

Herald of Holiness

CHURCH OF THE NAZARENE

FEBRUARY 25, 1970

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KANSAS CITY, MO.

Feet like Hinds' Feet

(See page 3.)

THRESCORE AND TEN

(See page 4.)



"I must work the works of him
that sent me, while it is day;
the night cometh,
when no man can work."

John 9:4



General
Superintendent
Young

The Offense of the Gospel

THE message of the gospel is the message of the Cross. But there is a “scandal” to that message for the mind of the worldling—the one who builds his world apart from God. We cannot avoid this clash, so there is no use to squirm, to try to cover it, or to reconcile it. Paul stated the issue clearly in his first letter to the Corinthians, “For the doctrine of the cross is indeed to them that perish foolishness: but to us who are saved, it is the power of God” (1:18)*.

It is at that Cross that we see ourselves as we really are. One man (a bishop) said his sins never seemed black; they only looked grey. We think this is only a superficial view, and point you to Paul’s confession in which he identified himself as the chief sinner (I Timothy 1:15). This is more than rhetoric; it is penetrating and typical. We think that moisture may have gathered in Paul’s eyes and there was a possible catch in his throat as he recalled more than once, “I persecuted the church of God.”

Yes, this Cross speaks of divine grace, with forgiveness and restoration and renewal assured. It comes free, but it is never cheap. There is no point in “dickering” with God.

This Cross does make demands of us. The change must be radical, fundamental. One writer observed, “I think we have never heard it [the gospel] until we have been offended by it.”

This Cross also denounces our self-centeredness and our idolatry. When the Christian Church is virile, she is at tension with the moral customs and traditions of every culture of every generation. But we cannot stare evil out of countenance or argue it out of existence. It is the power of His cross that saves and delivers us. When we see this and believe it, it is not too hard to join in with Isaac Watts and really mean it, “My richest gain I count but loss, and pour contempt on all my pride.”

The humbling way to receive God’s grace is the only way, the way of faith. We acknowledge our poverty and helplessness, and in the right sense we are empty-handed. We can pray sincerely: “I the chief of sinners am, but Jesus died for me.” Assurance then lies in the integrity and trustworthiness of God. We can invest our lives in that kind of God; our todays and tomorrows are safe. □

*John Wesley’s New Testament.

FEET LIKE HINDS' FEET

GOD made us for the mountains! The mountains of holiness! The mountains of purposeful living! Challenging, rugged, lofty mountains!

While in seminary, I often preached at the rescue mission to those human derelicts whose lives were a purposeless meandering from one cheap bottle of whiskey to another. They came to the mission to get a warm meal, but if you gave them their choice between a steak dinner or a bottle of wine, most of them, though half-starved, would choose the wine. How empty of meaning their lives were!

But the man on skid row is not the only man living beneath his God-ordained purpose. Any man who becomes engrossed in his own selfish pursuits, be they the lusts of the flesh or the pride of life, is settling for far less than the glory for which God made him.

We were not created for the treacherous marches of selfishness, the ominous valleys of sinful indulgence, or the slimy slopes of our "own-way-ness."

We were made for the rare, pure atmosphere of the high country—the mountains of holiness where purposeful living is as clear as the blue sky, where holy character is as firm as the granite in the hills, and where the sheer zest for living is as vigorous as the challenge of climbing the highest peak. We were created for holiness, not sin! We were made to conquer, not to be subdued; to climb and achieve, not grub along like a lowly worm!

But mountains can be dangerous! Knowing this, God has made adequate provision for us. The Psalm-

ist voiced this truth beautifully: "He maketh my feet like hinds' feet, and setteth me upon my high places" (Psalms 18:33).

The hind, small and deer-like, can be found in rugged mountain country. It is marked by perfect correlation between its front and rear feet. It tracks perfectly. Its surefootedness is a guarantee of safety in precarious high places.

The phrase, "He maketh my feet like hinds' feet," graphically describes the spiritual correlation needed to scale God's lofty peaks. By nature we are "double minded." James states that this deplorable condition renders one "unstable in all his ways" (1:8). We do not "track well," for we are at odds with ourselves.

Deep in the subconscious mind lie certain tendencies over which we have no control. These leanings tend toward sin. When one is converted through Christ, there is a sweeping from the conscious mind all that wars against this new life in Christ.

For weeks, or perhaps months, there will be no conflict between the new life in the conscious and the old drives in the subconscious. However, these old instincts will not remain forever subdued. Soon they will arouse and begin clamoring for attention. Then the new Christian discovers that he is a divided person. He is not ready for the rugged mountains of holy living.

What is needed at this point is a cleansing of the subconscious mind of everything that is antagonistic to the new life in Christ. This instinctive pattern of evil in the subterranean depths of the being must be changed. And changed it will be when subjected to the fiery baptism of the Holy Spirit!

Fire is a purifier. The tongues "like as of fire" at Pentecost were symbolic of the cleansing ministry of the Holy Spirit.

The permanent pattern of Pentecost for all time is purity of heart. Years after Pentecost, Peter, reflecting on it, said: "And God, which knoweth the hearts, bare them [Gentiles] witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, *purifying their hearts by faith*" (Acts 15: 8-9).

The important matter at Pentecost was not then the phenomena—wind, fire, gift of languages. These were meaningful symbols but passing manifestations of the hour. The important and enduring thing for Peter was that his heart had been cleansed by the fire of the Holy Spirit.

This day, cleansing is available to all. "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

This is God's method to prepare us for the high country. "He maketh my feet like hinds' feet." Herein is the secret of spiritual surefootedness in the mountains of holy living! □



3 SCORE AND 10

PHOTO BY CARMONA

PLEASE serve the old gentleman," the waitress said. I looked around and there was no one else at the counter. The mileposts surely whiz by these days. Actually I do not feel like an old man—that is, most of the time. Sometimes I do.

Many years ago Dr. Wiley and Dr. Purkiser dropped into our midweek prayer meeting in Portland, Ore., unannounced. They were on their way home from Nampa to Pasadena. I seldom ask a visiting preacher who slips in like that to speak, but that time I did, and I have always been glad.

Dr. Wiley gave a message I could never forget. He said, "We drove over the Blue Mountains today. It was a long, steep, winding road. Sometimes we were going uphill and sometimes down. There were twists and turns and hair-pin curves.

"We could not see very far, most of the time. There were times when we seemed to be going in the opposite direction, but finally we reached the summit and looked back.

"The view was spectacular—almost breathtaking. As I looked back over the winding road we had traversed, I could see that all the time we were going the right way.

"When I get to heaven, I hope sometime the Lord will let me look back over the road. There have been some steep grades, and some long downhill stretches. There have been twists and turns, and times when I seemed to be traveling in the wrong direction. Many

times I could not see very far. But when I get to heaven and look back, I am sure I will see that God was leading me on the right road all the way."

My father, who was an ordained elder 81 years before he passed away at the age of 102, traced out a wonderful trail to follow. People in times of trouble and with spiritual problems learned that they could get a "lift" by going to his humble little home.

After they had unburdened their hearts he would invariably ask, "What does God say?" as he opened his well-marked Bible to read.

Then he would say, "Let's talk to Father about it"—and all who ever listened to him pray knew that God was there.

Then just as his guests were leaving he would always break in to his "theme song"—"Singing I go along life's road, praising the Lord, praising the Lord!"

I visited my father just three weeks before he died. He was just getting over a spell of flu, but he took me out and showed me his White King pigeons.

Then he said, "Son, I wish you would oil my typewriter while you are here. I want to do some writing."

Then he made what I consider a very significant remark. He said, "Son, sometimes old men get strange ideas. If I ever get 'off base' will you give me a little coaching?"

I laughed and said, "Dad, as long as you know that sometimes old men get strange ideas, you are

not in much danger of getting 'off base.' I think you still know when to run, and when to hold."

I enjoy taking a little time to look back sometimes. I am glad that I would not want to change any major decision of my life.

The first time God spoke to me, a five-year-old boy, I gave my heart to Jesus. It was at family prayers one morning. Never, for one moment, have I ever doubted what happened that day. It was so real!

At eight years of age I joined the Church of the Nazarene with my parents and their five other children, including my younger sister, Ruth Skiles, who was five years old.

All my education—grade school, high school, and college (except part of one year as an 18-year-old boy in U.S. army officer training at S.M.U.)—has been in Nazarene schools.

And now for 48 years without one week's intermission I have been a Nazarene pastor.

The church has surely been good to me, and God has been good to me in regard to my health—I have lost only a very few days because of illness.

I caught eight gorgeous rainbow trout in the last 30 days and every one of them automatically cut a year off my age in the fun I had.

When my wife and I were driving across from Grand Rapids, Mich., to San Francisco I felt that God gave me a special promise in the timing of the Master's first miracle. The best wine is reserved for the last of the feast. □



What Are Your Motives for Tithing?

JESUS indicated in the New Testament that the Pharisee's motive was impure when he gave his tithe to God. What motivates each of us to tithe?

An often mentioned motive is "reward." Many will ask the question, "Does tithing 10 percent of our income really pay?"

God promised Israel increase and protection, as well as a promise to make her a prosperous nation. God did not promise to bless a legalistic payment of tithe simply because one expects a reward.

Do we in this generation tithe expecting a reward? We often hear the remark, "Tithing does pay." I am sure we will agree that the blessings derived from paying the tithe are not always financial increases. There are many faithful tithers who support the kingdom of God who are worse off materially than many non-tithers.

The greatest blessing comes to the tither who first dedicates himself and his material possessions to God. He is the type of Christian who is cooperating in God's plan because he loves God and the work of God throughout the world.

The Christian's motive for tithing should be deeper than just financial blessing alone. If we support God's kingdom simply with the expectation of a reward, our

motives are selfish and not Christ-centered.

Do you tithe because of fear? Some have said, "I am afraid not to pay my tithe." Tithing completely motivated by fear alone would lead to the thought that the favor of God can be purchased for a price.

Such an individual would be classified with the Pharisees, thinking that money is the manipulating force to control God's blessings. The consecrated follower of Christ should have a higher motive than fear.

Some would say, "I want to tithe because I want to pay my portion of the expense," or, "I simply don't want to be a Christian freeloader." This individual would tithe because of duty.

There is a Christian duty involved in tithing, but using this as a motive reduces the responsibility to a simple bill payment.

Then there is the motive of competition. Some Christians would say, "I'll pay my way as much as anyone else. If so-and-so gives \$100, then I'll give \$100." But Jesus said in Matthew 6:1-2, "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet be-

fore thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward."

