

healed or of someone else. But not all recovery is in this sense divine; and divine healing is not promised to all Christians at all times. Wm. McDonald pointed out that if this were so, "every unsaved man should be sick, and every fully saved man should be perfectly well."

We must continue to trust God for physical health, remembering meanwhile that moral and spiritual health is of supreme importance. And in this as in all things we still pray, "Thy will be done."

Easter Sunday is significant on the Christian calendar because it marks Christ's eternal victory over sin, death, and the grave.

"Go Quickly, and Tell"

By D. K. Wachtel*

NEARLY two thousand years ago the Saviour of men tore loose from graveclothes, pushed aside a great stone sealed with a Roman seal, and walked forth from a tomb, Conqueror over sin, death, and the grave. In His resurrection, He gave to us the greatest message ever known for a lost and needy world, a message of freedom from sin, a message which unravels the problems of the human race, a message which sets the prisoner free, a message which robs death of its sting, a message to thrill the souls of all who hear and hearken to it.

But the message of the tomb is not a message to be locked within the breast of a chosen few, to lie hidden within some archives of the past. The angel who met the women at the tomb said, "Go quickly, and tell." To shut the message in is to stifle it, to rob it of its glory. It is a message which demands expression, which grows more wonderful each time it is told. *And*, all men deserve to hear it!

Paul cried, "I am debtor." Bresee couched the same thought in other language and said, "I am debtor to every man to give him the gospel in the same measure as I have received it." Soldiers of the Cross have died that they might take this message to new frontiers. Pioneer missionaries have passed through jungles to tell pagan souls of a God who died and yet lives again. Saints have whispered with their latest breath, "He lives, and I go to be with Him."

And now it is time for Nazarenes to tell the world in its greatest hour of need that *Christ lives*, and is the answer to her need. Time for us to pour from our hearts and purses the *greatest Easter missionary offering* of our history. Time for us to *give enough* that more than four hundred young people called of God and trained for service may be sent to the fields *He* has chosen for them. Time for us to "go quickly, and tell" a war-torn and heartbroken world that *He lives!!*

*Superintendent, Tennessee District

Days and Hours

By Fred Scott Shepard

*Today: What will it bring
Of joy or pain,
Of loss or gain?*

*What matters, if we are but true,
And faithful in the things we do?
God ever lives,
And guidance gives.
Trust in His love and sing!*

*The hours: How swift they run!
Though we may yearn
For their return,
They quickly pass away—
Here now, then gone for aye.
Redeem the time,
Rich and sublime!
Seek ever God's "Well done!"*

Let the Crosses Speak

By Earl C. Wolf*

THOUSANDS of crosses bearing human burdens have been erected. The Egyptians, Carthaginians, Persians, Assyrians, Scythians, Indians, Germans, Greeks, and Romans used the wooden gallows as a means of execution and an implement of torture. When Jerusalem was destroyed in A.D. 70 so many crosses were raised midst the ghastly ruins and desolation of the Holy City that no more space was found to permit enlargement of the forest of the crucified.

Though crosses were not uncommon, three crosses lifted on the summit of Calvary have caught the attention of the centuries. Two crucified thieves would not long have been remembered had it not been that planted between them was a cross bearing a divine-human burden—Christ—august, unequalled, supreme. So from beyond the city wall, Golgotha's three crosses bring us a message today.

The cross of Christ speaks of *devotion to a great mission*. The cross of Jesus existed in the heart of God before it was erected on Calvary's hill. The Father initiated the redemptive mission that involved the sacrificial death of His own Son. Jesus embarked on the greatest enterprise ever undertaken by God or man and permitted no blockade nor by-pass to hinder Him in His march toward that altar on "a green hill far away." As the hour drew nearer when all the sin and sorrow of the world was to be forced through the channel of a single heart, Jesus quickened His step lest He fail to keep that unique engagement at Calvary.

The cross of the impenitent tells of *the rejection of a great Messiah*. The outstretched arms of the Man on the middle cross would have included the impenitent, but he would not permit them to do so. The noble spirit of the majestic Galilean Sufferer did not touch him. That day the Light of the World could have burst into his heart and dispelled all the darkness of his soul.

In spite of the nearness of the Saviour, one thief died in sin, in selfishness, in moral madness, and in unbelief. He died a blasphemer, rejecting the world's greatest Deliverer—Christ—who was the anticipated Messiah of Israel and the Hope of all mankind.

As an unbeliever, the impenitent thief was representative of all those who wend their way past the Cross and all the mercies of God and continue their steps toward the deep gloom of the night that never ends.

The cross of the penitent declares *the adoration of a great Master*. The coldness of this robber's heart was replaced by the warmth of love for his Fellow Sufferer. In faith the penitent died to

*Pastor, Norristown, Pa.



sin and to self and found life and hope. He had met the Master of the sin problem, the Master of the crises and challenges of everyday living, the Master of death itself. In confidence he cried, "Lord, remember me when thou comest into thy kingdom."

As a believer, the penitent thief was representative of all those who find Christ the answer to life's needs and take the road which leads to the golden dawn of an eternal day.

"We are labourers together with God." By giving generously and cheerfully in the Easter Offering, we can accomplish **TOGETHER** what none of us could do separately.

Things increase at a tenfold rate
Whenever we co-operate.
Easter Offering, Sunday, March 25.

A L O N E

By A. M. Quick

*The Saviour trod the winepress all alone:
With Him of all the people there was none
To share His passion. Even as He wept
And prayed in dark Gethsemane, they slept,
Bowed down beneath the burden of the flesh.
So quickly weariness and sleep enmesh
The Spirit! Bound by the clogging weight
Of the material, we see too late
How glorious were the struggle at His side,
How wonderful the victories that abide
When earth dissolves. On mournful Calvary
He died alone upon the dreadful tree.
Men scorned His battle as a total loss,
But ages sing the glory of His cross!*

Every Christian an Evangelist

E D I T O

Stephen

A recent book declares that for the first Methodists, "to be converted meant to become at once an evangelist." Every Christian was an evangelist then, and every Christian should be an evangelist today.

THIS does not mean that every early Methodist was an evangelist in the sense that he was called to do nothing but evangelize. We need

Laymen and Preachers Personal Evangelists

men and women today as never before who feel especially led to devote all of their time to evangelism; and, thank God, we have them. Still, they will not be able to do much unless assisted by all Christians who are personal evangelists. What was true of the early Methodists should be true of every member of the Church of the Nazarene and of every other Christian church. My Christian friend, are you an evangelist?

The layman should be an evangelist. He often thinks he can hire his evangelism done for him. He pays his tithes and offerings and then expects those who live off of the church, or through his and the gifts of other laymen, to do their evangelism for them. During the Civil War, sometimes a man was allowed to hire a substitute, someone to take his place on the battlefield; but this cannot be done in the war against sin. Every Christian is obligated to be a battlefield Christian. No one can hire someone else to substitute for him.

The preacher should be an evangelist. Such a statement as this may seem a little strange, but it needs to be said, nevertheless. As a preacher, I need to face it; and there are plenty of other preachers who should take note of it. Too many preachers seem to feel that they are not obligated to do any personal evangelism. For them, their pulpit evangelism takes the place of their personal evangelism. There are preachers—both pastors and evangelists—who are not personal evangelists. Every preacher should be an evangelist, a personal winner of souls.

WE are often told that we should do personal evangelism because it is especially effective today. This is true, but it has always been one

Personal And Mass Evangelism Needed

of the best methods for bringing the lost to Christ. It was used in New Testament times as well as by the early Methodists. Every Christian should be an evangelist. The especially-called evangelist can do his work effectively only when all Christians are evangelists—personal soul winners. The history of the Christian Church shows that Christ's work has moved ahead by leaps and bounds only when there has been a combination

of mass and personal evangelism. Every Christian should be an evangelist!

I know a young man, a layman, who is a salesman. He is very successful in his field, for he believes in the product which he sells and is always ready to sing its praises. He is also saved and sanctified and is just as enthusiastic about his religion and Christ. It is needless to say that he is an evangelist, although he has not been in the Christian way very long and could easily excuse himself on the ground that he is inexperienced. Every Christian should be an evangelist!

Recently I have been reading the life story of a man who has given a good account of himself as a minister in our church. He is entering his seventies now, and is still doing things for God. One fact that especially impressed me was that in every city where he has pastored he and his people started from one to three or four churches. They did it by revivals, but not by revivals only. There was much of the spirit of personal evangelism among them. He worked with his superintendents in this, but usually there was not much in the way of home-mission funds to support his efforts. Every Christian should be an evangelist!

Just a few weeks ago I heard one of America's most famous leaders in mass evangelism state that mass evangelism could not carry on without personal evangelism. He is a God-honored preacher of the old-time gospel, and many souls are being reached through his ministry. Nevertheless, he realizes that he will be able to succeed in mass evangelism only in proportion to the number of Christians who are personal evangelists.

Will It Make Any Difference?

WE had a wonderful evangelistic conference here in Kansas City in January. Our hearts were surely stirred. Under the direction of Dr. Roy F. Smee, regional conferences are being held to emphasize the work of home missions and evangelism. In every issue of the **HERALD OF HOLINESS**, a half-page is given to the Department of Home Missions and Evangelism. Dr. Smee and his efficient secretary, Rev. Alpin P. Bowes, are making good use of this space. In addition, in this issue of the **HERALD OF HOLINESS**, several pages are being given to this phase of the work of the Church of the Nazarene.

All of this is good, and God is helping us in home missions and evangelism. Nevertheless, I am disturbed. I am afraid that all that is being done and written along this line is not producing the effect that it should. We are still not doing nearly so much personal evangelism as we should, and far too few sinners are being brought to God. For weeks now, as I have thought of the evangelistic conference and the many other things which are being done to teach and stir our people as to personal evangelism, these words have been ringing in my ears: *Will it all make any difference?* Yes, I believe that it is making a difference, but not nearly so much as it should. Brother, sister, layman, preacher, is it making any difference with you? Honestly, has the Mid-Century Crusade for Souls taken with you yet? Have you really caught its spirit, or have you just been exposed to it? Are you doing anything about it— is it making any difference with you?

What Did Jesus Pray for?

LAST week I answered this question: For whom did Jesus pray? This discussion had to do especially with verses 6-19 in John 17. We found that Jesus was praying for disciples, people who were saved. In fact, most of these verses were taken up with affirmations as to the status of those for whom Jesus prayed, rather than with actual petitions. This does not mean that the petitions were unimportant: they were the very heart of this section of John 17. Still, Jesus took extraordinary care to let us know that He was not praying for sinners, but for the saved. This can be doubted by no one who reads these verses.

NOW the question before us is: What did Jesus pray for, or what did He ask the Father to do for these disciples for whom He prayed? What

Four Petitions are the actual petitions found in John 17: 6-19?

Twice Jesus prayed that His disciples might be kept—"Holy Father, keep through thine own name those whom thou hast given me" (v. 11), and, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (v. 15). There are also two other petitions which are presented somewhat indirectly. These read as

follows: "That they may be c (v. 11), and, "That they might fulfilled in themselves" (v. 13). Thus His Father to keep His disciples from this present sinful world, make them fill them with His joy. Still another petition was sent up to the Father by the Son in these words: "Sanctify them through thy truth: thy word is truth" (v. 17). This petition is stated in another form thus: "And for their sakes I sanctify myself, that they also might be sanctified through the truth" (v. 19).

This portion of John 17 which we are now studying has fourteen verses in it, with only four petitions. Two of these are repeated twice, and one verse has two different petitions in it. Thus only five of the fourteen verses are involved in these petitions. The other nine are taken up with emphasizing the fact that those for whom Jesus prays are disciples.

THE natural climax of this section of John 17— if not of the whole chapter—is certainly the seventeenth verse. Here Jesus reaches the high-

The Climactic Petition est point of His burden for His disciples. Above

everything else, He wants them to be sanctified. Upon the answer to this prayer depends the realization of His other supplications. They can be kept from the evil of the world, filled with His joy, and made one only as they are sanctified.

Verse seventeen is short and to the point. Further, it is given over completely to Christ's request of the Father for the disciples. Also, it begins with the verb and demands direct action from the Father.

The primary meaning of sanctify in the New Testament is to cleanse from sin, or make morally free from sin. This is exactly what Jesus is calling on the Father to do for these disciples. A secondary meaning of sanctify in the New Testament is to consecrate. In the nineteenth verse, Jesus declares that He sanctifies, or consecrates, himself in order that His disciples might be truly sanctified—freed from the sin nature, or made holy. This is accompanied, of course, by the complete consecration of the disciples to God.