This motive points toward pride and is not worthy of a faithful Christian.

All of the above-mentioned may be involved in motivating one's Christian stewardship. However, the underlying motive behind our contributions to God's kingdom should be the motive of love.

It was God's supreme, divine love for sinful man that motivated Him to sacrifice His Son for our salvation. We as followers of Christ should do nothing less than respond to God's love toward us by loving Him above all others and giving to support His kingdom through love. We can give without loving but we cannot love without giving.

Our love for God and those whom we endeavor to win will not allow us to spend God's storehouse tithe selfishly on personal interests such as vacation, furniture, entertainment, a television set, or sports activities for the family. There is nothing wrong in these items.

But Christian love will let us buy only those items that we can afford after God receives His tithe. □



Herald of Holiness

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I WAS reading in a current monthly periodical some time ago about Bertha Spafford Vester. The name rang a bell—Spafford. A check of No. 156 in our *Praise and Worship* hymnal revealed that Horatio G. Spafford authored the words of the hymn "It Is Well with My Soul."

After obtaining the address of Mrs. Vester, founder of the Spafford Children's Hospital, Jerusalem, Jordan, I was able to gain from her the hymn-story. As a daughter of the poet, she revealed other interesting facts.

Horatio Gates Spafford, a very influential and prosperous lawyer living in Chicago, was a Christian and Sunday school teacher. He attended a Presbyterian church on the south side of Chicago.

He fell in love with a young immigrant girl from Norway, Anna Larson (changed to Lawson), who visited his class. One Sunday in the year 1861 they were married in this church.

At this time the Civil War in our states was being fought. After a year, their home was blessed with a daughter, Anna. By 1871 three more girls had joined the Spafford home: Margaret Lee, called "Maggie"; Elizabeth, called "Bessie"; and Tanetta.

Christian friends who frequented the home in Lake View included Dwight L. Moody, the famed evangelist; and Major Whittle, Ira D. Sankey, P. P. Bliss, and Dr. George Stebbins—all singers and composers in their own rights. Miss Frances E. Willard of Evanston, Ill., president of the National Women's Christian Temperance Union, was also another family friend.

The four little "Spafford Sisters" loved Preacher Moody and, in a day when few children joined the church by profession of faith, he took the two oldest, Annie and Maggie, and questioned them separately. He found them straight on doctrine

and their obligations as members. Mr. Moody took them to their pastor and told him they were ready to be accepted into fellowship.

Then came October 8, 1871—the date of the great Chicago fire. Much of the Spafford property was lost in the fire. The family home in a suburb of Lake View was saved and became a haven for refugees from that great holocaust.

However, arduous relief and reconstruction work took a toll on Mrs. Spafford's health. Two years later Horatio and Anne planned a trip with their children to Europe to recuperate from that tragedy.

Just before their departure, Mr. Spafford had an offer to sell some land in which he had invested heavily before the fire. Believing he could not afford to forego this important offer, it was decided they would not delay their trip. Consequently, while the business was being concluded, Mrs. Spafford and the four children were to sail on the passenger steamer "Ville du Havre." Father Spafford planned to join them later in France.

On November 22, 1873, in mid-ocean, around two o'clock in the morning, a sailing vessel ran into the "Ville du Havre," splitting it in two. Twelve minutes later it sank. The four girls, as well as many other passengers, were drowned.

Mrs. Spafford, unconscious from a blow of a falling mast, was finally saved. The survivors eventually landed in Cardiff, Wales. It was from here that she sent the tragic telegram to her husband. It consisted of about two words: "Saved alone."

Naturally, Mr. Spafford was grief-stricken. But he immediately set sail for Paris, where Mrs. Spafford had gone to stay with friends.

On the way across the Atlantic, the captain Mr. Goodwin, called Mr. Spafford into his private cabin and said, "We believe we are now passing

156 It Is Well with My Soul P. P. BLISS

1. When peace like a riv - er at - tend - eth my way, When sor - rows like
2. Though Sa - tan should buf - fet, tho' trials should come, Let this blest as -
3. My sin - oh, the bliss of this glo - ri - ous tho't! - My sin - not in
4. And, Lord, haste the day when the faith shall be sight, The clouds be rolled

sea - bil - lows roll; What - ev - er my lot, Thou hast taught me to say,
sur - ance con - trol, That Christ hath re - gard - ed my help - less es - tate,
part, but the whole - is nailed to His cross and I bear it no more.
back as a scroll, The trump shall re - sound and the Lord shall de - scent.

• By Ovella Satre Shaffer
Wellington, Kans.

"It Is Well With My Soul"

A Musical
Memoette

the place where the 'Ville du Havre' was wrecked."

The water there was around three miles deep but the father believed his four "lambs" were "safe in the arms of Jesus." His testimony at that time was, "May we each one arise, leave all, and follow Him."

It was then, too, that he composed the words for the well-known "It Is Well with My Soul." A fifth stanza is not often included in our hymnals and reads:

*For me, be it Christ, be it
Christ hence to live
If Jordan above me shall
roll;
No pang shall be mine, for in
death as in life
Thou wilt whisper Thy peace
to my soul.*

P. P. Bliss, a longtime friend, wrote the music for the song.

The Spaffords eventually returned to Chicago, where a little son was born. Two years later Bertha arrived. Both contracted scarlet fever and again tragedy struck. The son, Horatio, Jr., died.

After several other misfortunes, the Spaffords decided on a trip to the Holy Land to seek peace of mind. They waited until after Grace was born for their departure.

In 1881 a group of 16, including a number of friends, set sail for the Holy Land. This group came to be known as "The American Colony." They started a work, living among the people there, nursing the sick, and teaching those who sought instruction.

Mr. Spafford remained there until his death in 1888. Bertha Spafford married Frederick Vester, the son of a Lutheran missionary, and founded the Spafford Children's Hospital.

This hospital evolved some 40 years ago and stands today a thriving institution, just inside the city wall of Jerusalem. Its northern garden wall is actually a part of the city wall, being 10 feet thick.

So today, on the crest of the hill Bezetha, on the edge of an escarpment which was part of the northern defenses of Agrippa's Jerusalem, stands this tribute to humanity and to the Spaffords. Through their sacrificial lives and meritorious gifts they have helped many to sing, "It is well with my soul." □



Faith at Home

Getting "High" on Holiness

COMPARE the testimonies of these two very different teen-agers. The words in italics are those of a Christian. The rest is part of an interview with a drug addict, physically off drugs now, but still craving them emotionally.

"I thank Jesus for a Christian mother."

"My mother did her best." The 17-year-old pushed strands of hair back from dull eyes.

"What would I have changed?" Peggy's mind was sluggish, even after six months without dope. "I wish she had given me values. Not just rules, moral laws—Mother did that—but reasons why I should live by them."

Could she talk to her mother? "Yes. I just didn't. She would have . . . looked down on me."

"I'm so glad I can go to Christ with any problem and He'll talk to me."

"My parents were separated when I was 12, but we had plenty—anything I wanted." Yet Peggy admitted to stealing and prostitution to support her habit, beginning then.

Her mother learned of her trouble when she was arrested at 17.

"The Lord saved me when I was 13."

"If I leave the haven for addicts, I'll go home for a visit, but I wouldn't stay there. I'll live with my boyfriend.

"Jesus keeps me right. He helps me overcome temptations."

Had Peggy ever felt guilt? "Only when off dope. Once I had to watch a girl friend die at my side from drugs. I couldn't help her or call anyone, because I'd have incriminated myself."

"He took all my desire to sin away—all my guilt is gone."

Did Peggy ever pray? "Once. Six months ago when I was arrested."

"I pray all the time."

Peggy was told leaving the haven might mean being found, as many female addicts are, lying stabbed in an alley or floating in a river. It didn't matter.

What did matter? Peggy was asked. She hesitated. "Pleasure. I live only for today—for myself."

"I live only for Christ. All I want is what's pleasing to Him."

Our Christian young people are growing up in the same world with frantic, dangerous criminals. A large percentage are addicts who will do anything for a supply.

Parents, teachers, youth leaders, dare we be complacent?

Not with this challenge. Let's get youngsters hooked on God first. FAST!

Future missionaries and evangelists, why wait? Who can reach a teen better than another teen-ager? Start now!

By Rosemary Lee
Worthington, Ohio



FOOD OFFERED TO IDOLS



HHEEL TO PORT," was the terse announcement that sounded over the flight deck public-address-system speaker called the 5MC. The United States Ship "Hancock," an attack aircraft carrier, majestically swung into the wind for the next evolution.

This Sunday morning, like all others "on the line" in the Gulf of Tonkin, began with shrieking jet blasts, catapult vibrations, and many other penetrating sounds that are associated with our operations, but not usually encountered within the image that most of us have of a typical Sunday morning. This great ship was in a combat situation with a real enemy, and without apology was determined to launch her aircraft on time.

Within this 898-foot, 46,000-ton configuration of muscle, long-angled flight deck, imposing radar screens, poised aircraft, a myriad of interests, wide diversification of personnel and activities, and the compelling tempo of the ship's operations is a navy chaplain of our denomination. His responsibility, under God, is to promote a religious program within this complex city of steel and men.

The overall population of this "parish" will approximate 3,200 from all walks of life. Of that number about 75 percent are 20 years old or younger. The immediate problem with this generation of sailors is not dissent, racism, finance, enforced separation, long working hours, and/or personal sacrifice, but how to communicate with this young American adult. This barrier is also apparent in many other fields of secular interest, such as advertising, business, TV media, and education. The challenge is really brought into focus within the religious realm when the claims of Christ are shared with the young adult.

Let's face this issue—young people in our country just don't "dig" religion, at least in an external manifestation. I am dealing with the group of men who have "tuned out" the voice of the Church in the traditional sense. The numbers found in religious services and their adherence to the ideals of our Judaic-Christian heritage are on the decline. The end is not yet in sight; the ramifications are frightening; and the

bridges of communication to these young minds are at best vague, flimsy, and nonproductive.

Each day a fine group of men gather in beautiful "Hancock" chapel for the noon devotion. The present emphasis is a daily Bible study, currently from I Corinthians where the Apostle Paul is dealing with the problem of whether or not the Christian community in Corinth could eat the food sacrificed to pagan idols when placed in the market and sold for general home consumption.

Three groups emerged from this controversy. There were those who were overscrupulous of conscience and felt that there was a carry-over of idolatry inherent in the food because of the former relationship with the pagan idols to whom it had been offered prior to the public sale. This group said, One cannot eat this food.

Another group of stronger-minded individuals stated that the Christian knew that an idol was not a real being, had no existence. Therefore the food could be eaten with thanksgiving. It was this group with whom Paul identified.

A third segment were the narrow-minded Jewish Christians with their prejudices and taboos about all food, especially that offered to idols, and found in the marketplace. Under any set of circumstances such an arrangement was unsatisfactory for them.

It seems that the apostle had a problem of trying to maneuver this pyramid firmly on its base, rather an attempt to balance it precariously on its apex.

While the particular problem that confronted the Apostle Paul, namely, that of eating food offered to idols, has little relevance for us today, there are underlying principles which do possess continuing validity. These principles may be suggested in question form: (a) How much of the technological know-how of our society should the Church employ in its struggle to communicate to the young adult? (b) What is our personal responsibility in this area? and (c) How can we Christianize our endeavors toward the glory of God? How much of the food offered to idols can we use?

I can hear an immediate response from group

one: We had better go slowly, and there is too much of the "world" in the Church already. The progressive group is eager and ready to try anything that will get the attention of this essential group of people. Then the legalist may be heard to say the Church must be clean, pure, and separated at all costs.

Food offered to idols does have place in God's economy. Close attention must be given to this issue or the institution called Church stands an excellent chance of losing an entire generation. When 400,000 young people converge at one time in one place in New York state, plus other similar phenomena elsewhere, it is about time someone might ask, What about food offered to idols?

Facing this impasse, I have agonized in a search to attract men in my ship so that they could at least hear the "Good News" of God. Let's face it, the Church just does not have the assets to really compete with the "idols" of our day, nor do we care to. But why can't we use new methods in an effort to reach the young adult?

Following what I felt was such an approach, a more encompassing Sunday evening service has been launched on the "Hancock." I removed it from the limited confines of the chapel and made an appeal to the entire ship. Since this generation has spent more time before TV sets, and other screens, than any other generation, why not use this media? Billy Graham's film, "The Restless Ones," was featured, preceded by appropriate advertising methods over the ship's TV, radio, written media, and posters. What a response! Overwhelming!

Just today another breakthrough came in the area of "from the soul" music. A new Christian, a black American, has offered his guitar and all of his musical talents to communicate our message of Christ via this vein. He will be with us next Sunday evening when we present another Billy Graham film, "For Pete's Sake," plus "soul music" and informal group singing.

Where is our courage to test illustrated methods to communicate biblical truth like the prodigal son and many other pertinent flesh-and-blood stories that our Lord shared with His generation with such power?

Advertising, artwork, teaching literature, and many other fields could help us discharge our personal responsibility to God, energize our love for the unchurched, disinterested, and hordes of seeking young Americans that the Church and our nation desperately need for survival.

All of this endeavor can be motivated within the orbit of a significant Pauline principle, ". . . whatsoever ye do, do all to the glory of God" (I Corinthians 10:31). □



Pen Points

Lord, Pass Me Around

I AM THY BREAD. Break me up and pass me around to the poor and the otherwise needy of this world.

I am Thy towel. Take me and dampen me with tears, and with me wash the feet of men who are weary with walking and with working.

I am Thy light. Take me out where the darkness is thick, where it is blacker than black, where no light can be seen on the other side of it, there to shine and let Christ shine, and to keep on shining and letting Christ shine even if it seems that no one is taking note.

I am Thy pen. Take me up in Thy hand and, with me, write whatever word Thou wilt, and placard the word where the least and the lost of this world will see it and read it.

I am Thy salt. Sprinkle me on all the things which Thou dost want for men, so that Thy purposes will taste better to them. If people around me do not savor their lot in life, sprinkle me upon them, so that my faith and my love and my hope will flavor their experiences. Spread me out over the people whose faith is about to spoil, even if there is then no part of me remaining to be used up for myself.

I am Thy water. Pour me into people who thirst for Thee but do not even know that it is Thee for whom they thirst. Pour into them the trust that Thou hast helped me to place in Thee. Pour into them inward witness that is in me. Pour into them from me the promise that soon the summer drought will pass and refreshing rivers of water will gush down over them and they will both drink of it and swim in it.

I am Thine, Lord God. Do with me what Thou wilt, when Thou wilt, for whom Thou wilt.—J. KENNETH GRIDER, *Kansas City*.

Editorially Speaking

Run It Up—Not Down

A minister tells of driving in his city behind a taxicab with a flag on the back. Beside the flag was the slogan, "Run it up—not down." It's a slogan that may fairly be applied to the Church as well as to "Old Glory," "The Union Jack," the Canadian maple leaf, or the flag of any nation founded on God-fearing and democratic principles.

There is an almost unprecedented volume of discussion these days about the Church. All aspects of its nature, its structure, and its mission are being explored.

The remarkable thing about all this talk is that such a large percentage of it is negative. The net result is to "run it down—not up."

This emphasis on bad news is not altogether wholesome. Too much negative criticism, breast beating and bemoaning, can cripple faith and destroy influence.

Fear helps to produce the very condition it dreads. There is more than a little truth in the old saying that if you call a dog a thief long enough he will steal.

This is not to suggest that the Church should be immune to criticism. It is a human organization as well as a divine organism. Its failures are painfully obvious, even more to those who are within than to those without.

Nor should criticism be rejected out of hand, even when it is extreme and unreasoning. We probably learn more from our critics than we do from those who look at us only through rose-tinted glasses.

But it is well to seek balance in our appraisals of the Church as well as of any other institution in human life. When we ask, "What's wrong with it?" let's not fail to turn the question around once in a while and ask, "What's right with it?"

First of all, one would think of the divine dimension of the Church. The Church is a human organization, to be sure. But it is also a building of God, the body and bride of Christ, a brotherhood that lives in the communion of the Holy Spirit.

This is why every time men have made ready to hold the funeral of the Church throughout its long history on earth something strange has hap-

pened. The corpse has come alive, and the funeral has turned into revival.

Alan Walker describes it in these words: "There is a mystery about the Christian Church. It is the mystery of survival. Many times the Church withers, but before it dies, a Divine process of pruning begins and new life breaks forth. The intellectual climate changes, an ice age of cynicism and no faith comes and all seems lost. Then comes the spring time, a thaw sets in and faith blossoms. Political persecution crushes the Church, but an inner resilience presently brings a purifying and a victory."

EVEN ON THE PLANE of the human, the Church has assets that far outweigh its liabilities. It stands as a visible and very tangible evidence of the reality of another world.

Even those who couldn't care less about the spiritual mission of the Church would hesitate to move into a community where there were no churches. It is, in fact, an unconscious tribute to the power of the Church that it has been the first object of attack by every totalitarianism that has ever arisen from Nero to the Communists of the twentieth century.

Our own Zion is not without its problems and its faults. But something has sparked the growth of the Church of the Nazarene over a half-century from a few thinly scattered congregations to a world membership of almost one-half million.

No computer yet built could measure the amount of vision, consecration, and energy that:

- planted more than 6,000 churches around the world
- has established 1,330 main stations and out-stations on world mission fields
- has trained and ordained or licensed the present ministerial force of over 8,000
- supports and directs more than 550 missionaries and 2,756 national workers under its Department of World Missions.
- has accumulated \$475 million worth of church property to be used in the work of the Lord
- raises \$82 million per year for the total operation of the denomination
- enrolls 1,032,231 Sunday school pupils around the world
- has built 10 colleges, a graduate seminary, and a Bible College for the "home base" in ad-

dition to Bible schools on a score or more mission fields

- has built, maintains, and operates a publishing house with a gross annual business of \$5,671,-844, producing an average of 50 book titles per year with gross production of more than 651,000—plus millions of periodicals, tracts, and publicity pieces

- produces a radio program in English aired on 560 radio stations, and a Spanish broadcast aired on 500 stations

- in addition to it all has created and maintains a staff giving help for and direction to church activities in evangelism, home missions, ministerial benevolence, youth work, Christian Service Training, and a dozen other vital areas

Much more can be done, to be sure. The very dissatisfaction that is concerned about an unfinished task is part of the genius of the Church. In Lynn Harold Hough's striking words, "Even when the church is asleep it is haunted by dreams of a righteous world."

When you add it all together, there is every reason to apply the slogan from another area of life—and when talking about the Church, "Run it up—not down." □

Unspotted Visitors

One of the wonders of the Word of God is the way it puts together and holds together what we tend to separate. It has much to say about the life that comes through death, the greatness of humble service, and the victory we gain only through surrender.

But it was the Apostle James who gave us one of the clearest statements of the two sides of the sanctified life that are always getting separated. He wrote: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

Both halves of this great statement have their ardent supporters. There are those who put all their emphasis on visiting the fatherless and the widows in their affliction. And there are those who put all their emphasis on keeping themselves uncontaminated by the world.

In the case of those who put all their stress on visiting the fatherless and the widows in their affliction, Christianity tends to become a system of social service little distinguished from the purpose served by the social caseworker with any public or private agency.

In the case of those who put all their stress on keeping unspotted from the world, Christianity tends to become a matter of isolation from sin-

ful society in a sort of segregated cell of self-righteous piety that makes little or no impact on the lives of those around.

New Testament holiness soars on two wings. One is the wing of cleansing. The other is the wing of caring. It makes little difference which one we may say is most important. If either is missing, there is no flight.

IT IS A LITTLE STARTLING, to say the least, to discover that Ignatius, one of the apostolic fathers, identified heretics, not as those who denied the truth, but as those he described as without compassion and concern for others: "For love they have no care, none for the widow, none for the orphan, none for the distressed, none for the afflicted, none for the prisoner."

In his sermon on Matthew 5:13-16, John Wesley said, "Christianity is essentially a social religion; and . . . to turn it into a solitary one is to destroy it."

"A solitary Christian," Mr. Wesley said, "is little less than a contradiction in terms."

Even more to the point, Paul Rees wrote, "What confronts us is a world so shaken by revolutionary men, minds and movements that Christians who opt for noninvolvement are in effect the monastics of the day. Their disengagement will not enhance their gospel witness. It will isolate it. It will make it remote and oddly hollow, like shouting in an empty barrel."

Our perfect Example, in this as in every other area of life, is Jesus. Jesus never lost sight of the individual in the crowd. Nor did He ever lose sight of the crowd around the individual.

Jesus had words of healing for the demoniac in Gadara. But He sent the man back to his friends to "tell them how great things the Lord hath done for thee"—even though these neighbors had been the very people who were more concerned about their pigs than they were about what Christ could do for a man demon-possessed.