Later, I shall discuss the specific petitions which are found in the remaining verses of this seventeenth chapter of John.

The Scriptures teach us that the coming of the Holy Ghost was as necessary in the fulfillment of the plan and the program of God as was the coming of the Messiah. Jesus proclaimed the necessity of the coming of the Holy Spirit. He said: "I must needs go away, for if I go not away the Comforter will not come."—*Pentecostal Herald*.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Holiness Convention

Dr. and Mrs. C. Warren Jones were with us at the Nazarene Missionary Center from January 9 to 16. From the tenth to the twelfth we worked together in our first Cuban convention.

Across the week we had about seventy-five seekers, counting as they came. It was a great time of victory and rejoicing among us missionaries and the native Christians.

Some of the altar services were marked by as bright victories as I have seen anywhere and crowned by sure testimonies and joyful weeping and real shouts of victory. The last night a Havana night watchman was reclaimed, and after the altar service he begged me to open services in his home in the Township of Loteria. Now we have a new mission there. Last week thirty-one attended the service.—LYLE PRESCOTT, Cuba.

O Cuba, My Cuba!

O Cuba, my Cuba,
Island of the hurricane,
Where darkness deepens into night,
And souls by sin are slain!

O Cuba, my Cuba,
Where fields of sugar grow,
Where men grow bitter seeking wealth,
And spiritual poverty know!

O Cuba, my Cuba,
Where men talk of trust,
Where captains steal vast millions,
And truth is left to rust!

O Cuba, my Cuba,
Where children bear Jesus' name,
But go to church and holy mass
For only Mary's fame!

O Cuba, my Cuba,
Yield to Christ thy throne,
And let this total nation
Be His, His very own!

—LYLE PRESCOTT

Conducting a Funeral

This week I fulfilled one of the tasks of minister and missionary that puts a cloud over the day, conducting the funeral service of one who has gone on.

More than one hundred people gathered around the grave. Here some of the niceties are dispensed with. There is no embalming, and the entire crowd always stays until the grave is completely covered. Perhaps this is a good thing. At least it is insurance

that one of the natives will not come and take the bones to make witch doctor's medicine. And although the natives in some of these urban areas have come a long way in the march toward civilization, still they cling to their old heathen customs. A large per cent of these people still wear medicine—bones, herbs, and other charms that have been bought from the witch doctors, usually at exorbitant prices. Poor people, so tied to their superstition and sin!—CLIFFORD F. CHURCH, Africa.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for March 18: Jesus Faces Death

Scripture: Mark 14 (Printed: Mark 14:22-26, 32-36)

GOLDEN TEXT: *Not what I will, but what thou wilt* (Mark 14:36).

Jesus Christ had a strangely mixed-up sense of values, that is, according to common judgment. Imagine Him taking the cup and giving thanks! But that's exactly what He did.

From my experience with hundreds of Christians, and even with myself, I can imagine a person taking the cup and then requesting prayer that he might stay true through his awful trials. In fact, that sounds wondrously familiar. In fact, I can imagine some Christians taking the cup, then gritting their teeth to march ahead by sheer will power—steely-eyed and unsmiling. Or I can imagine some professing Christians taking the cup, and then reaching for some Christian Science book to help them believe that death, pain, and sin don't exist.

Yes, I say, I can imagine any of these suggestions. But that wasn't Jesus' way of operating. He took the cup and gave thanks. That is Christ-like; that is divine.

Oh, but someone adds, "He, maybe, didn't know what the oncoming hours really held for Him." Oh, yes He knew all right; He knew better beforehand than we do after two thousand years. That cup had dregs in it; dregs of physical agony, dregs of soul-shattering loneliness when, forsaken by God and man, He would cry to the heavens the awfulest wail

ever heard on earth. He knew all this, and still He took the cup and gave thanks.

Can you see the reason behind all this? He was convinced that the cup was part of the Father's will for Him. So, whether rain or shine, whether life or death, He was thankful. Just to find God's will, even if it means hardship, is a just and good reason for rejoicing. The path may be thick with thorns and rough with rocks. Yet if He is whispering, "This is the way; walk ye in it," a word of thanksgiving should rise to your lips.

He took the cup and gave thanks!

Lesson commentary based on "International Sunday-school Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

ARE YOU USING THIS?

There is a section in the *Church School Builder* each month to help parents to have a Christian home. Other articles in the magazine would also be helpful.

Let the *Builder* help you to have a Christian home.

Prepared by your
Department of Church Schools

Published by your
Nazarene Publishing House

THE QUESTION BOX

Conducted by *Stephen S. White*

Q. *Thousands of human beings have given their lives for others when they knew that they would not rise in three days with a spiritual body. How, then, can it be said that Jesus' death was so wonderful when He knew at the time that He died that He would rise again in three days in a better condition than He was before He died?*

A. Many things are involved in the answer to this question. Therefore, I can mention only a few of them. These thousands which you talk about died for their friends, and not their enemies. Jesus died for His enemies. It is one thing to give your life for someone who loves you, but it is quite another to give it for those who hate you. Again, all human beings know that they will die sooner or later, but Jesus knew that He did not have to die. He really and truly gave His life, while no man can in the same sense ever give his. Further, the physical death of Jesus was but a symbol, or intimation, of the real death which He endured for sinful man. The bitter cup which He wanted to escape drinking was the separation from the Father which took place on the Cross. This is described by those heartbreaking words: "My God, my God, why hast thou forsaken me?" Here is where He really tasted death for every man. For the flash of a moment His oneness with the Father was broken, and, as one has said, this experience left a scar on the Godhead which will never be erased. For one who has really had a glimpse of the meaning of the Cross, it would be all but sacrilegious to place the death of Christ for a sinner on a level lower than that of some human being for another human being. When one reads Paul's epistles and sees there the infinite cost of the Cross to the Son and the Father, he will feel like falling on his face in humility and unworthiness. No human death can compare with it. Oh, the depths of the mercy and the love of God! No finite mind can ever hope to fathom it.

Q. *The Church of the Nazarene teaches that we are born with a sinful nature which always tends downward toward sin as an act. This is the result of another's will, and it means that we are brought into the world handicapped, without even a fifty-fifty chance. How can there be any justice in this?*

A. There could not be any justice in this if the story ended with what

you have said; but it does not. Man is born with a sinful nature, but he is also born with a free will and into a world where the blood of Jesus Christ, or the atonement, has made it possible for him to choose against this carnal nature and be born again. Besides, God has not only made it possible for man to choose the right in spite of the tendency toward evil with which he is born, but also through the Holy Spirit awakens him to the need of making this choice. Then, if the awakened individual will repent and believe, he will be born of the Spirit and become a new creature in Christ Jesus. And the end is not yet. If the saved man will go on and consecrate his all and believe, the Holy Spirit will apply the cleansing Blood and he will be freed from this sinature with which he was born. When

this is done, the Holy Spirit comes in to abide, to make this man's heart His temple. Thus there can be a life without the handicaps referred to in the question.

It should also be remembered that the possibilities which I have outlined are ours only through the infinite mercy of God. As sinful men, through this wonderful mercy we get a second chance. From one standpoint we are separate individuals, but from another we are a part of a race. There is racial solidarity and responsibility. From the racial standpoint, we all sinned and fell and brought this handicapped condition upon ourselves, but God in His wonderful mercy gave the race of man another chance through the provisions of Jesus' atoning blood.

Q. *Is the United Council of Church Women the women's section of the National Council of Churches in America?*

A. Yes.

The Young People's Society

L. J. Du Bois, Secretary

Life Is Sacred

NOT only must young people have a respect for the laws of the home, they must also have a respect for the laws of life. Life is sacred; it is a gift of God from the handiwork of His hands. The individual must not view life lightly, whether it be his own or that of someone else.

In many lands today life is cheap. When we read of soldiers' being slaughtered by the thousands as Communistic officers use human life as war's chief weapon, or when we see the wanton disregard of life by gangsters, it tends to lower our own concept of the value of man. But God still holds human life as a supreme value. The Christian must keep his own heart primed with this truth.

The basic law of the highway is to drive in such a manner (giving due consideration to all circumstances) as not to endanger life or property. This is a good civil law and good sense as well. It is a principle which ought to govern the entire course of the Christian's activity. Recklessness, disregard for the safety of others, or seeking a thrill at the point of endangering life just should not be a part of the Christian young person.

Teenacide—this is a new word for the dictionary in our generation. It

is defined as death resulting from recklessness and a careless disregard for life on the part of a teen-ager. Christian youth can do something to stem this philosophy. They can spread a healthy, Biblical evaluation of the worth of life.

Prayer Tower Intercessors

March 11-17 British Guiana

This small nation on the northeast coast of South America has had a historic heritage of holiness ministry. Let us pray that our church there will be adequate to the great challenge of today. Let us pray for our missionaries and other workers and that souls will be saved.

March 18-24

Unity Among Christians

As we face the Easter season and recall again the passion of our Lord, let us pray that Christians everywhere will be united in spirit around the foot of the Cross. Let us pray that Christian churches separately and unitedly will sponsor revivals of religion in our day.

A revival begins when each Christian is personally interested in the salvation of some one individual.

NEWS OF THE CHURCHES

Pastor W. Charles Oliver writes: "The Texas City area is again on a war boom, and many new people are moving here. If you have friends coming here, please send me their names and addresses, at P.O. Box 1247, Texas City, Texas."

Canton, Ohio—The N.Y.P.S. of First Church sponsored a special one-week youth revival, January 15 through 21, with Dr. Harry W. Blackburn as evangelist, and Rev. and Mrs. Russell Metcalfe as song evangelists. Spot announcements were made on one of our local radio stations; also the elders were privileged to make several radio broadcasts. All who attended the services felt very much enriched by the inspiring messages of Dr. Blackburn and the singing of the Metcalfes. The Spirit of the Lord was felt in the services, and souls sought and found victory in God. During the year, our N.Y.P.S. has added about twenty-eight new members, and had an average attendance of about ninety.—Secretary.

Hermiston, Oregon—Recently we closed a five-day meeting with Evangelist T. O. Weatherby, our first revival since organizing. The Spirit was felt in the services in an unusual way, and great victories were won, with many souls being saved and sanctified. We learned to love and appreciate Brother Weatherby as a man of God, and are thankful for the great spiritual messages he brought. Under the enterprising leadership of Pastor Arthur E. Bates, we plan to launch a building program in the near future.—Church Reporter.

Picture Butte, Alberta—Youth Week services, Wednesday through Sunday, paid big dividends, with Rev. Tom Hermon, dean of men at Canadian Nazarene College, as special speaker. A pianist and quartet from our school added to the spiritual and musical appeal. Seven knelt at the altar and all received help; six were young people getting saved. The door here is wide open, and the church is moving ahead.—Albert O. Loeber, Pastor.

Evangelist Archie Woodward reports: "God gave us a good year in our eleventh consecutive year of evangelism, and in that time our ministry has taken us to the majority of our districts in revivals among our fine pastors and people. We have only one purpose—to serve God and the church. Since enjoying the uplift of the evangelists' conference in Kansas City in January, I have been in a one-week meeting at Laverne, Oklahoma, and also a one-week meeting with our First Church in Tyler, Texas. At this writing am in a meeting at Junction City, Kansas, and already have seen some good victories at the altar, with the crowds increasing at each service."

Dubuque, Iowa—Our church has had an excellent revival meeting with Evangelist Thomas Hayes and Mr. and Mrs. Charles Little as song evangelists. Brother Hayes's wonderful spirit and heart-searching messages were appreciated by all who came. Six new members were added to the church as a result of this meeting, and a good love offering was given to the pastor. Good groundwork was laid for the victories in this meeting in a revival last spring with Evangelist R. M. Banning.—Leon Seager, Pastor.

Evangelist John Shoemaker writes: "Due to a pastoral change, I have a cancellation for the date, April 10 to 22, which I would like to slate in the Midwest or the East. I carry the full program of preaching and singing. Write me, 1218 Cleveland Avenue, Hobart, Indiana."

Poplar Bluff, Missouri—God blessed and gave nearly forty professions, with some good members added to the church in a recent revival with Evangelist H. N. Dickerson. The church was helped spiritually. God is blessing the work here under the leadership of Pastor C. F. Transue and wife, who are doing a wonderful work for God. We greatly appreciate our pastors.—Mrs. Lyman Wilcox, Secretary.