Jesus ministered to the crowd along the way, but He stopped and called Zacchaeus from his perch on the limb of a sycamore tree. "This day," the Lord said, "is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost" (Luke 19:9-10).

We must never lose sight of the saving and sanctifying work of God within the individual. Nor can we ignore the needs of society at large.

We must keep ourselves unspotted from the world. But we must also find ways to help the helpless and give aid to the needy. And if we take James for what he says, the one is as much a part of pure religion as the other. □

EVANGELISTS' SLATES

Compiled by
Visual Art
Department



Notice—Send your slate direct to the Nazarene Publishing House (Visual Art Dept.), Box 527, Kansas City, Mo. 64141.

- ALLEN, JIMMIE (J. A.). (C) Box 559, Chandler, Okla. 74834
- ➔ ANDREWS, GEORGE. (C) c/o NPH* ARMSTRONG, CHARLES R. (C) Box 117, Lake Panasoffkee, Fla. 33538; Wauchula, Fla., Mar. 24-29
- ARMSTRONG, ERNEST. (C) c/o NPH*: Ft. Worth, Tex. (Northside), Mar. 1-8; Carlsbad, N.M., (Church St.), Mar. 22-29
- BAILEY, CLARENCE and THELMA. (C) 1197 W. Arch St., Portland, Ind. 47371
- BAILEY, CLAYTON D. (C) 298 Turrill Ave., Lapeer, Mich. 48446; Munster, Ind. (1st), Mar. 2-8; Burlington, Ia. (Flint Hills), Mar. 16-22; Johnstonown, Pa. (1st), Mar. 30—Apr. 5
- BARR, JAMES S. (C) 340 W. William St., Decatur, Ill. 62522
- BARTON, GRANT M. (C) 301 Lincoln Ave., Bedford, Ind. 47421
- BASS, MARTIN V. (C) Box 130, 15 Ray Rd., Shelby, Ohio 44875; Parkersburg, W. Va. (Third), Mar. 4-15
- BATTIN, BUFORD. (C) 3015 47th St., Lubbock, Tex. 79413; Baytown, Tex., Mar. 1-8; Wichita, Kans. (Westside), Mar. 13-22; Borger, Tex. (1st), Mar. 27—Apr. 5
- BEALS, PRESCOTT L. (C) 717 E. Alder St., Walla Walla, Wash. 99362; World Tour, Jan.—June
- ➔ BENDER EVANGELISTIC PARTY, JAMES U. (C) Box 1326, Riverview, Fla. 33569; Bloomington, Ind. (Broadway), Feb. 26—Mar. 8; Sistersville, W. Va., Mar. 12-22; Staunton, Va. (1st), Mar. 26—Apr. 5
- ➔ BERTOLETS, THE MUSICAL (FRED and GRACE). (C) c/o NPH*: Kilgore, Tex., Mar. 3-8; Lufkin, Tex. (1st), Mar. 10-15; Bellaire, Tex., Mar. 17-22; Webster, Tex. (Nasa), Mar. 25-29; Hutchinson, Kans. (Peniel), Mar. 31—Apr. 5
- BETTCHEER, ROY. (C) 3212 Fourth Ave., Chattanooga, Tenn. 37407; Anna, Ill., Mar. 3-8; Bowling Green, Ky., Mar. 9-15
- BILLINGS, HARLEY. (C) Box 485, Jackson, Mich. 49204
- BOGGS, W. E. (C) c/o NPH*: Fremont, Calif. (1st), Mar. 2-8; Houston, Tex. (Lake Forest), Mar. 16-22; Dover, Okla., Mar. 31—Apr. 5
- BOHI, JAMES T. (C) 1002 Hillcrest, R. 2, Bloomfield, Ia. 52537; Milwaukee, Wis. (1st), Mar. 4-8; Pittsburgh, Pa. (Missionary Alliance), Mar. 9-15; Kankakee, Ill. (College), Mar. 16-22
- BONE, LAWRENCE H. (C) 505 N. Stoneman Ave. No. 3, Alhambra, Calif. 91801; Ontario, Ore., Mar. 4-15; Tacoma, Wash. (1st), Mar. 16-22; Prospect, Ore., Mar. 29—Apr. 5
- ➔ BOWERS, ESTEL JOE and LUCILLE. (C) 701 N. Buchanan St., Little Rock, Ark. 72205; Jacksonville, Ark., Mar. 16-22
- BOWMAN, RUSSELL. (C) 129 E. Tulane Rd., Columbus, Ohio 43202; Vidor, Tex., Mar. 3-8; Belpre, Ohio, Mar. 15-22; Colliers, W. Va., Mar. 29—Apr. 5
- BRADLEY, ERNEST. (C) 20 17th St., Lowell, Mass. 01850; Hartford, Conn. (Home Missions), Mar. 5-29
- ➔ BRAND, WILLIS H. and MARGARET. (C) Box 332, Ft. Wayne, Ind. 46801; Bryan, Ohio (1st U.B.), Mar. 12-22
- BRANNON, GEORGE. (C) 4105 N. Wheeler, Bethany, Okla. 73008; Moline, Ill. (Community), Mar. 15-22
- BRAUN, GENE. (C) c/o NPH*: St. Marys, Ohio, Mar. 2-8; Pekin, Ill. (1st), Mar. 9-15; New Albany, Ind., Mar. 16-22; Cleveland, Ohio (Parkside), Mar. 24-29; Muncie, Ind. (Southside), Mar. 30—Apr. 5
- ➔ BROCKMUELLER, C. W. and ESTHER. (C) 555 Greenleaf Ave., Nampa, Idaho 83651
- BROOKS, RICHARD. (C) 780 Armour Rd., Bourbonnais, Ill. 60914; West Monroe, La. (1st), Mar. 20-29
- BROWN, CURTIS R. (C) 198 E. Monroe St.,

- Bourbonnais, Ill. 60914; Dayton, Ohio (Wrightview), Mar. 9-15; Lancaster, Ohio, Mar. 22-29
- BROWN, GARY and LINDA. (C) Lynn Gardens, R. 4, Kankakee, Ill. 60901; Orland Park, Ill., Mar. 9-15; Dayton, Ohio (Dayton View), Mar. 17-22; Peoria, Ill. (Northside), Mar. 23-29
- Brown, Odell A. (R) 1160 N. Sam Houston, San Benito, Tex. 78586; Tahoka, Tex. (Grassland), Mar. 5-15; Ponca City, Okla. (1st), Mar. 18-29
- BROWN, ROGER N. (C) Box 724, Kankakee, Ill. 60901; Conway, Ark., Mar. 3-8; Mishawaka, Ind. (Southside), Mar. 9-15; Sheboygan, Wis., Mar. 17-22; Davenport, Ia., Mar. 29; Kenosha, Wis. (1st), Mar. 30—Apr. 5
- ➔ BROWN, W. LAWSON. (C) Box 785, Bethany, Okla. 73008; Waterloo, Ia. (1st), Feb. 27—Mar. 8; Stafford, Kans. (1st), Mar. 12-22; Great Bend, Kans. (1st), Mar. 26—Apr. 5
- ➔ BURNEM, EDDIE and ANN. (C) Box 1007, Ashland, Ky. 41101; Tulsa, Okla. (University), Mar. 2-8; Scott Depot, W. Va. (Teays Valley), Mar. 11-22; Des Moines, Ia. (Southside), Mar. 24-29
- ➔ BYERS, CHARLES F. and MILDRED. (C) 1656 Valley St., N.W., Cedar Rapids, Ia. 52405
- CAMPBELL, DAVID C. (C) R. 4, Box 38, Union City, Ind. 47390
- CAMPBELL, IRA L. (C) 3915 N. Glade Ave., Bethany, Okla. 73008
- CANTWELL, LUTHER. (C) c/o NPH*: Greensburg, Ind., Mar. 22-29
- ➔ CASEY, H. A. and HELEN. (C) c/o NPH*: Williamsburg, Ind., Mar. 20-29
- Chambers, Leon. (R) Box 1776, Olathe, Kans. 66061; Kansas City, Mo. (1st), Mar. 11-15; Council Bluffs, Ia. (Young Adult Retreat), Mar. 20-21
- ➔ CHAMBERLAIN, DOROTHY. (C) R. 1, Carmichaels, Pa. 15320; Beaver Falls, Pa. (College Hill), Mar. 11-22; New Castle, Pa. (East Side), Mar. 27—Apr. 5
- ➔ CHAPMAN, W. EMERSON, and LOIS A. (C) c/o NPH*: Wheat Ridge, Colo. (Fruitdale), Mar. 8-15; Fairview, Okla., Mar. 20-29
- Chizum, Dennis D. (R) Box 273, Mishawaka, Ind. 46544; South Bend, Ind. (Trinity), Mar. 6-8; Mendota, Ill., Mar. 30—Apr. 5
- CLARK, GENE. (C) 104 Waddell St., Findlay, Ohio 45840; Wheelersburg, Ohio, Mar. 2-8; Chicago, Ill. (Hickory Hills), Mar. 9-15; Hammond, Ind. (1st), Mar. 16-22; Franklin Furnace, Ohio (Plymouth Hgts), Mar. 23-29
- CLARK, HAROLD L. (C) 1812 N. A St., Elwood, Ind. 46036
- CLARK, HUGH S. (C) 602 S. Broadway, Georgetown, Ky. 40324; Monterey, Tenn., Mar. 1-8; Syracuse, Ohio Mar. 16-22
- CLENDENEN, C. B., SR. (C) 272 Jack Oak Point Rd., St. Marys Ohio 45885
- CLIFT, NORVIE O. (C) c/o NPH*: Manteca, Calif., Mar. 6-15; Selma, Calif. (1st), Mar. 16-22; Hemet, Calif., Mar. 23-29; Anaheim, Calif. (West), Mar. 30—Apr. 5
- Cline, Jerry. (R) 1269 Clay St., Bowling Green, Ky. 42101; Louisville, Ky. (Okolona), Mar. 9-15; Sweetwater, Tenn., Mar. 18-29
- COCHRAN, E. W. (C) 6728 McCorkle Ave., St. Albans, W. Va. 25177
- ➔ COOK, LEON G. and MARIE. (C) c/o NPH*: Hays, Kans. (1st), Mar. 3-8; Hugoton, Kans., Mar. 10-15; Frederick, Okla., Mar. 17-22; Canute, Okla. (Hefner), Mar. 24-29; Liberal, Kans. (1st), Mar. 30—Apr. 5
- CORBETT, C. T. (C) ONC, Kankakee, Ill. 60901; Logansport, Ind., Mar. 24-29
- ➔ COX, C. B. and JEWELL. (C) 707 Middle Dr., Woodruff Pl., Indianapolis, Ind. 46201; Huntington, Ind. (1st), Mar. 5-15; Dover, N.J., Mar. 16-22; Indianapolis, Ind. (Southside), Mar. 29—Apr. 5
- CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503; Buena Park, Calif. (1st), Feb. 25—Mar. 8; Pomona, Calif. (1st), Mar. 9-15; La Junta, Colo. (1st), Mar. 17-22; Indianapolis, Ind. (Northside), Mar. 24-29; Lansdale, Pa. (Immanuel), Mar. 31—Apr. 5
- CRANDALL, V. E. and MRS. (C) Indian Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097; Columbia City, Ind., Mar. 13-22; Sumner, Mich., Mar. 23-29
- ➔ CREWS, HERMAN F. and MRS. (C) c/o NPH*: Haywood, Okla. (Arpelar), Mar. 2-8; Durant, Okla. (1st), Mar. 9-15; Ft. Worth, Tex. (Haltom City), Mar. 16-22; Hoisington, Kans., Mar. 26—Apr. 5
- ➔ CRIDER, MARCELLUS and MARY. (C) R. 3, Box 27, Shelbyville, Ind. 46176; Van Wert, Ohio (1st), Mar. 4-15; Bridgeport, Ind., Mar. 19-29
- CRUTCHER, ESTELLE. (C) 146 E. Mountain St., Pasadena, Calif. 91104; Norfolk, Va. (1st), Mar. 15-22; Portsmouth, Va., Mar. 24-29
- CULBERTSON, NOLAN. (C) 4812 N. Donald, Bethany Okla. 73008
- DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082; Findlay, Ohio, Mar. 5-15; Minerva, Ohio, Mar. 19-29
- DAVIS, LEO C. (C) 403 N. St., Bedford, Ind. 47421; Benton, Ky., Mar. 9-15