Shreveport, Louisiana—God's blessings were greatly felt in the revival at Queensborough Church with Rev. Paul Lucas as preacher. In the six-day meeting, more than one hundred were either saved or sanctified, and five new members added to the church. In December, we broke all previous records in Sunday-school attendance in the new building (having occupied this new building over two years), with 173 present on December 10; the previous record was 129. New carpets, valued at two thousand dollars, are being installed, adding much to the beauty of the interior of our building. God is blessing spiritually and financially.—Charles E. Dodd, Jr., Pastor.

Evangelist Bernice L. Roedel writes: "Miss Violet Coulter is now teaming up with me as a co-worker in evangelistic work. She directs congregational singing and plays an electric Hawaiian guitar. In addition to preaching and conducting children's services, I play the accordion, and Miss Coulter and I sing together. Since the first of the year, we have conducted services in the following churches on the Southwest Indiana District: Boonville, Linton, Clay City, Patrickburg, Vincennes North Side, Dale, Mackey, and Jordan. We will go anywhere for revivals for freewill offering and entertainment. Write us, 423 E. Maple Street, Boonville, Indiana."

Elkin, North Carolina—On February 4 First Church closed a very fruitful revival with Rev. Warren C. McIntire as the evangelist. A number of souls found help at the altar, either saved, sanctified, or reclaimed; but the greatest help seemed to be the spiritual uplift of the entire congregation. Brother McIntire's ministry is exceptionally good. His messages are deep, scriptural, spiritual, and presented in the very finest manner. In spite of some of our most severe weather, the crowds were excellent, and all those who came loved and enjoyed the ministry of this man of God.—A. H. Johnson, Pastor.

Evangelist G. Franklin Allee reports: "Recently it was my privilege to conduct a revival campaign in Bremerton, Washington. This meeting was sponsored by the young people's society, but participated in by the entire church. From the first night, especially good crowds attended, and God met with us in a truly wonderful manner. Many souls sought God for renewal of spiritual life, for justification and sanctification, so that again and again the precious presence of the Holy Spirit was joyfully realized. We enjoyed working with Pastor Paul Thoren and appreciated his fine, cooperative, and brotherly spirit. The naval yards at Bremerton are again hiring men by the thousands, and our church seems well on the way to perform the mission for which God planted this work."

Muncie, Indiana—North Walnut Street Church recently had a three-week revival with Evangelist Roy Lewis and Singer Walter C. Schultz as the workers. The fire fell under Brother Lewis' old-time preaching, with 115 seekers at the altar, and 25 new members added to the church. Only ten years ago, Brother Harold Richardson and a few Nazarenes had the vision of a church on North Walnut Street; with faith and prayer and sweat, that vision became a reality. Seven Sunday-school rooms have been added to the church building, and we need more. Since January 1, we have averaged 264 in Sunday school, with a high of 359 on February 11, the closing day of the revival. The board voted to give Pastor J. G. Towriss a good increase in salary.—B. H. Tharp, Secretary.

Springfield, Illinois—The Calhoun Avenue Church has had a gracious revival. It began with Rev. Aquila Penrod as the evangelist. The Lord met with us during those two weeks, and about twenty-five souls were saved or sanctified. Then three fine young men from Olivet Nazarene College (James Lanning, Bill Pirtle, and Jack Sutherland) came to continue the meeting. They preached and sang every night for two more weeks, and how God did bless! Deep conviction settled upon hearts, the church was packed almost every night, and

about sixty-five souls found God; most of these were new people. About thirty of the seekers were young people from the ages of seventeen to twenty-five. On the closing Sunday, District Superintendent Purinton was with us and preached in the afternoon service. That was a real "indoor camp meeting" with many shouting the praises of God. Our church debt was taken care of—all but about one hundred dollars—in cash and pledges. A fine group of eleven was added to the church membership. Our church has a passion for souls and we are back of our pastor and wife, Rev. Leonard and Norma Bayler.—Reporter.

Champaign, Illinois—We humbly and sincerely thank God for the blessings and progress of the Grace Church during the past months. Some weeks ago Evangelist Earl Starnes closed one of the best revivals here since I have been the pastor. The N.Y.P.S. observed Youth Week, with eight days of revival effort. Hardy J. Powers, student at Olivet Nazarene College, was the appreciated and helpful evangelist. Brother Powers endeared himself to our people. Under able leadership, our Sunday school is averaging over four hundred these months. Our Prayer and Fasting League is raising \$100 per month, and has done it for some years past. Two thousand copies of the special edition of the *HERALD OF HOLINESS* were distributed in a fruitful house-to-house canvass for Sunday-school prospects. A number of Sunday nights in the past weeks the pastor has been unable to preach because of the mighty presence of the Holy Ghost, which resulted in great altar services. We are in our twelfth year as pastor of this great church, whose people have been unusually good to the pastor and his wife.—H. B. Jensen, Pastor.

Rev. R. S. Rushing writes: "After spending two very happy and successful years as pastor of the Madill, Oklahoma, church, where we saw a 40 per cent net increase in membership, with many improvements, including the installing of a beautiful set of factory-made oak pews, with the bills all paid, I have re-entered the evangelistic work, and the Lord is adding His blessings. Recently closed a very successful meeting with the newly organized church in Muskogee, Oklahoma, where Rev. Charles Smith is the good pastor. Prior to this campaign, I was with Rev. S. Moody Campbell in Claremore, and a full three-Sunday meeting in Vinita, Oklahoma, with Pastor Arthur F. Leach. God's blessings were upon us in all of these meetings. The faithful preaching of the Word under the anointing of the Holy Ghost, backed by a Spirit-filled, praying, working church, still brings glorious results. The revival fire is burning in my heart. I have some open time this spring; write me, 305 W. Main, Bethany, Oklahoma."

Zillah, Washington—During Youth Week, the young people of our church sponsored a five-day revival crusade, with one of our neighboring pastors, Rev. Charles Elam of Grandview, as the special worker. It proved to be one of the finest meetings held here in some time, with seekers each evening except the first. On Saturday night, seven young people came to the altar and were gloriously saved; five of these had been on our prayer list for some time. It thrilled all of the church. We give God praise for His blessing in this short meeting.—Raymond F. Griffith, Pastor.

Telephone, Texas—Hudsonville Church is small (I guess about the smallest on this district) but we have some folks who love God and His cause. Our pastor is Sister Edith Maret, who is serving the church very capably. She is faithful and willing to sacrifice for the Lord's work. We need your prayers, that God may help each of us in the work here.—J. M. Graham, Reporter.

Evangelists Dorrance and Esther Nichols report: "Within the last two months we have conducted four excellent Youth Week revivals in which God manifested himself in an unusual way among the young people and gave us a goodly number of seekers at the altar of prayer. The last week in January we were with Rev. Charles Finney and church; then the first three weeks of February we spent one week at each of the following churches: Cambridge, with Rev. C. L. Arnold; Haverhill, with Rev. Byron Maybury; and Lowell, Massachusetts, with Pastor Raycroft. We appreciated working with the youth in these good churches. Our slate is full through July of this year; then we have some open time in the late summer and fall. Our program is complete with special music, singing, and preaching; also we travel by house-trailer. Write us, 849 Poplar Street, Bloomsburg, Pennsylvania."

India Council Meeting

Our forty-first Mission Council was held immediately upon Dr. and Mrs. G. B. Williamson's arrival on our India field. The Council was brief, as much of the yearly business had been completed in a special called Council last December, prior to the furlough of the Cooks and the Andersons. Each session was permeated with the presence of the Holy Spirit in an unusual way. We felt as though Dr. and Mrs. Williamson placed arms of love around the entire mission family and drew us close to themselves. Their tender understanding and encouragement were a source of inspiration to us all. Mrs. Williamson's beautiful reading of the scriptures brought heaven into our little chapel. Dr. Williamson's vigorous, challenging messages, given in a melted, tender spirit, were like springs of water in a dry and thirsty land.

The individual reports of the missionaries were read in a spirit of weeping for joy and sorrow as we shared our experiences of the past year with one another. Dr. and Mrs. Williamson entered into each report unreservedly, rejoicing over every victory, every soul won for Christ, every gain we made. As the missionaries also told of sorrow, heartache, and heavy battles, tears coursed down their cheeks and we felt that our general superintendent somehow understood our language of life on the mission field. Over and over again we have thanked God for allowing this Spirit-filled, godly, and beautifully competent general superintendent and his wife to come to India. They have scattered joy and encouragement, warm understanding and love along every path they have trodden here in India. Truly, they were led to us for just such a time as this.

The business sessions ran smoothly. Rev. Leslie Fritzlan was re-elected chairman of our India field. Everyone feels there is a moving toward God here in our section. The fruit of years is being reaped. Seed sown by missionaries now in glory is bursting forth into fruit that must be gathered in quickly. There has been an increase in baptisms this year, about 500 per cent. Inquirers are being found everywhere. There are persecutions and trials, but hearts are leaning toward the gospel, and this is *our day* in India. Pray as you never have as we thrust in the sickle and reap. The challenge is tremendous, the task beyond the strength of our small missionary force, but *with God* we are a majority and we shall win. Our flag is unfurled and we are marching onward. Keep the fires of prayer and faith burning at home!

HAZEL LEE, Reporter

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ANNOUNCEMENTS

NOTICES

We are interested in securing a dietitian for the school dining department of our Northwest Nazarene College, Nampa, Idaho. If interested please write directly.—Wesley Johnson, Business Manager.

Indianapolis District annual preachers' meeting, at First Church, Richmond, Indiana, April 5 and 6. Two full days, a splendid program. Dr. Hardy C. Powers, special speaker. The local pastor is Rev. C. R. Thrasher, 715 W. Main Street.—J. W. Short, District Superintendent.

RECOMMENDATIONS

Rev. Fred Stockton has been pastor of our new church in Enumclaw, Washington, for the past few years, and the Lord has helped him to do a good work. He is now resigning to go into the evangelistic field about May 1. Brother Stockton is a godly man, a booster for the entire program of the church, and carries a great burden for souls. I commend him to our churches for revivals.—B. V. Seals, Superintendent of Washington Pacific District.

Mr. Joe Worley is entering the field of song evangelism and is open for calls any time after August. He is receiving his B.S. in music from Olivet College. He is a good leader and will do any church good if in need of a song evangelist. He has been in the Olivet College Quartet for some time, and is well recommended by those who know him. He is a good singer, friendly and spiritual. Write him, % Olivet College, Kankakee, Ill.—E. D. Simpson, Superintendent of Missouri District.

WEDDING BELLS

Miss Berniece Miller of Stillwater and Mr. Jarrell Garsee of Bethany, Oklahoma, were united in marriage at the Stillwater Church of the Nazarene, on February 6, with the pastor, Rev. Ellis L. Teasdale, officiating.

Miss Gloria Audrey Deadman and Mr. Robert Frederick Alan Butcher of Brandon, Manitoba, Canada, were united in marriage on February 17, in the Brandon Church of the Nazarene, with Rev. R. W. Coulter, of Winnipeg, officiating.

BORN—to Rev. and Mrs. Leon Seager of Dubuque, Iowa, a son, Donald Eugene, on January 11.

—to Rev. and Mrs. Ottilis Sayes of Fort Worth, Texas, a son, James Melton, on February 5.