- DeLONG, RUSSELL V. (C) 121 Siobhan, Tampa, Fla. 33162; Milwaukee, Wis. (Hol. Conv.), Mar. 4-8; Hastings, Neb., Mar. 13-22; Highland Heights, Ohio (1st), Mar. 29—Apr. 5
- ➔ DENNIS, DARRELL and BETTY. (C) c/o NPH*: Morristown, Ind., Mar. 2-8; Indianapolis, Ind., Mar. 12-22; Connersville, Ind., Mar. 24-29; Evansville, Ind. (Grace), Mar. 30—Apr. 5
- DENNIS, GARNALD D. (C) c/o NPH*: Portland, Tenn., Mar. 27—Apr. 5
- ➔ DENNIS, LASTON and RUTH. (C) c/o NPH*: Oswego, S.C., Mar. 9-15
- DISHON, MELVIN. (C) R. 2, Bowling Green, Ky. 42101; Corbin, Ky., Mar. 9-15; Winslow, Ind., Mar. 30—Apr. 5
- ➔ DIXON, GEORGE and CHARLOTTE. (C) Evangelists and Singers, c/o NPH*: Indian Head, Md., Mar. 1-8; Indian Valley, Ohio, Mar. 10-15; Newcomerstown, Ohio, (Scripture Hol.), Mar. 17-22; Zanesville, Ohio, March 24-29; Red Key, Ind., Mar. 31—Apr. 5
- DONALDSON, W. R. (C) c/o NPH*: Nowata, Okla. (1st), Mar. 1-8
- ➔ DONOHOE, DONAL and BERTHA A. (C) 810 S. L. St., Richmond, Ind. 47374
- DUNMIRE, RALPH and JOANN. (C) 202 Garwood Dr., Nashville, Tenn. 37211; Old Hickory, Tenn., Mar. 3-8; Lewisburg, Tenn., Mar. 9-15; Joliet, Ill. (1st), Mar. 17-22; W. Memphis, Ark. (1st), Mar. 24-29; Coffeyville, Kans. (1st), Mar. 30—Apr. 5
- DUNN, T. P. (C) 318 E. Seventh St., Hastings, Neb. 68901
- EASTMAN, H. T. and VERLA MAY. (C) 2005 E. 11th, Pueblo, Colo. 81001; Carson, Wash., Mar. 22-27
- EDWARDS, E. H. (C) 506 Dena Dr., Newbury Park, Calif. 91320; Hermiston, Ore. (1st), Mar. 4-15; Gooding, Idaho, Mar. 17-29
- EDWARDS, L. T., SR. (C) 1132 Ash, Cottage Grove, Ore. 97424; Stockton, Calif. (1st), Mar. 8-22
- EDWARDS, LOU. (C) 16 E. Southgate, Ft. Thomas, Ky. 41075; California, Ky. (Carthage), Mar. 23-29; Akron, Ohio (Ellet), Mar. 31—Apr. 5
- ELLIS, ROBERT L. (C) 5130 Linden Ln., Anderson, Ind. 46011
- EMSLEY, ROBERT. (C) Bible Expositor, c/o NPH*: Kings Mountain, N.C., Mar. 3-8; Gastonia, N.C., Mar. 9-15; Lake Grove, Ore., Mar. 25—Apr. 5
- EVERLETH, LEE. (C) 612 8th St., Marietta, Ohio 45750
- FAGAN, HARRY L. (C) R. 1, Box 93, Carmichaels, Pa. 15320
- ➔ FELTER, JASON H. and LOIS. (C) c/o NPH*: Circleville, Ohio (1st), Mar. 2-8; Ottumwa, Ia. (Trinity), Mar. 9-15; Council Bluffs, Ia. (Emmanuel), Mar. 16-22; Decatur, Ind. (1st), Mar. 24-29
- ➔ FERGUSON, EDWARD and ALMA. (C) R. 2, Box 183, Vicksburg, Mich. 49097; Arcadia, Fla. (1st), Mar. 1-8; Brunswick, Ga. (1st), Mar. 15-22; Savannah, Ga. (Central), Mar. 28—Apr. 5
- ➔ FILES, GLORIA; and ADAMS, DOROTHY. (C) 2031 Freeman Ave., Bellmore, N.Y. 11710; Huntingdon, Pa. (Children's Crusade), Mar. 17-22; St. Louis, Mo. (Ferguson), Mar. 24-29
- ➔ FINGER, MAURICE and NAOMI. (C) 122 Charlotte Rd., Lincolnton, N.C. 28092
- FINKBEINER, A. J. (C) 84 B St., Campbell, Calif. 95008
- ➔ FISHER, WILLIAM. (C) c/o NPH*: Sacramento, Calif. (Arden), Mar. 3-8; Santa Ana, Calif. (1st), Mar. 15-22; Temple City, Calif., Mar. 29—Apr. 5
- FITCH, JAMES S. (C) 460 Elysian Fields Rd., Nashville, Tenn. 37211
- FLORENCE, ERNEST E. (C) 202 E. Pine St., Robinson, Ill. 62454; Odon, Ind., Mar. 4-15; Ellettsville, Ill., Mar. 20-29
- FORD, NORMAN K. (C) Box 46, Scottdale, Pa. 15683; New Smyrna Beach, Fla., Mar. 6-15; New Kensington, Pa., Mar. 20-29
- FRENCH, W. L. (C) 1517 Pecan St., Hope, Ark. 71801; El Paso, Tex. (Valley), Mar. 2-8; Jacksonville, Tex. (1st), Mar. 9-15; Lake Charles, La. (1st), Mar. 16-22; Baton Rouge, La. (Trinity), Mar. 23-29; Texas City, Tex. (1st), Mar. 30—Apr. 5
- FRODGE, HAROLD C. (C) 708 Walker, Fairfield, Ill. 62837; Lacon, Ill., Mar. 18-29
- FUGETT, C. B. (C) 4311 Blackburn Ave., Ashland, Ky. 41101
- Gamble, Albert L. (R) 1114 Valley Ave., N.E. Sp. 47, Puyallup, Wash. 98371 (Entering full-time evangelism)
- Gardner, C. L. (R) 8029 Palmer Ave., Louisville, Ohio 44641; Minerva, Ohio, Mar. 22-29
- GERMAN, C. Dale. (R) c/o NPH*: (Entering full-time evangelism)
- GILLESPIE, SHERMAN and ELSIE. (C) 203 E. Highland, Muncie, Ind.
- GLORYLANDERS QUARTET. (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177; Tiffin, Ohio, Feb. 27—Mar. 8; Portland, Ind.