SPECIAL PRAYER IS REQUESTED by a preacher and his wife in Pennsylvania for the healing of their daughter, a Christian, who has ulcers (perhaps cancer), and the salvation of three sons and three daughters, all reared in a Christian home;

by a friend in California for a Christian lady who has been sick for three years;

by a friend in Georgia for a lady in Michigan, unsaved, husband dead, lives with a sister who is unkind to her, and she is very miserable.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:

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Assembly Schedule

Akron	May 2 to 6
Ontario	May 16 and 17
Eastern Michigan	June 13 to 15
New England	June 20 to 22
West Virginia	July 5 to 7
Alabama	July 11 to 13
Central Ohio	July 18 to 20
Illinois	August 1 to 3
Missouri	August 8 to 10
Northwest Indiana	August 15 to 17
Western Ohio	August 22 to 24
Chicago Central	August 29 and 30
East Tennessee	September 5 and 6
Tennessee	September 12 to 14
Eastern Oklahoma	September 19 to 21

G. B. Williamson:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

Assembly Schedule

British Isles	March 22 to 25
Florida	May 16 and 17
Northwest	May 23 to 25
Rocky Mountain	June 20 to 22
North Dakota	June 27 and 28
Canada West	July 4 to 6
Northeastern Indiana	July 11 to 13
Nebraska	July 18 to 20
Kansas	August 1 to 3

Iowa	August 8 to 10
Northwest Oklahoma	August 15 to 17
San Antonio	August 22 to 24
Kansas City	September 5 to 7
Abilene	September 12 to 14
Arkansas	September 19 to 21

Samuel Young:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

Assembly Schedule

Idaho-Oregon	May 16 to 18
Oregon Pacific	May 23 to 25
Los Angeles	May 29 to 31
Arizona	June 7 and 8
New Mexico	June 13 and 14
South Dakota	June 20 and 21
Minnesota	June 27 and 28
Colorado	July 4 to 6
Michigan	July 11 to 13
Pittsburgh	July 18 to 20
Kentucky	August 8 and 9
Northwestern Illinois	August 15 and 16
Indianapolis	August 29 to 31
Louisiana	September 5 to 7
Southwest Indiana	September 12 to 14
Southwest Oklahoma	September 19 to 21

D. J. Vanderpool:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

Assembly Schedule

Washington Pacific	May 2 to 4
Northern California	May 16 to 18
Southern California	June 6 to 8
Nevada-Utah	June 27 and 28
New York	July 4 to 6
Maritime	July 11 and 12
Albany	July 18 to 20
Washington-Philadelphia	August 1 to 3
Virginia	August 8 and 9
Wisconsin	August 16 and 17
Dallas	August 22 to 24
Houston	August 29 to 31
North Carolina	September 26 and 27
South Carolina	October 3 and 4
Georgia	October 10 and 11
Mississippi	October 17 and 18

District Superintendents

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AKRON—O. L. Benedum, 1863 Lisbon St., P.O. Box 54, East Liverpool, Ohio
ALABAMA—Otto Stucki, 1102 Fourth Court, West, Birmingham 4, Ala.
ALBANY—Renard D. Smith, 229 W. Pleasant Ave., Syracuse, N.Y.
ARIZONA—M. L. Mann, 3836 North 14th Ave., Phoenix, Ariz.
ARKANSAS—W. H. Johnson, 309 Ridge Road, North Little Rock, Ark.
AUSTRALIA—A. A. E. Berg, G.P.O. Box 7831, Brisbane, Queensland, Australia
BRITISH ISLES—George Frame, Hurler Nazarene College, Nitshill, Glasgow, Scotland
CANADA WEST—Edward Lawlor, 210 Second Ave. N.E., Calgary, Alta., Canada
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CHICAGO CENTRAL—E. O. Chalfant, Box 7, Kankakee, Ill.
COLORADO—C. B. Cox, 1755 Dover St., Lakewood, Colo.
DALLAS—Paul H. Garrett, 2718 Maple Springs, Dallas 9, Texas
EASTERN MICHIGAN—W. M. McGuire, 62 Wenonah Drive, Pontiac, Mich.
EASTERN OKLAHOMA—Glen Jones, 208 E. Young Pl., Tulsa, Okla.
EAST TENNESSEE—Victor E. Gray, 1036 Hibbler Circle, Blaney Forest, Chattanooga, Tenn.
FLORIDA—John L. Knight, 220 E. Palm Drive, Lakeland, Fla.
GEORGIA—Mack Anderson, 111 Moreland Ave., S.E., Atlanta, Ga.
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ILLINOIS—W. S. Purinton, P.O. Box 72, Springfield, Ill.
INDIANAPOLIS—J. W. Short, Route 3, Greenfield, Ind.
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 WESTERN OHIO—W. E. Albea, 4301 Midway Ave., Dayton 7, Ohio
 WISCONSIN—Chas. A. Gibson, 201 N. 73rd, Milwaukee 13, Wis.

Evangelists' Slates

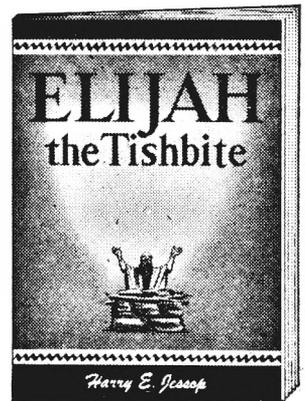
Akers, Ira R. and Mary B. 2120 Brookline Ave., Dayton 10, Ohio
 Cincinnati, O. (Fairfax) March 11 to 25
 Fayette, Ohio April 1 to 15
 Allee, G. Franklin, Rt. 1, Box 431-C, Woodland, Wash.
 View, Wash. (home address) March 11 to 21
 Ritzville, Wash. Mch. 25 to April 4
 Amos, C. A. East 4th St., Brookville, Ind.
 Brookville, Ind. Feb. 25 to Mch. 11
 Churubusco, Ind. April 9 to 22
 Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
 Pittsfield, Ill. Feb. 28 to Mch. 11
 Parsons, Kansas Mch. 28 to April 8
 Armstrong, Alfred H. M.C. 52, Warren, Ohio
 Asbury, Emory G., Jr. Singer, 115 New Bridge St., Bamberg, S.C.
 Ashcraft, Jim. % General Delivery, Lorena, Texas

Atkins, Arthur H. Evangelist, 1318 W. 32nd St., Long Beach, Calif.
 Atteberry, V. B. P.O. Box 533, Gladewater, Texas
 Aycock, Dell. Evangelistic Singer, P.O. Box 527, Kansas City 10, Mo.
 Akron, Ohio
 (Preachers' Wives Conv.) March 14 to 16
 Ball, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
 Port Orchard, Wash. Feb. 27 to Mch. 11
 Filer, Idaho March 14 to 25
 Ball, Lenore. P.O. Box 527, Kansas City 10, Mo.
 Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, 219½ E. Second St., Hutchinson, Kansas
 Sacramento, Calif. (1st) March 7 to 18
 Bane Sisters Trio. Singers and Musicians, Rt. 1, Box 163, Cumberland, Md.
 Banning, R. M. P.O. Box 371, Vincennes, Ind.
 New Albany, Ind.
 (E. Side) Feb. 27 to Mch. 11
 Indianapolis, Ind. (Mars Hill) Mch. 13 to 25
 Barkley, Arthur and Vada Lee. Preachers and Singers, 305 N.W. Main St., Bethany, Okla.
 Mohawk, Ind. March 11 to 25
 High Point, N.C. (Calvary) Mch. 27 to Apr. 8
 Barnes, William. Route 2, Harold Ave., Franklin, Ohio
 Bass, M. V. 18616 Riverview, Detroit, Mich.
 Monaca, Pa. March 5 to 18
 Warsaw, Ohio Mch. 19 to April 1
 Bean, L. C. Route 2, Box 733, Sanger, Calif.
 Beasler, Vincent and Bobbie. Preacher and Singers, 220 Pine St., Minden, La.
 Belew, P. P. P.O. Box 527, Kansas City 10, Mo.
 Berry, Dwight E. Walkerville, Mich.
 Berryhill, Noble E. P.O. Box 527, Kansas City 10, Mo.
 Buffalo, N.Y. March 1 to 11
 Fitchburg, Mass. March 14 to 25
 Bettcher, Roy A. Route 1, Camby, Ind.
 Indianapolis, Ind. (W. Side) March 6 to 18
 Warren, Ohio Mch. 21 to April 1
 Beyer, Henry T. 1742 Lesseps St., New Orleans 17, La.
 Minden, La. Feb. 28 to Mch. 11
 Bierce, Jack. Song Evangelist, 19 Cedar Drive, Glen Burnie, Md.
 Indianapolis, Ind. (W'brook) March 7 to 18
 Open Date Mch. 21 to April 1
 Bierce, Joseph. Prater Road, Chattanooga, Tenn.
 Open Date March 14 to 25
 Huntington, Pa. April 4 to 15
 Bishop, Joe. Box 41, Yukon, Okla.
 Sallisaw, Okla. March 8 to 18
 Pauls Valley, Okla. March 21 to 25
 Blackaby Sisters. Singers and Musicians, 1404 Black St., Pekin, Ill.
 Blount, W. A. Song Evangelist, 2201 Chester, Little Rock, Ark.
 St. Louis (Wellston), Mo. Feb. 28 to Mch. 11
 Open Date Mch. 14 to April 1
 Boggs, W. E. and Lucille. Evangelist and Artist, P.O. Box 527, Kansas City 10, Mo.
 Washington, D.C. (1st) March 7 to 18
 Baltimore, Md. (1st) Mch. 21 to April 1
 Bohannon, C. G. and Wife. Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
 Palestine Tour with Gretzinger Party
 March 15 to 30
 Ft. Wayne (E. Side), Ind. April 3 to 15
 Bomgardner, Harold E. Song Evangelist, 646 Fourth St., Pontiac, Mich.
 Boone, Ray. 501 W. Alabama, Anadarko, Okla.
 Bouse, Fred. Pennville, Ind.
 Bowers, E. J. and Lucille. Evangelist and Singers, 1725 East 20th, Little Rock, Ark.
 Bowman, Don and Frances. Song Evangelists and Musicians, 815 Suire Ave., Cincinnati 5, Ohio
 Cincinnati (Norwood), O. March 14 to 25
 Newport, (1st), Ky. April 3 to 15
 Bowman, Russell. 2400 North 4th St., Columbus 2, Ohio
 San Antonio, Tex. (Grace) March 13 to 25
 Circleville, Ohio Mch. 27 to April 8
 Brannon, George. 1119 East 37th Place, Tulsa, Okla.
 Chandler, Okla. Feb. 27 to Mch. 11
 Colorado Springs, Colo. March 13 to 25
 Brinegar, Mildred Brown. Preacher, 114 Magnolia St., Bluefield, W.Va.
 Brockmueller, C. W. and Esther. Evangelist and Singer, P.O. Box 527, Kansas City 10, Mo.