- (1st), Mar. 13-15; Bryan, Ohio, Mar. 21; De-
fiance, Ohio, Mar. 22
- **GORMANS, THE SINGING** (Charles and Ann). (R)
5125 Patterson Dr., Louisville, Ky. 40219: Shel-
byville, Ky., Mar. 17-22; Louisville, Ky. (Mary-
ville), Mar. 23-29; Radcliff, Ky., Mar. 30—
Apr. 12
- GRADY, DAVID**. (C) c/o NPH*: Eldorado Springs,
Mo., Mar. 3-8; Monroe, La. (1st), Mar. 9-15;
Sulphur Springs, Tex., Mar. 16-22; Scott City,
Kans., Mar. 23-29; Junction City, Kans., Mar.
30—Apr. 5
- GRAVAT, HAROLD F.** (C) Box 427, Anna, Ill.
62906: Illinois Dist. (Preachers' Mtg.), Mar.
2-8; Carthage, Tenn., Mar. 8-15; Coal Valley,
Ill. (Plainview), Mar. 15-22; East Peoria, Ill.
(1st), Mar. 22-29
- GRAY, JOSEPH and RUTH**. (C) Evangelist and Child-
ren's Worker, 2015 62nd St., Lubbock, Tex.
79412: Holyoke, Colo., Mar. 5-15; Goldendale,
Wash., Mar. 19-29; Palouse, Wash., Mar. 30—
Apr. 5
- **GREEN, JAMES and ROSEMARY**. (C) Box 385,
Canton, Ill. 61520: Danville, Ill. (Hol. Conv.),
Mar. 4-8; Virginia Beach, Va. (Tidewater Cent.),
Mar. 10-15; Akron, Ohio (1st), Mar. 17-22;
Indianapolis, Ind. (North Side), Mar. 23-29
- ♦ **GREINER, GEORGE and KATHLEEN**. (C) c/o
NPH*: Broadview, N.M., Mar. 8-15; Perry, Okla.,
Mar. 22-29
- CRIMM, GEORGE J.** (C) 820 Wells St., Sistersville,
W. Va. 26175: Tiltonsville, Ohio, Mar. 1-8;
Bedford, Ind., Mar. 11-22; Parkersburg, W. Va.
(Third), Mar. 29—Apr. 5
- ♦ **GRISHAW, MICHAEL and MRS.** (C) c/o NPH*:
Crescent City, Calif., Mar. 2-8; Molalla, Ore.,
Mar. 9-15; Milton-Freewater, Ore., Mar. 16-22;
Springfield, Ore., Mar. 23-29
- ♦ **HAMILTON, JACK and WILMA**. (C) 532 W. Chero-
kee, Springfield, Mo. 65804: Odessa, Tex. (1st),
Mar. 8-15; Nevada, Mo., Mar. 19-29; St. Louis,
Mo. (Bellefontaine Neighbors), Mar. 30—Apr. 5
- HARRISON, CHARLIE**. (C) 521 E. 14th St., Box
575, Seymour, Ind. 47274
- HARRISON, J. MARVIN**. (C) Box 13029, San An-
tonio, Tex. 78201
- HARROLD, JOHN W.** (C) 409 14th St., Rochelle,
Ill. 61068: Springport, Ind. (Luray), Mar. 6-
15; Pioneer, Ohio, Mar. 19-29
- HAYES, A. F.** (C) 2 E. Upper Terr., San Dimas,
Calif. 91773: Atwater, Calif., Feb. 25—Mar.
8; Lindsay, Calif., Mar. 11-22
- ♦ **HEASLEY, JIMMY and FERN**. (C) c/o NPH*: Ana-
darko, Okla., Mar. 1-8; Claremore, Okla., Mar.
15-22; Stinnett, Tex., Mar. 25-29
- NEGSTROM, H. E.** (C) c/o NPH*: La Moure, N.D.,
Mar. 4-15; Danville, Ill. (Westside), Mar. 18-29
- HENDERSON, DEE**. (C) Box 201, Islamorada, Fla.
33036
- HERIFORD, RUSSELL W.** (C) 1101 S. Mill St.,
Grove, Okla. 74344: Jackson, Calif. (Mother
Lode), Feb. 25—Mar. 8; Walla Walla, Wash.
(Aldersgate), Mar. 15-22; Selah, Wash., Mar.
23-29
- HESTER, ROBERT L.** (C) R. 2, Perryville, Ark.
72126
- HICKS, A. M.** (C) 10209 Cliff Cr., Tampa, Fla.
33612: Wheeling, W. Va. (1st), Mar. 1-8; Van-
dalia, Ohio (1st), Mar. 12-22; Newark, Ohio
(Eastside), Mar. 26—Apr. 5
- ♦ **HIGGINS, CHARLES (CHUCK) E.** (C) 2666 Me-
gular Dr., Pasadena, Calif. 91107: N. St. Paul,
Minn., Mar. 2-8; Newmarket, Ontario, Mar. 9-
15; Barrie, Ontario, Mar. 16-22; West Grove,
Pa. (Avon Grove), Mar. 23-29; Selma, Ind. (Har-
ris Chapel), Mar. 30—Apr. 5
- BISSON, EARL G., JR.** (C) Box 544, Charleston,
W. Va. 25322: Robeline, La. (Friendship), Mar.
16-22
- HODGE, W. M.** (C) R. 1, Box 278, Science Hill,
Ky. 42553
- HOCKEY, WESLEY W.** (C) 642 Vaky St., Corpus
Christi, Tex. 78404: Angleton, Tex., Mar. 8-15;
Lubbock, Tex. (Parkway), Mar. 19-29
- HOLCOMB, T. E.** (C) 9226 Monterrey, Houston,
Tex. 77028: Springfield, Tenn. (1st), Mar. 2-8;
Brownwood, Tex. (1st), Mar. 15-22; Harmon,
Okla., Mar. 23-29
- Holley, C. D. (R) 529 Jessop, Lansing, Mich. 48910
(Entering full-time evangelism)
- HOOD, GENE**. (C) c/o NPH*: Indianapolis, Ind.
(Harris Hill), Mar. 9-15; Tabor, Ia., Mar. 16-22;
Hurst, Tex., Mar. 23-29; Arlington, Tex. (E.
Park), Mar. 30—Apr. 5
- ♦ **HOOTY EVANGELIST PARTY (G. W. & PEARL)**.
(C) Box 745, Winona Lake, Ind. 46590: War-
saw, Ind., Mar. 5-15
- HOOT, W. W.** (C) Box 438, Morgantown, W. Va.
26505: Belle Vernon, Pa., Mar. 2-8; Ebensburg,
Pa., Mar. 13-22; Roanoke, Va. (Garden City),
Mar. 23-29
- HOOTS, BOB**. (C) c/o NPH*: Fairborn, Ohio (1st),
Mar. 3-8; Akron Dist. Young Adult Retreat,
Mar. 13-15; Akron, Ohio (1st) Mar. 15 (p.m.),
Louisville, Ky. (Southside), Mar. 23-29
- HOODESHELL, MISS L. M.** (C) Box 121, Crystal
Beach, Fla. 33523
- Howe, Crawford M. (R) 29 Oak, Bourbonnais, Ill.
60914: Hobart, Ind. (St. Paul), Mar. 6-8; Ham-
mond, Ind. (Hessville), Mar. 16-22
- HUBARTT, LEONARD G.** (C) R. 6, Huntington, Ind.
46750: Placenta, Calif., Feb. 25—Mar. 8;
Berne, Ind. (Mt. Hope), Mar. 15-22; Waukesha,
Wis., Mar. 23-29
- **HUFF, DEL, JR.** (C) 120 E. Chestnut, Glendale,
Calif. 91205
- ♦ **HUFF, PHIL W.** (C) 209 N. East St., Vanlue,
Ohio 45890: Johnstown, Ohio, Mar. 2-8; Clin-
ton, Ohio, Mar. 10-15; Paducah, Ky. (1st), Mar.
16-22; Amherst, Ohio, Mar. 23-29
- HUNDLEY, EDWARD J.** (C) 732 Drummond Ct.,
Columbus, Ohio 43214: Tiffin, Ohio (1st), Feb.
26—Mar. 8; Loudonville, Ohio, Mar. 10-15;
Upper Sandusky, Ohio, Mar. 19-29
- HUTCHINSON, C. NEAL**. (C) 2335 Stonehenge Rd.,
Bethlehem, Pa. 18018: Lakeville, Mass., Mar.
1-8; Mandan, N.D., Mar. 11-18; Regent, N.D.,
Mar. 22-29
- HYSONG, RALPH L.** (C) R. 22, Delmont, Pa. 15626:
Hawthorn, Pa., Mar. 1-8
- INGLAND, WILMA JEAN**. (C) 322 Meadow Ave.,
Charleroi, Pa. 15022: Lorain, Ohio, Feb. 27—
Mar. 8; East Liverpol, Ohio (1st Free Meth.),
Mar. 13-22; Hamilton, Ont. (Mountain), Mar. 27
—Apr. 5
- IRICK, MRS. EMMA**. (C) Box 906, Lufkin, Tex.
75901: Kirkwood, Mo. (1st), Mar. 1-8; Akron,
Ohio (Kenmore), Mar. 13-22; Barborton, Ohio
(Summit), Mar. 24-29
- ISEBELL, R. A.** (C) Drawer 408, Crowley, La.
70526: Lufkin, Tex. (Bethel), Mar. 5-15; Breck-
enridge, Tex. (1st), Mar. 16-22; Galena Park,
Tex. (1st), Mar. 29—Apr. 5
- ISENBERG, DONALD**. (C) Chalk Artist & Evange-
list, 240 E. Grand St., Bourbonnais, Ill. 60914:
Fulton, Ill., Mar. 4-15; Leipsic, Ohio, Mar.
17-22; Grover Hill, Ohio, Mar. 25—Apr. 5
- ♦ **JANTZ, CALVIN & MARJORIE**. (C) c/o NPH*:
Camden, Tenn., Mar. 3-8; Pittsfield, Ill., Mar.
9-15; Kansas City, Mo. (Dundee Hills), Mar.
16-22; Pratt, Kans., Mar. 23-29; North Platte,
Neb., Mar. 30—Apr. 5
- JAYMES, RICHARD W.** (C) 321 E. High Ave.,
Bellefontaine, Ohio 43311: Titusville, Pa., Mar.
4-15
- JENSEN, MARK**. (C) 6352 N.E. Caulfield St., West
Linn, Ore. 97068
- JONES, CLAUDE W.** (C) R. 3, Box 42, Bel Air,
Md. 21014: Harrisburg, Pa. (1st), Mar. 2-8;
Laurel, Del., Mar. 9-15; Bloomsburg, Pa., Mar.