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By Harry E. Jessop



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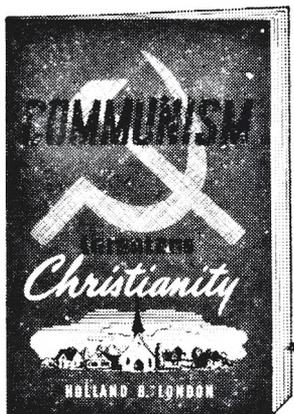
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 Youngstown, O. (1st) March 15 to 25
 Leesburg, Va. Mch. 23 to April 8
 Brown, Denver and Wamul. Route 2, Box 18-K, Hammond, La.
 Brown, F. C. Route 2, Greenfield, Ohio
 Brown, Marvin L. 118 N. Washington St., Kewanee, Ill.
 Muncie, Ill. March 4 to 18
 Buchanan, Sam R. P.O. Box 943, Tyler, Texas
 Bugh, F. H. 735 Cavalier St., San Antonio, Texas
 Bulla, Daniel H. Box 172, Pataskala, Ohio
 Canton, Ill. March 7 to 18
 Burgess Gospel Messengers, J. W. Preacher and Singers, 609 E. Main St., Flat River, Mo.
 Eldon, Mo. March 13 to 25
 Ellisville, Ill. Mch. 27 to April 8
 Burnem, Eddie and Ann. 2801 Carter Ave., Ashland, Ky.
 Elyria, Ohio Mch. 20 to April 1
 Clarinda, Iowa April 3 to 8
 Burnett, W. Evans. P.O. Box 1269, Ponca City, Okla.
 Burson, H. D. Evangelist, 3273 N. Mount Curve, Altadena, Calif.
 Medford, Okla. March 14 to 25
 Monterey, Tenn. Mch. 28 to April 8
 Burton, C. C. P.O. Box 145, Somerset, Ky.
 Somerset, Ky. Feb. 26 to Mch. 11
 Shreveport, La. March 13 to 25
 Byers, C. F. and Wife. Evangelist and Singers, Wood River, Neb.
 Holyoke, Colo. March 6 to 18
 Carby, Fred T. 1501 W. Third St., Owensboro, Ky.
 Carey, A. B. 76 Prospect St., Beacon, N.Y.
 Ravenna, Ohio Feb. 27 to Mch. 11
 Belle Vernon, Pa. March 13 to 25
 Cargill, A. L. and Myrta. Box 256, Divide, Colo.
 Carmickle, James and Juanita. Song Evangelists and Children's Workers, 818 Greer Ave., Covington, Ky.
 Carr, D. H. P.O. Box 146, Lady Lake, Fla.
 Carroll, Bob. 226 S. Carolina, Mangum, Okla.
 De Soto, Mo. March 5 to 18
 Muskogee, Okla. (1st) March 19 to 25
 Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller, Bethany, Okla.
 Corpus Christi, Texas March 7 to 18
 Miami, Okla. Mch. 21 to April 1
 Cassidy, F. P. 814 Idlewild Ct., Lexington, Ky.
 Laurel, Ind. March 11 to 25
 Chambers, Leon and Mildred. Preacher and Singers, Box 386, Fairfax, Ala.
 Victoria, Va. March 7 to 18
 Tuscaloosa, Ala. (Holt) Mch. 19 to April 1
 Chapman, G. H. Box 434, Lexington, Okla.
 Chapman, W. Emerson. 317 W. Main St., Batavia, N.Y.
 Charles, Eugene and Wife. Preacher and Singer, 926 N. Gilbert St., Danville, Ill.
 Chickenoff, Susie. Song Evangelist, 564 Barham Ave., Santa Rosa, Calif.
 Sacramento, Calif. (1st) March 7 to 18
 Cleveland, B. H. 6771 Orange Ave., Long Beach, Calif.
 Coffman, Miss Nellie. Evangelistic Singer, 2600 East 33rd St., Chattanooga 7, Tenn.
 Collins, Ted. Song Evangelist, 118 Roberts Ave., Haddonfield, N.J.
 Conner, Vera; and Hodge, Alpha. Song Evangelists and Children's Workers, 1637 Hoffner St., Cincinnati 23, Ohio
 Camden, S.C. Feb. 27 to Mch. 11
 S.C. Home Missions Mch. 13 to April 8
 Coolidge, C. C. and Wife. Evangelist and Singer, 286 S. Cypress Ave., Columbus, Ohio
 Cooper, G. Essel. 421 W. Fifth St., Greenfield, Ind.
 Cope, Jacob and Mildred. Preacher and Singers, Larimore, N.D.
 Corbett, C. T. P.O. Box 215, Kankakee, Ill.
 Dayton, O. (Glen Rd.) March 14 to 25
 Plymouth, Mich. Mch. 28 to April 8
 Cornelius, H. W. and Wife. Preacher and Musicians, 3436 S. Walnut St., Muncie, Ind.
 Lowell, Ind. March 14 to 25
 Walbridge, Ohio Mch. 28 to April 8
 Crabtree, J. C. 335 S. Plum St., Springfield, Ohio
 Milwaukee, Wis. (1st) March 18 to 25
 Buchanan, Mich. April 1 to 15
 Crawford, J. H. and Maggie. Springdale, Ark.
 Springfield, Ill. (S. Side) March 4 to 18
 Marion, Ill. Mch. 20 to April 1
 Crosswell, Walter and Betty. Preacher and Musicians, R.D. 3, Pottsville, Pa.
 Crist, Wesley F. and Kyle. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
 Crutcher, Estelle. 1638 N.W. 8th St., Miami, Fla.
 Cummings, Samuel O. Houlit, West Va.
 Dailly, R. L. Box 92, Winnfield, La.
 Daniels, Bert. Box 151, Meade, Kansas
 Kearney, Neb. March 15 to 25
 Meade, Kansas Mch. 28 to April 8
 Darity, Joe T. 18 E. Pacesont Ave., Columbus, Ohio
 Darnell, H. E. Box 929, Vivian, La.
 Indianapolis, Ind. (S. Side) Feb. 28 to Mch. 11
 Darnell, Leo and Wife. Evangelist and Singers, P.O. Box 113, Harrisburg, Ill.
 Griggsville, Ill. March 7 to 18
 Cincinnati, Ohio Mch. 21 to April 1
 Davidson, Otto and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio
 Wilmington, Ohio March 11 to 25
 Toledo, Ohio April 3 to 15
 Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
 Santa Maria, Calif. Feb. 28 to Mch. 11
 San Fernando, Calif. March 14 to 25
 Davis, E. O. Box 408, Tabor, Iowa
 Owosso, Mich. Feb. 27 to Mch. 11
 Open Date March 13 to 25
 Davis, Ella Mae. Song Evangelist, 412 S. Harris St., Indianapolis, Ind.
 Davis, Leland R. 2021—12th St., Akron 14, Ohio
 Liberton, Ohio March 13 to 25
 Lisbon, Ohio Mch. 27 to April 8
 Deal, William. P.O. Box 212, Ashland, Ky.
 De Bolt, Ted and Dorothy. Evangelistic Singers, 75 West 151st St., Harvey, Ill.
 De Bord, Clifton. Box 1109, Ashland, Ky.
 Selma (Harris Chapel), Ind. March 6 to 18
 Summit, Ky. Mch. 20 to April 1
 Dickerson, H. N. 2208 Pollard Rd., Ashland, Ky.
 Los Angeles, Calif. (Eagle Rock) Feb. 28 to Mch. 11
 San Pedro, Calif. March 14 to 25
 Diffee, Agnes W. 1914 Maryland Ave., Little Rock, Ark.
 Dixon, Robert J. 416—16th Ave. South; Nampa, Idaho
 Dobbins, C. H. and Wife. Evangelist and Musicians, 39 Etna Ave., Huntington, Ind.
 Greenfield (Stringtown), Ind. Mch. 20 to April 1
 W. Portsmouth, Ohio April 3 to 15
 Dobson, J. C. Box 504, Bethany, Okla.
 Duke-Ogden Evangelistic Party. 123 W. Third St., Duluth 6, Minn.
 Open time for March
 Donley, John R. 422 Summit St. N.W.; Warren, Ohio
 Cherry Valley, Ohio Feb. 27 to Mch. 11
 Uhrichsville, Ohio March 13 to 25
 Dotson, Anna Marie. Song Evangelist, Rt. 1, Box 145, % Edward Mellott, Yorktown, Ind.
 Duff, Loren V. Song Evangelist, 329 N. Bellevue Place, Indianapolis 22, Ind.
 Dunn, T. P. 606 N. Redmond, Bethany, Okla.
 Red Bluff, Calif. March 14 to 25
 Kennewick, Wash. April 1 to 15
 Dyer, Mrs. Esther M. Musical Evangelist, R.D. 1, Mohnton, Pa.
 Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 East 11th, Pueblo, Colo.
 Coquille, Oregon March 11 to 18
 Watsonville, Calif. Mch. 21 to April 1
 Elkins, Williams, Jr. 708 Highland Drive, Knoxville 18, Tenn.
 Elkins, W. T. (Bill). Wurtland, Ky.
 Ellwanger, C. William and Twylah. Evangelist and Musicians, P.O. Box 527, Kansas City 10, Mo.
 El Derado, Kansas Feb. 28 to Mch. 11
 Moscow, Idaho March 14 to 25
 Emrick, Ross and Dorothy. 600 Trumbull St., Bay City, Mich.
 Wilmington, Del. Feb. 28 to Mch. 11
 Norfolk, Va. March 14 to 25
 Erdmann, H. A. 530 Idaho St., Gooding, Idaho
 Erp, J. R. 931 North 3rd, Springfield, Ill.
 Marion, Ind. (1st) March 7 to 25
 St. Louis, (Maplewood), Mo. March 27 to April 8
 Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Catlettsburg, Ky. (1st) March 13 to 25
 Angola, Indiana April 3 to 15
 Ewy, Philip S. 39 Arizona Ave., Tacoma, Wash.
 Madera, Calif. Feb. 28 to Mch. 11
 Blythe, Calif. March 14 to 25
 Fagan, Harry and Cleona. Singers and Musicians, Shelby, Ohio
 Belpre, Ohio Feb. 28 to Mch. 11
 Farnsley, Floyd. Star Route, New Albany, Ind.
 Farris, A. A. Box 217, Science Hill, Ky.
 Faver, J. R. and Wife. Preacher and Children's Workers, 517—12th St., Henderson, Ky.
 Rockford, Ill. (1st) Mch. 28 to April 8
 Effingham, Ill. April 9 to 29
 Feazell, M. F. 307—30th St. West; Charleston, W. Va.

It's Here
Communism Threatens Christianity
By Holland B. London



In this stirring message is a timely plea for an awakening to the threat of Communism in its aggressive campaign to supplant a democratic form of government and to uproot and cast out Christianity.

The basic aims of Communism are stated, as are the contrasting ideologies of the Christian faith. Here is an eloquent, factual, and convincing appeal for patriotism, for faith in God, for an awakened sense of responsibility, and for an aroused zeal in combating this modern enemy of all religion.

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 Felter, H. J. Box 87, Leesburg, N.J.
 Utica, N.Y. Feb. 27 to Mch. 11
 Schenectady, N.Y. April 10 to 22
 Ferguson, Edward R. and Alma. Preacher and Singers, P.O. Box 542, Port Huron, Mich.
 Bartow, Florida March 6 to 18
 Ft. Lauderdale, Fla. Mch. 25 to April 8
 Fetters, Fred W. P.O. Box 527, Kansas City 10, Mo.
 Delano, Calif. Feb. 28 to Mch. 11
 MacFarland, Calif. April 18 to 29
 Fies Sisters, Vocal and Instrumental, Wiley Ford, W.Va.
 Albright, W.Va. Feb. 28 to Mch. 11
 Pittsburgh (Beechview), Pa. March 14 to 25
 Finger, Maurice and Naomi. Preacher and Singer, 529 East 4th St., Northampton, Pa.
 Kannapolis, N.C. March 14 to 25
 Hamilton, Ohio Mch. 28 to April 8
 Fisher, C. Wm. P.O. Box 527, Kansas City 10, Mo.
 Medford, Ore. Feb. 28 to Mch. 11
 Spokane, Wash. (1st) March 14 to 25
 Fitch, George L. 710 Lincoln St., South Cle Elum, Wash.
 Hermiston, Ore. Feb. 28 to Mch. 11
 Williston, N.Dak. Mch. 18 to April 1
 Fitch, James S. 3938 Forest Ave., Norwood 12, Ohio
 Fleming, Bona. 341 West 9th Ave., Columbus 1, Ohio
 Newark, Ohio Feb. 28 to Mch. 11
 Pontiac, Mich. March 14 to 25
 Ford, James and Ruth. Preachers and Singers, Route 1, New Castle, Ind.
 Smithfield, Ill. March 12 to 25
 Plainfield, Ind. April 2 to 15
 Fowler, Ira and Naomi. Preacher and Singers, Hollywood, Md.
 Pittsburgh (Beechview), Pa. March 6 to 25
 Scranton, Pa. Mch. 27 to April 8
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Smithton, Pa. Mch. 20 to April 1
 Franklin, Cletus. % General Delivery, Odon, Ind.
 Jerseyville, Ill. Feb. 27 to Mch. 11
 Free, O. S. Box 931, Little Rock, Ark.
 Charleston, Mo. March 14 to 25
 Kirksville, Mo. Mch. 27 to April 8
 Fuller, Jimmie. 124 Spencer St., Fort Valley, Ga.
 Savannah, Ga. March 14 to 25
 Nashville, Ga. April 11 to 22
 Garrett, M. L. and Sylvia. Preachers and Singers, Rt. 3, Box 298-A, Lenoir City, Tenn.
 Garrett, Thomas. 4605 Highland Ave., Chattanooga, Tenn.
 Geeding, W. W. and Wilma Raker. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
 Fort Dodge, Iowa March 13 to 25
 Arnold, Neb. Mch. 27 to April 8
 Glaze, D. A. Evangelist, Box 417, Valparaiso, Ind.
 New Hampshire, Ohio March 6 to 18
 Glendening, W. R. and Wife. Preacher and Musicians, 504 N. Cooper Ave., Colorado Springs, Colo.
 Gordon, Maurice F. 2417 'C' St., Selma, Calif.
 Gould, Arthur W. P.O. Box 527, Kansas City 10, Mo.
 Marysville, Calif. March 7 to 18
 Berkeley, Calif. (1st) Mch. 25 to April 8
 Granger, Marjorie. Song Evangelist, 4245A McRae Ave., St. Louis 10, Mo.
 Gray, Paul. P.O. Box 527, Kansas City 10, Mo.
 Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
 Berne, Ind. Feb. 27 to Mch. 11
 Lowell, Mich. March 13 to 25
 Gregory, H. A. 3323 Hedgerow Drive, Dallas 19, Texas
 Gregory, Paul W. Song Evangelist, 11748 Wyoming, Detroit 4, Mich.
 Gretzinger Evangelistic Party, 1391 Mar Vista, Pasadena, Calif.
 Hammond, Ind. Feb. 28 to Mch. 11
 Jerusalem Tour Mch. 16 to April 7
 Griffith, Glenn. 1304 Schley, Nampa, Idaho
 Griffith, R. E. and Dorothy. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
 Groves Sisters. Singers and Chalk Artist, Bruceton Mills, W.Va.
 Grubbs, R. D. Route 2, Box 220, Covington, Ky.
 Gruver, Eva. Evangelist, P.O. Box 1212, Hutchinson, Kansas
 Gullett, Langley E. 2104 Broadway, Catlettsburg, Ky.
 Guy, John D. and Wife. Evangelist and Singers, Dellroy, Ohio
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 New Albany, Ind. (E. Side) Feb. 27 to Mch. 11
 Sommerville, Ind. March 12 to 25
 Hacker, Alton E. 329 E. Pomona St., Santa Ana, Calif.

Haden, Charles E. 905 Triplett St., Owensboro, Ky.
 Belpre, Ohio Feb. 25 to Mch. 11
 Mt. Gilead, Ohio Mch. 21 to April 1
 Haggard, W. E. Route 4, Hamilton, Ohio
 Hale, James A. and Faye. Preacher and Singers, Box 357, West Tulsa 7, Okla.
 Hiwassee, Ark. March 11 to 25
 Berryville, Ark. Mch. 27 to April 8
 Hall, David, Wife, and four-year-old son. Preacher and Chalk Artist, 509 N. Maple, McPherson, Kansas
 Ava, Mo. March 11 to 25
 Lemont, Ill. April 4 to 15
 Hamilton, Jack and Wilma. Evangelist and Musicians, Box 172, Hays, Kansas
 Hamilton, Mark. 2220 Harrod St., Ashland, Ky.
 St. Bernice, Ind. March 6 to 18
 Irving, Ky. (1st ch.) Mch. 20 to April 1
 Hamric, Lee L. 766 Sycamore St., Abilene, Texas
 Lodi, Calif. Feb. 25 to Mch. 11
 Bainbridge, Ga. April 8 to 22
 Harding, U. E., and Wife. P.O. Box 71, Arcadia, Fla.
 Harding, Whitcomb and Maridel. Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
 Salem, Oregon (1st) March 13 to 25
 Long Beach, Calif. (1st) Mch. 27 to April 8
 Harrington, W. N. Rt. 3, Box 280-B, Gainesville, Fla.
 Harris, R. S. 432½ Frederick St., Huntington, Ind.
 Harold, John W. Box 309, Redkey, Ind.
 Hart, Charles W. Song Evangelist, Route 3, Greenfield, Ind.

Hart, H. J. Route 1, Nampa, Idaho
 Havener, J. D. Box 401, Bourbonnais, Ill.
 Overland, Mo. Feb. 28 to Mch. 11
 Flint, Mich. (E. Side) March 13 to 25
 Hayes, Thomas. P.O. Box 527, Kansas City 10, Mo.
 Ludlow, Ky. Feb. 28 to Mch. 11
 Calumet (Coleman Chapel), Okla.
 Haynes, O. F. 1638 Seventh Ave., Charleston 2, W.Va.
 Hamlin, W.Va. Feb. 28 to Mch. 11
 Elkins, W.Va. March 13 to 25
 Heasley, Jimmy and Fern. Preachers and Singers, 214 N. Redmond St., Bethany, Okla.
 El Reno, Okla. March 14 to 25
 Clayton, Ind. April 4 to 15
 Henbest, C. L. Box 345, Rogers, Ark.
 Houston, Texas March 7 to 18
 Anadarko, Okla. Mch. 21 to April 1
 Henck, Nelson H. 120 Audrey Ave., Brooklyn 25, Md.
 Cleveland, O. (Central) .. Feb. 27 to Mch. 11
 Cleveland, O. (Brooklyn) March 15 to 25
 Henson, J. C. Bethany, Okla.
 E. Okla. Dist. Tour March 5 to 50
 McAllen, Texas April 1 to 8
 Heslop, Mrs. Norah. 1260 N. Bellevue Place, Indianapolis 22, Ind.
 Warrington, Ind. March 17 and 18
 Lincoln, Ill. March 20 to 25
 Hiatt, D. L. 323 Clinton Ave., Farmer City, Ill.
 Hicks, Fred. 233 N. Walcott St., Indianapolis, Ind.
 Higgins, C. A. 1083 North 9th St., Las Cruces, N.M.

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 Laurel, Del. March 7 to 18
 Reading, Pa. Mch. 21 to April 1

Halso Evangelistic Party. Preacher and Singers, 5332 Summer Ave., Ashtabula, Ohio

Holstein, James D. and Lois. Preacher and Singers, Olivet College 447, Kankakee, Ill.

Holt, A. D. 3906 Sauls Drive, Greensboro, N.C.
 Roanoke (Riverdale), Va. March 14 to 25
 Livermore Falls, Maine April 10 to 22

Hooker, H. H. Box 832, Jasper, Ala.
 Parrish, Ala. Feb. 27 to Mch. 11
 Fairfax, Ala. March 13 to 25

Hoot, G. W. and Pearl Moser. Evangelist and Musicians, Olivet, Ill.
 Greentown, Ohio March 13 to 25
 East Palestine, Ohio .. Mch. 27 to April 8

Houts, Jack. 506 South 4th St., Chickasha, Okla.

Howard, A. S. 1144 N.W. 41st St., Oklahoma City, Okla.
 Newcomerstown, Ohio March 13 to 25
 Open date Mch. 27 to April 8

Howland, Mary. P.O. Box 85, Niles, Mich.

Huffman, H. B. Box 25, Onego, W.Va.

Humble, Ralph and Lois. Song Evangelists, 2211 Indiana Ave., New Castle, Ind.

Hungate, Robert and Delores. Singers and Children's Workers, Newburgh, Ind.

Hurd, Melvin and Verlyn. Musicians and Children's Workers, Box 1, Union Gap Sta., Yakima, Wash.

Irbly, Loran. Box 108, Kokomo, Ind.
 Open date March 13 to 25
 Eaton Rapids, Mich. April 1 to 15

Isenberg, Donald T. Artist-Evangelist, Box 388, New Cumberland, Pa.

Jackson, R. V. Sparks Hill, Ill.
 St. Louis (Lafayette Pk.), Mo. March 7 to 18
 Springfield, Ill. (1st) Mch. 21 to April 1

James, A. L. and Wife. Evangelists and Reader, 300 N. Seventh St., McAllen, Texas

Jarvis, Homer. Song Evangelist, S. Oaks Ave., Mishawaka, Ind.

Jerrett, Howard W. 2207 Pinecrest Dr., Ferndale, Mich.
 Nampa, Idaho (1st) March 7 to 18
 Boise, Idaho March 21 to Apr. 1

Johansen, Kenneth. 1603 Fair Ave., Falls City, Neb.

Johnson Sisters. Preacher and Singers, 1272 N. Allen Ave., Pasadena, Calif.

Johnson, Andrew. Wilmore, Ky.

Johnson, Paul and Ruth. Singers and Musicians, 3333 South Third St., Springfield, Ill.

Johnson, Spencer. P.O. Box 527, Kansas City 10, Mo.
 Vivian, La. March 7 to 18
 Shreveport, La. (Queensborough) Mch. 21 to April 1

Jones, A. K. 519 Commercial, Danville, Ill.

Albia, Iowa Feb. 27 to Mch. 11
 Oregon City, Ore. March 16 to 25

Jones, Lum. Ada, Okla.
 Chester, W.Va. Feb. 27 to Mch. 11
 New Cumberland, W.Va. March 13 to 25

Jones, Willard F. Lexington Park, Md.

Kauffman, Elmer H. 134 Grand View Ave., Wollaston 70, Mass.

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Lovington, N.M. Feb. 28 to Mch. 11
 Denver, Colo. (S. Side) March 13 to 25

Keller, Norman and Erlene. Singers and Musicians, Box 256, Seelyville, Ind.
 New Albany, Ind. March 12 to 25
 Neodesha, Kansas Mch. 27 to April 8

Kennedy, Ernest M. and Orela. Evangelist and Singers, % Gen. Del., Vicksburg, Mich.

Kennedy, Harold L. and Lottiemae. Preacher and Chalk Artist, P.O. Box 535, Muncie, Ind.
 Muncie, Ind. (N. Walnut St.) Mch. 6 to 11
 Marshall, Mich. March 13 to 25

Key, Donna E.; and Kelsea, Helen E. Preachers and Musicians, 1136 Wesley Ave., Pasadena 7, Calif.

Killion, Robert L. and Madge. Singers and Musicians, Vicksburg, Mich.
 Cleveland, O. (1st) Feb. 28 to Mch. 11
 Saginaw, Mich. (Meth.) Mch. 26 to April 8

Kimball, E. Everett and Irene. Evangelist and Singers, 1220 Waverly Ave., Grand Haven, Mich.
 Grover Hill, Ohio March 13 to 25
 Pottsville, Mich. Mch. 27 to April 8

Kime, Hazel F. Song Evangelist, 301 N. Fifth St., Brighton, Colo.

King, Paul and Lucille. Evangelist and Singer, 2004 Kearns Ave., Pittsburg 5, Pa.

Kruse, Carl H. and Wife. Evangelist and Singers, 503 N. Redmond, Bethany, Okla.
 Lawrence, Kansas March 13 to 25
 Manhattan, Kansas Mch. 27 to April 8

Kuykendall, P. E. P.O. Box 978, Hendersonville, N.C.

Lampkin, George T. % General Delivery, Colfax, La.

Lanternman, R. S. 5063—43rd St., Red Deer, Alberta, Canada

Latham, Joy and Mary E. 18 Allen Ave., Wyoming; Cincinnati 15, Ohio
 Midland, Texas March 11 to 18
 E. Okla. S. S. Clinics April 8 to 13

Lee, Mason. 217 Division St., Huntington 2, W.Va.
 Homedale, Idaho Feb. 27 to Mch. 11
 Notus, Idaho March 13 to 25

Leetch, Don. 129 W. Francis Ave., La Habra, Calif.
 Oakdale, Calif. March 7 to 25
 Concord, Calif. Mch. 28 to April 8

Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.

Leverett Brothers. Preachers and Singers, 408 East 10th, Lamar, Mo.
 Anthony, Kansas March 14 to 25
 Lawson (Canaan Hill), Mo. Mch. 28 to Apr. 8

Lewis, E. E. 302 N. Main, Ironton, Mo.

Lewis, Ellis. 208 N. Donald, Bethany, Okla.
 Dinuba, Calif. March 14 to 25
 Bakersfield, Calif. (E. Side) Mch. 27 to April 8

Lewis, Howard and Irene. Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.
 Akron (Arlington St.), O. March 6 to 18
 Richmond Hill, N.Y. Mch. 21 to April 1

Lewis, Roy R. Route 1, Albany, Ind.
 Modoc, Ind. March 12 to 25
 Selma, Ind. Mch. 26 to April 8

Lilly, Herbert E. 303 Maple, Nampa, Idaho
 Seibert, Colo. Feb. 27 to Mch. 11
 Marsing, Idaho March 14 to 25

Lipker, Charles H. Route 2, Cardington, Ohio
 Coshocton, Ohio March 13 to 25
 West Lafayette, O. Mch. 27 to April 8

Lipps, Eli. 1023 Edison Ave., Hamilton, Ohio

Littrell, Dick and Doris. Evangelist and Musicians, P.O. Box 527, Kansas City 10, Mo.
 Cisco, Texas March 7 to 18
 Hays, Kansas Mch. 21 to April 1

Long, Paul W. General Delivery, North Little Rock, Ark.

Long, Robert and Helen. Evangelist and Singers, 514 W. Penn St., Butler, Pa.
 So. Zaneville, Ohio March 14 to 25
 Newark, Del. Mch. 28 to April 8

Longnecker, J. L. 45 Main St., Valley Park, Mo.
 Bowling Green, Ind. March 13 to 25
 Bettendorf, Iowa Mch. 27 to April 8

Lykins, C. E. Goshen, Indiana
 Muncie, Ind. (1st) March 6 to 18
 Peru, Ind. Mch. 20 to April 1

MacAllen, L. J. 378 Lafayette Rd., Medina, Ohio
 St. Paul, Minn. March 6 to 18

Mackey Evangelistic Party, D.D. Preacher and Musicians, P.O. Box 103, Bluffton, Ind.

Maddox, J. Stewart. 21 West 14th St., Danville, Ill.

Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
 Lougheed, Alberta Mch. 21 to April 4

Martin, John C. Song Evangelist, Box 503, Bethany, Okla.

Martin, Stephen. Box 359, Pierson, Iowa

Mason, W. T. and Wife. Evangelists, Advance, Mo.
 Mathews, L. B. and Wife. Evangelist and Singer, 2208—18th Ave. South; Nashville 4, Tenn.
 Chicago Heights, Ill. (1st) Feb. 28 to Mch. 11
 Coal Grove, Ohio March 14 to 25

Matlock, M. M. P.O. Box 527, Kansas City 10, Mo.