17-22; Rochester, N.Y. (Calvary), Mar. 23-29;
Battle Creek, Mich. (1st), Mar. 31—Apr. 5
Joyce, Richard. (R) 30 S. Wilson Ave., Pasadena,
Calif. 91104: Hanover, Pa. (Trinity), Mar. 3-15;
Homestead, Fla. (1st), Mar. 17-22; Norwich,
Conn., Mar. 31—Apr. 5
- KEEL, CHARLES E.** (C) 1329 Brooke Ave., Cin-
cinnati, Ohio 45230
- KELLY, ARTHUR E.** (C) 511 Dogwood St., Colum-
bia, S. C. 29205: Houlika, Miss. (Pearsons Chap-
el), Feb. 26—Mar. 8; Lebanon, Ind., Mar. 24-
29; Waterloo, Ind., Mar. 30—Apr. 5
- ♦ **KEMPER, M. W. & HAZEL S.** (C) 4560 Larkwood
St., Eugene, Ore. 97405: Lincoln City, Ore.,
Mar. 4-15; Cloverdale, Ore. (Hemlock), Mar. 19-
29
- KEYS, CLIFFORD E.** (C) 60 Lester Ave., Apt.
1007, Nashville, Tenn. 37210
- ♦ **KILLEN, ALLEN R.** (C) c/o NPH*: Columbus,
Ohio (Shepherd), Mar. 5-15; Lapeer, Mich. (1st),
Mar. 17-22; Hammond, Ind. (Woodlawn), Mar.
24-29; Hannibal, Mo. (1st), Mar. 31—Apr. 5
- KLINGER, ORVILLE G.** (C) R. 3, Box 115, Reading,
Pa. 19606
- LAMAR, C. M.** (C) R. 1, Maquoketa, Ia. 52060:
Oatesville, Ind., Mar. 27-29
Land, Herbert. (C) 933 E. Kentucky, Pampa, Tex.
79065
- LANGFORD, J. V.** (C) 4908 N. College, Bethany,
Okla. 73008: Denhoff, N.D., Mar. 2-8; Ft.
Smith, Ark. (1st), Mar. 9-15
- LANIER, JOHN H.** (C) Poplar St., Junction City,
Ohio 43748: Parker, Ind., Mar. 4-15; Reeds
Station, Ind. (Chr. New Light), Mar. 18-29
- LASSELL, RAY**. (C) R. 2, Box 55, Brownsburg,
Ind. 46112: Celina, Ohio (Friends), Mar. 4-15;
Beech Grove, Ind., Mar. 16-22; Osgood, Ind.,
Mar. 23-29
- ♦ **LAW, DICK & LUCILLE**. (C) Preachers, Singers
& Musicians, Box 8, Bethany, Okla. 73008:
Independence, Mo. (Fairmount), Mar. 2-8; Sey-
mour, Ind. (Peter's Switch), Mar. 9-15; Mitch-
ell, Ind., Mar. 16-22; Brownstown, Ind., Mar.
23-29
- **LAXSON, WALLY & GINGER**. (C) R. 3, Athens,
Ala. 35611: Charleston, W. Va. (Elk River),
Mar. 3-8; Huntsville, Ala. (1st), Mar. 9-15;
Bedford, Ind. (City-wide), Mar. 16-22; Colum-
bus, Ohio (Warren Ave.), Mar. 23-29; Louis-
ville, Ky. (Buechell), Mar. 31—Apr. 5
- LEE, TED**. (C) c/o NPH*: St. Marys, Ohio, Mar.
2-8; Rushville, Ind., Mar. 10-15; Indianapolis,
Ind. (Broad Ripple), Mar. 29—Apr. 5
- ♦ **LEICHTY QUARTET**. (C) 753 S. Wildwood, Kanka-
kee, Ill. 60901: Beardstown, Ill. (Bethel),
Mar. 13-15
- LEIH, JOHN**. (C) 40936 Mayberry, Hemet, Calif.
92343
- LESTER, FRED R.** (C) 1136 E. Grand Blvd.,
Corona, Calif. 91720: Payette, Idaho, Mar. 4-
15; Weiser, Idaho, Mar. 16-22; Lebanon, Ore.,
Mar. 23-29
- ♦ **LEVERTT BROTHERS**. (C) R. 4, Lamar, Mo.
64759
- LEWIS, ELLIS**. (C) 4503 N. Donald, Bethany, Okla.
73008
- LIDDELL, P. L.** (C) 6231 N. Burkhart, Howell,
Mich. 48843: Coldwater, Mich., Mar. 3-8;
Uhrichsville, Ohio, Mar. 10-15; Guymon, Okla.,
Mar. 16-22
- LIGHTNER, JOE**. (C) R. 11, Springfield, Mo.
65803: El Paso, Tex. (Northgate), Mar. 9-15;
Dumas, Tex., Mar. 16-22; San Angelo, Tex.
(Trinity), Mar. 23-29; Wichita, Kans. (Grace),
Mar. 30—Apr. 5
- ♦ **LINDER, LLOYD P.** (C) 1121 Maple Row, Elk-
hart, Ind. 46514: Monroeville, Ind., Mar. 4-
15; Geneva, Ind., Mar. 18-29
- LINEMAN, HAZEL FRALEY**. (C) 10 S. Third St.,
Bradford, Pa. 16701
- LIPKER, CHARLES H.** (C) R. 1, Alvada, Ohio
44802: West Chester, Ohio (Pisgah), Mar. 3-8;
Wooster, Ohio (1st), Mar. 10-15
- LITRELL, DICK**. (C) 12707 Groveside, La Mirada,
Calif. 90638: Hood River, Ore., Mar. 2-8; Santa
Rosa, Calif., Mar. 11-22; Upland, Calif., Mar.
30—Apr. 5
- LIVINGSTON, J. W.** (C) c/o NPH*: Hernando, Fla.,
Feb. 25—Mar. 8
- LIVINGSTON, JAMES H.** (C) Box 142, Potomac, Ill.
61865
- LONG, WILMER A.** (C) Fessenden, N.D. 58438:
Buffalo Lake, Minn., Mar. 22-29; Olivia, Minn.,
Mar. 30—Apr. 5
- **LUSH, RON**. (C) c/o NPH*: Amboy, Wash. (1st),
Mar. 3-8; Bremerton, Wash., Mar. 10-15; Cen-
ton, Wash., Mar. 17-22; Tacoma, Wash. (Lake-
view), Mar. 24-29
- LYONS, JAMES H.** (C) 1011 W. Shaw Ct., No. 1,
Whitewater, Wis. 53190
- MacALLEN, LAWRENCE J. & MARY**. (C) Artist &
Evangelist, 41808 W. Rambler Ave., Elyria,
Ohio 44035
- MACK, WILLIAM M.** (C) R. 2, Union City, Mich.
49094: Alpena, Mich., Mar. 1-8; Okemos, Mich.,
Mar. 15-22; Kenosha, Wis., Mar. 25—Apr. 5
- MacPherson, Walter S.** (R) 320 Emmons Rd., Box
289C, R. 1, Flanders, N.J. 07836: Schenectady,
N.Y. (1st), Mar. 25-29
- MADISON, G. H.** (C) 6601 Meadowlawn Dr., Hous-
ton, Tex. 77023
- MANER, ROBERT E.** (C) 229 Wallace Rd., Nash-
ville, Tenn. 37211: Old Hickory, Tenn., Mar.
3-8; Charleston, W. Va. (Campbells Cr.), Mar.
10-15; Claxton, Ga. (Trinity), Mar. 17-22;
Houston, Miss., Mar. 24-29; Scott, Ga. (Mt.
Olive), Mar. 31—Apr. 5
- MANLEY, STEPHEN**. (C) R.F.D. 7, Box 371D,
Muncie, Ind. 47302: Westland, Mich. (1st
Meth.), Feb. 25—Mar. 8; Noblesville, Ind. (Un-
Meth.), Mar. 9-15; Delta, Ohio, Mar. 18-29
- MARLIN, BEN F.** (C) Box 8425, Orlando, Fla.
32806: Sanford, Fla. (1st), Mar. 2-8; Tampa,
Fla. (Forrest Hills), Mar. 9-15; Dodge City,
Kans. (1st), Mar. 22-29; Columbia, Miss. (1st),
Mar. 30—Apr. 5
- MARTIN, PAUL**. (C) c/o NPH*: Toronto, Ont.
(Main), Mar. 2-8; Dayton, Ohio (Wrightview),
Mar. 9-15; Kankakee, Ill. (College), Mar. 16-22;
Amarillo, Tex. (San Jacinto), Mar. 23-29
- MAY, VERNON D. & MRS.** (C) 2643 15th Ave.
Ct., Greeley, Colo. 80631: Golden, Colo., Mar.
11-22; Burr Oak, Kans., Mar. 25—Apr. 5
- MAYBURY, BYRON**. (C) 115 Forest Hills Dr., Tam-
pa, Fla. 33612
- ♦ **MAYFIELD, PAUL & HELEN**. (C) c/o NPH*: West
Plains, Mo., Mar. 2-8; Danville, Ill. (Cedar
Grove), Mar. 9-15; Macomb, Ill., Mar. 22-29
- MAYO, CLIFFORD**. (C) 516 Madison, Lubbock, Tex.
79403: Wichita Falls, Tex. (Univ. Park), Mar.
2-8; San Angelo, Tex. (1st), Mar. 9-15; Floy-
dada, Tex. (1st), Mar. 16-22
- **MCCOY, NORMAN E.** (C) 1020 W. 4th St., An-
derson, Ind. 46016
- MCCULLOUGH, FORREST**. (C) c/o NPH*: Charle-
ston, W. Va. (Elk River), Mar. 3-8; Shelbyville,
Tenn., Mar. 10-15; West Carrollton, Ohio, Mar.
17-22; Union Mo., Mar. 24-29; Louisville, Ky.
(Buechell), Mar. 31—Apr. 5
- MCDOWELL, DORIS**. (C) 948 Fifth St., Apt. J,
Santa Monica, Calif. 90403
- McGUFFEY, J. W.** (C) 1628 N. Central, Tyler, Tex.
75701
- McKINNEY, MRS. EVELYN M.** (C) 4488 S. Cedar
Oak Dr., Lake Oswego, Ore. 97034
- **McNUTT, PAUL**. (C) 215 W. 68th Terr., Kansas
City, Mo. 64113: Princeton, Fla., Mar. 2-8;
Wairton, W. Va., Mar. 9-15; Guymon, Okla.,
Mar. 16-22
- McWHIRTER, G. STUART**. (C) c/o NPH*: High-
land, Calif. (1st), Mar. 2-8; Panorama City,
Calif., Mar. 9-15; Mattoon, Ill. (1st), Mar. 16-
22; Durand, Mich., Mar. 25-29; Tuscaloosa,
Ala. (Holten Heights), Mar. 30—Apr. 5