Mathews, Clifton T. 53 Nassau Ave., Freeport, N.Y.

Maule, Alvin and Pauline. Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.
 Austin, Texas (1st) March 14 to 25
 Waco, Texas (1st) Mch. 27 to April 8

May, Buddie. 328 Greenup Ave., Ashland, Ky.

McCart, R. H. and Edna. Preacher and Singer, 4100 Quitman St., Denver 12, Colo.

McCoy, L. W. 1419 Tiffin Ave., Des Moines, Iowa

McKinley, Pauline. Song Evangelist, P.O. Box 158, Greenfield, Ind.

McVay, Charles and Pauline. Song Evangelists, 343 West 41st St., Tucson, Ariz.

Meadows, Naomi. 3119 Eden Ave., Cincinnati 19, Ohio
 Ridgeville, Ind. March 6 to 18
 Clintonville, Ky. Mch. 25 to April 9

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
 Colorado Springs, Colo. (1st) .. March 12 to 25
 Monte Vista, Colo. Mch. 27 to April 8

Messer, Haley. P.O. Box 527, Kansas City 10, Mo.
 Colorado Springs (Central), Colo. Feb. 27 to Mch. 11
 Nowata, Okla. March 13 to 25

Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
 Logan, Ala. (Beulah) Feb. 28 to Mch. 11

Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.
 York, Pa. March 13 to 25
 Brocton, N.Y. Mch. 28 to April 8

Milby, Thomas. Clarkson, Ky.

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Greensboro, Pa. March 12 to 25
 New Burlington, O. Mch. 27 to April 8

Miller, James. Rt. 17, Box 609, Indianapolis 44, Ind.
 Ft. Wayne, Ind. March 11 to 25
 Pittsburgh, Pa. Mch. 27 to April 8

Miller, James F. and Wife. Preacher and Chalk Artist, General Delivery, Jacksonville, Fla.

Miller, Leila Dell. % Trevecca Nazarene College, Nashville 10, Tenn.
 Wellington, Texas March 1 to 11
 Hydro, Okla. March 14 to 25

Miller, Nettie A. % Trevecca Nazarene College, Nashville 10, Tenn.
 No. Sacramento, Calif. March 14 to 25
 Tulare, Calif. Mch. 28 to April 8

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Marietta, Ohio March 13 to 25
 Davenport, Okla. April 3 to 15

Minor, W. H. and Wife. Preachers and Children's Workers, P.O. Box 527, Kansas City 10, Mo.

Mitchell, Lloyd and Addie. Song Evangelists and Musicians, Valier, Pa.

Moore, J. E. 2673 Crest Ave., Dallas, Texas

Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 10, Mo.
 Huntington Park, Calif. (2665 Grand Ave.) March 14 to April 8

Moore, S. T. Box 777, Lafayette, Ind.
 Durand, Mich. March 13 to 25
 Open time March 27 to April 22

Mooshian, C. Helen. P.O. Box 527, Kansas City 10, Mo.
 Arizona & New Mexico March 1 to 12
 S.W. Okla. Dist. Tour March 15 to 25

Morgan, W. D. Leavenworth, Wash.
 Palouse, Wash. March 7 to 18
 Garfield, Wash. Mch. 21 to April 1

Mortensen, Robert E. 106 E. Pierson Ave., Somers Point, N.J.

Morton-Pollard Evangelistic Party. Preacher and Singers, % Rev. Harold Small, Stinesville, Ind.

Mounds, Dewey. Olivet Nazarene College, Box 275, Kankakee, Ill.

Mundell, Winfield A. Rt. 1, Box 57, Florien, La.

Murphy, Herschel and Velma. Preacher and Singers, 2221—20th St., Lubbock, Texas

Musical Messengers (Don Ratliff and Wife, Paul Jester and Wife). 9107 Hibben Ave., Indianapolis 19, Ind.
 Indianapolis, Ind. (Ray St.) Feb. 27 to Mch. 11
 Indianapolis, Ind. (Wesleyan) .. March 14 to 18

Neely, B. F. 110 N. Donald, Bethany, Okla.

Neff, Nettie W. 100 Beulah Park Drive, Santa Cruz, Calif.
 Reno (Home Gardens), Nev. ... March 14 to 25
 Ivanhoe, Calif. April 4 to 15

Nelson, Charles Ed. 208 North 6th St., Rogers, Ark.

Nelson, E. P. 317 N. Riley Ave., Indianapolis, Ind.
 Patricksburg, Ind. Feb. 25 to Mch. 11
 Indianapolis, Ind. (Winter Ave.) March 18 to 25

Newcomb, L. H. P.O. Box 946, Vivian, La.

Moss Bluff, La. March 14 to 25

Newcome, Chester A. 457 Garfield Ave., Newark, Ohio

Newell, Neva. Song Evangelist, 1803 W. Second, Spokane, Wash.

Nichols, Dorrance and Esther. Evangelist and Musicians, Bloomsburg, Pa.
 Brocton, Mass. March 4 to 11
 Jefferson, Pa. March 14 to 25

Noggle, Ray O. Blind Evangelist, 345 Boyd St., Harrisburg, Pa.

Norton, Joe. Box 143, Hamlin, Texas
 Cleburne, Texas March 14 to 25
 Concordia, Kansas Mch. 28 to April 8

Nothstine, S. Ellsworth. P.O. Box 527, Kansas City 10, Mo.

Ogden, Charles W. and Mary. Evangelist and Singer, 4105 Washington St., Lincoln, Neb.
 Victoria, B.C. March 7 to 19
 Olds, Alberta Mch. 21 to April 1

Olin, Harry and Joan. Preacher and Singer, Coulterville, Ill.

Parker, J. H. 3102 Windsor Ave., Baltimore 10, Md.
 Leicester, Vt. Mch. 20 to April 1
 Haverhill, Mass. April 3 to 15

Parry, Elwood M. Song Evangelist, R.D. 1, Bethlehem, Pa.

Patrone, D. E. P.O. Box 817, Alliance, Ohio
 Jackson, Ohio Feb. 27 to Mch. 11
 Warren, Pa. (1st) March 13 to 25

Patzsch, Eddie E. 1747 Clark Ave., Wellsville, Ohio
 E. Brewton, Ala. Feb. 28 to Mch. 11
 Ashland, Ohio March 14 to 25

Payne, L. M. Box 257, Bethany, Okla.

Pease, Denver. Evangelist, 14 N. Dayton St., Rockford, Mich.

Peck, W. A. % Trevecca Nazarene College, Nashville 10, Tenn.
 Jasper (Snoddy Chapel), Ala. .. March 7 to 18
 Jackson, Ala. March 19 to 25

Pellow, Wm. J. Route 1, Polk, Pa.

Pestana, George C. and Wife. Evangelist and Singers, 1743 Sunnyvale Ave., Walnut Creek, Calif. Niles, Calif. Mch 14 to 25 Sonoma, Calif. Mch. 28 to April 8

Peterson, Edna; and Thiessen, Emma. Preacher and Singer, 1212 Tenth Ave. So.; Nampa, Idaho

Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.

Warren (Bolindale), O. March 13 to 25 Eaton, Ohio Mch. 27 to April 8

Pierce, Fern M. P.O. Box 527, Kansas City 10, Mo.

Piercy Trio. Song Evangelists and Musicians, 410 S. Clay St., Fairbury, Ill.

Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio Arnold, Pa. March 5 to 18 Memphis, Tenn. Mch. 20 to April 1

Plummer, Chester D. R.F.D. 7, Box 173, Columbus, Ind. Alliance, Ohio March 7 to 18 Reading, Pa. Mch. 21 to April 1

Pridgen, C. P. 2325 W. Second St., Dayton, Ohio

Puits, Bertha. P.O. Box 527, Kansas City 10, Mo. Washington, D.C. (Cap. Hghts.) March 7 to 18 Flushing, N.Y. Mch. 21 to April 1

Qualls, Paul M. Song Evangelist, 408 Jersey Ave., Orlando, Fla. Mansfield, O. (1st) March 6 to 18 Nampa, Idaho (N. Side) Mch. 20 to April 1

Raker, W. C. Smithfield, Ill. Bloomington, Ill. March 14 to 25 Backus, Minn. Mch. 28 to April 2

Reasoner, Eleanore. Song Evangelist, 1109 Maple Row, Elkhart, Ind. Ridgeville, Ind. March 6 to 18 Clintonville, Ky. Mch. 25 to April 8

Reed, Steward. 808 S. River, Carthage, Mo. Hutchinson, Kansas (1st) March 6 to 11 Great Bend, Kansas March 14 to 25

Reynolds, D. C. Indian Evangelist, 4805 N. Western Ave., Oklahoma City, Okla.

Reynolds, Ruth M. Evangelist, 511 Diamond St., Sistersville, W.Va.

Rice, Ralph. 444 N. Blaine, Bradley, Ill. Kankakee, Ill. (W. Side) March 11 to 18 Pontiac, Mich. (Zion) Mch. 20 to April 1

Richards Trio. Preacher and Singers, Loomis and River St., Sparta, Mich.

Richardson, Harold S. and Flossie. Evangelist and Singers, Route 4, Muncie, Ind.

Ridings, E. Paul. 708 N. College, Bethany, Okla. Rincker, Max E. Box 137, Stewardson, Ill.

Rinebarer, C. C. and Wife. Evangelist and Singers, 10203 Driver Ave., Overland 14, Mo.

Ring, O. F. Box 164, Intercession City, Fla.

Ripper, Loralne M.; and Markey, Bernice. Preachers and Singers, 3917 West 29th Ave., Denver, Colo. Ogden, Utah Feb. 28 to Mch. 11

Robinson, Mrs. Lillian. Box 57, Wheeler, Texas Rock, Clinton A., Sr. 3125 Forest Lawn Ave., Omaha 12, Neb.

Roddy, Frank. 128 Jefferson St., Marion, Ohio

Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.

Roedel, Miss Bernice L. 423 E. Maple St., Boonville, Ind. Boonville, Ind. (Meth.) March 8 to 18 Jordan, Ind. Mch. 25 to April 8

Rogers, Mary Ellen. Singer, 3142 Vichy Ave., Napa, Calif.

Roney, F. N. P.O. Box 85, Opdyke, Ill.

Rowland Evangelistic Party, A. C. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo. Mangum, Okla. March 1 to 11 Arpelar, Okla. March 14 to 25

Rushing, R. S. 501 N. Mueller, Bethany, Okla.

Sargis, Mrs. Beulah. Song Evangelist, 834 Newport Ave., Chicago 13, Ill.

Savage, F. C. P.O. Box 207, Kokomo, Ind.

Scarlett, Don S. Route 1, North Vernon, Ind. Indianapolis, Ind. (Ray St.) Feb. 27 to Mch. 11 Crawfordville, Ind. March 13 to 25

Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich. Pontiac, Mich. Mch. 20 to April 1

Scott, Cyril E. Box 354, Elverta, Calif.

Scott, Earl P. and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo. Scottsdale, Pa. Feb. 27 to Mch. 11 Tallahassee, Fla. March 13 to 25

Seel, J. Lester, Edna M., and Merlin, Musicians and Preachers, 1501—29th St., Ashland, Ky. Lansing, Mich. March 13 to 25 Charleston (Spring Hill), W.Va. March 27 to April 8

Selz, Joseph W. 627 Juniper St., Walla Walla, Wash. Kirkland, Wash. March 13 to 25 Maple Valley, Wash. Mch. 27 to April 8

Sexton, Ralph. Box 33, Asheville, N.C.

Shaffer, G. H. 1344 E. Main St., Muncie, Ind.

Shank, R. A. and Wife. Box 3777, Vicksburg, Mich.

Shearer, U. B. and Wife. Singers and Musicians, 106 Stretter Ave., Covington, Ky.

Sherrow, Howard O. Song Evangelist, Lynn, Ind.

Shoemaker, John. 1218 Cleveland Ave., Hobart, Ind. Logansport, Ind. March 13 to 25 Baldwinsville, N.Y. Mch. 27 to April 8

Sigler, Ray. Song Evangelist, 195 N. Wabash Ave., Bradley, Ill.

Silvennial, Donald R. Route 3, Hastings, Mich.

Simms, Vera Lois. Box 48, Glencoe, Ohio

Slack, D. F. Song Evangelist, Route 2, Vevay, Ind. Indianapolis, Ind. (W. Side) March 6 to 18

Sloan, Carmon G. P.O. Box 287, Paris, Tenn.

Smeltzer, R. J. 428 King St., Ravenna, Ohio Warren (Bolindale), O. March 13 to 25 Akron (Ellett), Ohio Mch. 27 to April 8

Smith, Arthur, and Son. Song Evangelists, Route 7, Hamilton, Ohio

Smith, Bernie. Box 145, Harrisburg, Ill. Henryetta, Okla. (1st) March 14 to 25 Little Rock, Ark. (Rose Hill) Mch. 28 to April 8

Smith, Billy and Helen. Evangelist and Singers, 818 McKinley Ave., Cambridge, Ohio

Smith, Charles Hastings. 1514 Robinson, Conway, Ark.

Smith, Eugene and LaNora. Song Evangelists, Winnsboro, S.C. Elkins, W.Va. March 13 to 25 Bradford, Pa. April 3 to 15

Smith, Iola V. Song Evangelist, 4690 Clay St., Denver 11, Colo.

Smith, Miss Joy Dean. Song Evangelist, 323 Madison Ave., Covington, Ky.

Smith, Raymond V. 565 West Drive, Woodruff Place, Indianapolis, Ind.

Snow, Donald E. 206 Garden St., Goshen, Ind.

Snow, Loy. 129 N. Bradley, Indianapolis, Ind. Oatesville, Ind. Feb. 26 to Mch. 11 New Albany, Ind. March 12 to 25

Sparks, Burl. Song Evangelist, 709 E. Third St., Seymour, Ind.

Sparks, Sammy. 3416 Central Ave., Ashland, Ky. East Liverpool, Ohio (1st) March 14 to 25 Olivet Nazarene College April 1 to 8

Stanley, T. H. 1242 Cottage Ave., Middletown, Ind. New Brighton, Pa. Feb. 27 to Mch. 11

Hastings, Neb. March 13 to 25

Starnes, Earl. 1317 W. Keller St., Evansville, Ind. New Castle, Ind. (Broad St.) March 13 to 25

Oakland City, Ind. April 3 to 15

States, L. Wayne. 308 N. Chestnut, Colorado Springs, Colo.

Stephens, Joe A. 3301 S. Santa Fe St., Oklahoma City, Okla.

Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill. Chattanooga, Tenn. March 13 to 25 Stockton, Ill. April 3 to 15

Stewart, Paul J. 500 W. Heron, Denison, Texas Phoenix, Ariz. (1st) March 7 to 18 Nampa, Idaho (N. Side) Mch. 21 to April 1

Stockton, Fred G. and Ima Viola. Preacher and Singer, 1616 Third St., Enumclaw, Wash.

Stone, Grant and Ola. Song Evangelists, Kennicott, Ky.

Strack, W. J. Box 215, New Lyme, Ohio Logan, W.Va. March 13 to 25 Ridgeway, Pa. Mch. 27 to April 8

Striegel, E. L. 229 S. Findlay, Norman, Okla.

Stumbaugh, Mrs. M. A. Evangelist, P.O. Box 527, Kansas City 10, Mo. Stunck, H. G. Evangelist, % Trevecca Nazarene College, Nashville 10, Tenn.

Sumner, Robert and Louise. Evangelist and Singers, 2215 Maplegrove, Dayton 4, Ohio Lima, Ohio (Grand Ave.) March 14 to 25 New Richmond, Ohio Mch. 28 to April 8

Sutton, B. D. and Wife. Evangelistic Singers, Olivet, Ill.

Swalwell, C. C. Farmington, Iowa

Sweet, Fred. Box 58, Many, La.

Sweeten, Howard W. Ashley, Ill.

Talbert, George H. and Wife. Evangelists and Musicians, Box 438, 409 N.E. 13th St., Abilene, Kansas Reserved March 5 to 12 Paynesville, Ohio March 13 to 25

Tarvin, E. C. California, Ky. Brooklyn, Ind. March 12 to 25 Linton, Ind. Mch. 26 to April 8

Taylor, E. E. 208 W. Martin St., East Palestine, Ohio

Teare, Laten E. and Loura. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo. Thomas, Clifton T. and Wife, Preacher and Singers, St. Petersburg, Pa. Frank, W.Va. March 13 to 25 Woodstown, N.J. Mch. 27 to April 8

Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind. Dayton (Drexel), Ohio March 14 to 25 Ironton (Elm St.), O. Mch. 28 to April 8

Thompson, Harold C. P.O. Box 549, Blytheville, Ark. Jonesboro, Ark. (Rogers Chpl.) ... Mch. 14 to 25

Tink, W. W. P.O. Box 527, Kansas City 10, Mo. Lexington, Ky. March 13 to 25 Frankfort, Ky. Mch. 27 to April 8

Tinsley, J. N. P.O. Box 527, Kansas City 10, Mo.

Tompkins, Laura and Orma. Evangelistic Singers, 351 Maple St., Plymouth, Mich.

Troesch, Mrs. Lena M. 320 E. Ercoupe Dr., Oklahoma City 10, Okla.

Turner, Maurice and Aline. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo. Austin, Texas (1st) March 14 to 25 Austin, Texas (S. Side) .. Mch. 26 to April 1

Uehlein, James C. Song Evangelist, 1101 St. Gregory St., Cincinnati 2, Ohio

Van Slyke, D. C. 508—16th Ave. South; Nampa, Idaho Ponchatoula, La. March 14 to 25 Hobart, Okla. Mch. 28 to April 8

Victory Singers (Colored). 5390 Bangor Ave., Detroit 10, Mich.

Volk, Harold L. 515 Holly St., Nampa, Idaho

Wade, E. Bruce. Song Evangelist, 6238 Petain, Dallas, Texas

Wagner, Betty; and Lavelly, Helen. Preacher and Singers, % Gen. Del., Robinson, Ill.

Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn. Pineville, La. March 15 to 25 Louisville, Ky. April 4 to 15

Walker, Jesse C. McCune, Kansas

Ward, Lloyd H. and Gertrude. Preacher and Chalk Artist, 1115 Meridian St., Portland, Ind. Fremont, Ohio March 6 to 18 Springfield Gardens, L.I., N.Y. Mch. 21 to April 1

Weatherby, T. O. 116 Lake Lowell Ave., Nampa, Idaho Cle Elum, Wash. March 14 to 25 Denver (Daniels Gardens), Colo. April 3 to 15

Weaver, Paul R. 900 E. Douglas St., Roseburg, Ore.

Weber, Miss Christine. Song Evangelist, 5262 A. North 38th St., Milwaukee 9, Wis.

Weigel, Oliver C. 2317 W. Shadowlawn Dr., Beaumont, Texas

Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo. Eureka, Ill. March 13 to 25 Ellisville, Ill. Mch. 26 to April 1

Whitley, C. M. and Wife. Preacher and Singer, 408 W. Dulin, Sherman, Texas

Wickham, Mrs. Pauline. Route 1, Friendly, W.Va.

Wilkins, C. Lola. Evangelist, Box 134, Vivian, La.

Williams, Clyde E. Route 2, Adrian, Mich.

Williams, J. E. P.O. Box 527, Kansas City 10, Mo. El Paso, Texas (1st) March 14 to 25 San Angelo, Texas (1st) .. Mch. 28 to April 8

Williams, Roger and Janet (Smith). 1330 East 36th St., Kansas City, Mo.

Williams, Trafton D. Box 15, Siloam Springs, Ark. Coos Bay, Oregon March 12 to 25

Portland, Ore. (Central) .. Mch. 28 to April 8

Willis, Harold J. and Wife. Preachers and Children's Workers, P.O. Box 527, Kansas City 10, Mo. New Philadelphia, Ohio March 7 to 18 Ashtabula, Ohio Mch. 21 to April 1

Willison, Otto R. Evangelist, Box 223, Antlers, Okla. Muskogee, Okla. (Mem. Ch.) .. March 6 to 18 Holdenville, Okla. Mch. 20 to April 1

Wilson, Ernest J. 385 McLeod St., Ottawa, Ontario, Canada

Wilson, H. E. 270 Byrd St., Coolidge, Ariz.

Wilson, Matthew V. 400 N. Rock Island, El Reno, Okla.

Winland, C. B. R.D. 5, Mt. Vernon, Ohio Freeport, Texas March 11 to 25 Bay City, Texas Mch. 28 to April 8

Wood, J. Elton and Margaret. Preacher and Singers, 112 S.E. Main St., Bethany, Okla.

Woodrum, Lon R. P.O. Box 527, Kansas City 10, Mo. Youngstown, Ohio March 14 to 25 Marion, Ohio Mch. 28 to April 8

Woodward, Archie. 401 N. Third St., Iola, Kansas

Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio Flint (Central), Mich. March 7 to 18 Zanesville, O. (1st) Mch. 28 to April 8

Wright, C. F. 412 Grand Blvd., Boone, N.C. Gibsonville, N.C. March 4 to 18 Newton, Kansas (1st) April 1 to 15

Wright, Fred D. Keystone, Indiana

Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind. Millville, N.B. March 6 to 25 Fredrickton, N.B. Mch. 27 to April 15

York, Charles and Jeanette. Song Evangelists, 16 East 4th St., Coffeyville, Kansas

York, W. R. and Wife. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo. Open dates after June 1

Younce, Thomas and Naomi. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo. Canastota, N.Y. March 14 to 25 Warren, Ohio Mch. 28 to April 8

The Miracle of Answered Prayer

By Basil Miller

The Mystery of Unanswered Prayers

SCRIPTURE FOUNDATION: *Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts* (James 4:3).

GOD'S prayer promises are illimitable. He places no conditions upon the possibilities of prayer for the man who basically meets the laid-down dicta for successful asking. However, when these requirements are not complied with, prayer is impotently unavailable. Two men kneel to pray. For one the heavens open and the glory falls and the answer comes. For the other the skies are brassy, there is no response from God, the Almighty is deaf to his cries. One met God's laid-down conditions; the other failed to comply with His laws of petition.

Sin is prayer's great inactivator.

The man who sins in any form receives a deaf ear from God, outside of offering the prayer for salvation. Transgression blocks the avenues from heaven. Iniquity lets one's prayers go no higher than his head. God does not hear when I regard iniquity in my heart (Ps. 66:18).

Committed sins hide God's face in the time of prayer.

Isaiah said, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1, 2).

God turns His face from the cry of the sinner.

"God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (John 9:31). Upon this foundation the Bible declares that God's ear is not attentive to the cries of those who commit any type of iniquity, save the cry for pardon. When sin is hidden in the heart, God's skies are covered, and the channels through which prayer ascends to the throne are blocked.

Self-righteousness closes heaven's doors to our cries.

When Jesus described the prayers of the Pharisee and the publican, He pictured the Pharisee's self-righteousness and the publican's humility. He said concerning the results of their prayers, "I tell you, this man [publican] went down to his house justified rather than the other [Pharisee]: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:10-14).

Asking from wrong motives closes God's ears to our petitions.

Simon, the soothsayer, would purchase the power of the Holy Ghost with money. But the apostle answered, saying, "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God"

(Acts 8:21). Too often we ask from selfish motives. If asking is for a selfish purpose, that the results thereof might be consumed upon our lusts, God closes the gate of answer (James 4:3).

The proud of heart fail to get their prayers through.

Job says, ". . . they cry, but none giveth answer, because of the pride of evil men. Surely God will not hear vanity, neither will the Almighty regard it" (Job 35:12-13).

Asking "not for God's glory" denudes prayer of its effectiveness.

We are enjoined by Paul, "Whatsoever ye do, do all to the glory of God" (I Cor. 10:31). Prayer must be made in the will of God, and to His glory. James says, "Ye ought to say, If the Lord will, we shall live, and do this, or that" (James 4:15).

An unforgiving spirit makes the heavens a sounding board against which our petitions arise with a brassy thud.

When Jesus laid down the foundation for successful prayer, He was explicit in placing His finger upon unforgiveness as the source of unanswered petitions. He said:

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses" (Mark 11:24-26).

A holy life motivated by faith is the assurance of answered prayer.

Jesus said that we must pray in faith. "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

Holy living conditions successful entering into God's audience room where petitions are available.

Paul, in writing to Timothy, says, "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (I Tim. 2:8).

Our petitions must be made according to the divine will if the answers would be available at the mercy seat.

Even Jesus in prayer said, "Not my will, but thine, be done" (Luke 22:42).

The heavens are opened to our cries when we attune our hearts to God, align our lives with the divine will. When we lift up holy hands, in faith believing, "all things are possible . . ."

CREDO FOR TODAY: *Like the arrows to the target, may I direct my prayers to the throne of God, lifting up holy hands, wavering not, in faith believing.*