- MEADOWS, NAOMI; & REASONER, ELEANOR.** (C) Box 312, Chrisman, Ill. 61924: Covington, Ind., Mar. 1-4; West Lebanon, Ind., Mar. 5-8; Lincoln, Ill., Mar. 11-22
- **MEREDITH, DWIGHT & NORMA JEAN.** (C) c/o NPH*: Goodland, Kans., Mar. 1-8; Manhattan, Kans., Mar. 9-15; Pensacola, Fla. (1st), Mar. 17-22; Mobile, Ala. (city-wide) Mar. 23-29; Chucky, Tenn., Mar. 30—Apr. 5
- MERRELL, RICHARD L.** (C) Children's Evangelist, 403 W. Ninth Ave., Flint, Mich. 48503: Flint, Mich. (Central), Feb. 25—Mar. 1
- **MEWBUORN, O. V.** (C) 1001 65th St., S., St. Petersburg, Fla. 33707
- MEYER, VIRGIL G.** (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807: Ithaca, N.Y., Mar. 3-8; Elmira, N.Y., Mar. 9-15
- ◆ **MICKEY, BOB.** (C) 1501 Edison, La Junta, Colo. 81050: San Francisco, Calif. (Sunset), Mar. 5-15
- MILLER, NETTIE A.** (C) c/o NPH*
Miller, Ruth E., (R) 111 W. 46th St., Reading, Pa. 19606: Egg Harbor, N.J., Mar. 5-15
- MILLER, W. F.** (C) 521 Victoria Ave., Williams-town, W. Va. 26187
- MILLHUFF, CHARLES.** (C) c/o NPH*: Conway, Ark. (1st), Mar. 2-8; Huntsville, Ala. (1st), Mar. 9-15; New Albany, Ind. (Zone Indoor Camp), Mar. 16-22; Riverside, Calif. (Arlington), Mar. 24-29
- MINGLEDORFF, D. C.** (C) R. 1, Douglas, Ga. 31533: Ponchatoula, La. (Bible Hol.), Mar. 5-15
- ◆ **MONCK, JIM.** (C) 2561 Pohens Ave., N.W., Grand Rapids, Mich. 49504: Ft. Wayne, Ind. (Trinity), Mar. 3-8; Urbana, Ohio, Mar. 9-15; Sandwich, Ill., Mar. 16-22
- MOORE, FRANKLIN M.** (C) Box 302, Castle Rock, Colo. 80104: Summitville, Ind. (Wes.), Feb. 26—Mar. 8; Palestine, Ill. (Wes.), Mar. 12-22; Bedford, Ind. (Faith Mission), Mar. 26—Apr. 5
- ◆ **MOOSHIAN, C. HELEN.** (C) R. 7, Box 44, West-Minster, Md. 21157: Barcelona, Gibraltar, Morocco, Tangiers, Lisbon, month of March
- MORGAN, J. HERBERT & PANSY.** (C) 123 N. Gil-berdt, Danville, Ill. 61832
- MOULTON, M. KIMBER.** (C) c/o NPH*: Seattle, Wash. (1st), Feb. 25—Mar. 8; Medford, Ore. (1st), Mar. 9-15; Napa, Calif. (1st), Mar. 16-22; Kingsburg, Calif., Mar. 23-29
- **MULLEN, DeVERNE.** (C) 67 Wilstead, New-market, Ontario, Canada: Allentown, Pa., Mar. 9-15; Dover, N.J., Mar. 16-22; Shelburne, Ontario, Mar. 24-29
- ◆ **MYERS, DAVID J. & MRS.** (C) R. 1, Box 108-A, Logan, Ohio 43138
- ◆ **NELSON, CHARLES ED. & NORMADENE.** (C) Box 241, Rogers, Ark. 72756: Denver City, Tex., Mar. 23-29
- ◆ **NESSETH-HOPSON PARTY.** (C) c/o NPH*: Stur-gis, Mich., Mar. 8-15; Otisville, Mich. (Rich-field), Mar. 22-29
- NEUSCHWANGER, ALBERT.** (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134: Greenville, Tex. (1st), Mar. 2-8; Hillsboro, Tex., Mar. 22-29; Independ-ence, Kans. (1st), Mar. 30—Apr. 5
- ◆ **NORRIS, ROY & LILLY ANNE.** (C) c/o NPH*: Brunswick, Ohio, Mar. 3-8; Washington, Pa. (1st), Mar. 10-15; Cadiz, Ohio, Mar. 19-29
- NORTON, JOE.** (C) Box 143, Hamlin, Tex. 79520: Jonesboro, Ark., Mar. 2-8; Sherman, Tex., Mar. 15-22; Sweetwater, Tex., Mar. 23-29; Engle-wood, Colo., Mar. 30—Apr. 5
- Overton, William D. (R) Evangelist & Chalk Artist, New Jersey Ave., R. 2, Sewell, N.J. 08080: Bridgeton, N.J. (Meth.), Mar. 15; Fish-kill, N.Y., Mar. 22; Nazareth, Pa., Mar. 27-29
- ◆ **Parr, Paul G. & the Songmasters.** (R) Box 855, Decatur, Ill. 62525: Virden, Ill. (1st), Mar. 1 (a.m.); Mattoon, Ill. (Eastside), Mar. 1 (p.m.); Belleville, Ill. (Emmanuel), Mar. 8 (a.m.); Monticello, Ia., Mar. 27-29
- PARROTT, A. L.** (C) 460 S. Breesee, Bourbonnais, Ill. 60914: Woodward, Okla. (1st), Mar. 4-15; Sylvia, Kans., Mar. 16-24
- ◆ **PASSMORE EVANGELISTIC PARTY, THE A. A.** (C) c/o NPH*: Sapulpa, Okla. (1st), Mar. 8-15; Kalamazoo, Mich. (1st), Mar. 20-29
- PATTERSON, ALEX B.** (C) 33520 Marshall Rd., Abbotsford, B.C., Canada: Calgary, Alta. (S. Calgary), Mar. 8-15; Camrose, Alta., Mar. 16-22; Loughheed, Alta., Mar. 25—Apr. 5
- PHILLIPS, ROBERT E.** (C) 1065 Warkentine, Kingsburg, Calif. 93631
- ◆ **PICKER FAMILY.** (C) c/o NPH*: Tallahassee, Fla. (1st), Mar. 3-8; Concert Tour of South-eastern States, Mar. 9-19; Science Hill, Ky. (1st), Mar. 20-22; Harrington, Del., Mar. 28-29
- ◆ **PIERCE, BOYCE & CATHERINE.** (C) R. 4, Dan-ville, Ill. 61832: Morgantown, W. Va., Mar. 6-15; Richmond, Ky. (1st), Mar. 20-29
- PLUMMER, CHESTER D.** (C) 515 N. Chester Ave., Indianapolis, Ind. 46201: Columbia, Mo., Mar. 1-8; Blue Ash, Ohio, Mar. 12-22; Rubyville, Ohio (Un. Meth.), Mar. 25—Apr. 5
- POTTER, HAROLD J.** (C) Sunday School Evange-list, 529 Webb Dr., Bay City, Mich. 48706: Saginaw, Mich. (Shields), Mar. 6-8
- ◆ **POTTER, LYLE & LOIS.** (C) Sunday School Evangelists, c/o NPH*: Newport, Ore., Mar. 1-4; Washougal, Wash., Mar. 8-11; Ridgefield, Wash. (Pleasant View), Mar. 15-18; Puyallup, Wash., Mar. 22-25; Tacoma, Wash. (Westgate), Mar. 29—Apr. 1
- ◆ **POWELL, CURTICE L.** (C) 3262 Crimson Rd., R. 4, Mansfield, Ohio 44903: Lexington, Ohio (Community), Mar. 23-29
- PRATT, G. EMERY.** (C) R. 2, Waldoboro, Me. 04572
- PRENTICE, CARL & ETHEL.** (C) Evangelist and Children's Worker, 7608 N.W. 27th St., Beth-anya, Okla. 73008: Gainesville, Ga. (1st), Mar. 9-15; Atlanta, Ga. (Riverside), Mar. 16-22; Hutchinson, Kans. (Westside), Mar. 29—Apr. 5
- ◆ **PRICE, JOHN.** (C) c/o NPH*: Farmington, Ark., Mar. 2-8; Fayetteville, Ark. (Davis Mem.), Mar. 23-29
- **PURTEE, NELLINDA.** (C) 1405 W. Washington, Jonesboro, Ark. 72401
- **QUALLS, PAUL M.** (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809: Lancaster, Ohio (E.U.B.), Mar. 2-8; Chicago Heights, Ill., Mar. 9-15; Noblesville, Ind. (1st), Mar. 16-22; Louisville, Ky. (Southside), Mar. 23-29
- ◆ **RAKER, W. C. & MARY.** (C) Box 106, Lewiston, Ill. 61542: Alabama Concert Tour, Mar. 9-15; Dixon, Ill., Mar. 16-22; Alton, Ill., Mar. 23-29
- RAYCROFT, R. N.** (C) c/o NPH*: Monroe, Mich., Mar. 3-8; Scarborough, Ont. (Kennedy Rd.), Mar. 10-15; Manassas, Va. (Wes.), Mar. 17-22; Westminster, Md., Mar. 23-29; Akron, Ohio (Ellet), Mar. 31—Apr. 5
- Richards, Larry & Phyllis (Coulter). (R) 1735 Dawson St., Indianapolis, Ind. 46203: Rush-ville, Ind. (1st), Mar. 2-8; Beech Grove, Ind. (1st), Mar. 16-22; New Castle, Ind. (Southside) Mar. 25-29
- RICKEY, NORMAN V.** (C) c/o NPH*: Ann Arbor, Mich. (Univ.), Mar. 10-15; Allen Park, Mich., Mar. 17-22; Caro, Mich. (Ellington), Mar. 24-29
- ◆ **ROBISON, ROBERT, & WIFE.** (C) Heaters, W. Va. 26627
Rodgers, Clyde B. (R) 505 Lester Ave., Nashville, Tenn. 37210: Warren, Ohio (Bolindale), Mar. 8-15; Steele, Ala., Mar. 17-22
Rothwell, Mel-Thomas. (R) 2108 Alexander Ln., Bethany, Okla. 73008: Winstboro, La., Mar. 8-15
- RUPP, JOHN G.** (C) 113 S. Beverly, Porterville, Calif. 93257
Sanner, Harold M. (R) c/o NPH* (Entering full-time evangelism)
- SCHERRER, L. J.** (C) 6875 Robin Dr., Chatta-nooga, Tenn. 37421
- ◆ **SCHOONER, MODIE.** (C) 1508 Grandview, Adrian, Mich. 49221: Van Buren, Ind., Feb. 25—Mar. 8; Tipp City, Ohio, Mar. 9-15; Leavenworth, Kans., Mar. 16-22; Kansas City, Kans., Mar. 23-29
- SCHULTZ, ROYAL G.** (C) R. 6, Box 277A, El Do-rado, Ark. 71730: Crowley, La. (Ebenezer), Feb. 26—Mar. 8; Alexandria, La. (1st), Mar. 9-15; Sallisaw, Okla., Mar. 22-29; Wister, Okla., Mar. 30—Apr. 5
- ◆ **SCHURMAN, RALPH.** (C) 1329 Manchester Ave., Columbus, Ohio 43211
- ◆ **SERROTT, CLYDE.** (C) Evangelist and Chil-dren's Worker, 558 W. Melrose Cir., Ft. Lau-derdale, Fla. 33312: Punta Gorda, Fla., Mar. 1; Orlando, Fla. (Lancaster), Mar. 9-15
Sexton, Arnold (Doc) & Garnett. (R) 2809 S. 29th St., Ashland, Ky. 41101: Wellston, Ohio, Mar. 9-15; South Webster, Ohio (Wes. Hol.), Mar. 29—Apr. 5
- ◆ **SHARPLES, J. J. & MRS.** (C) 41 James Ave., Yorkton, Sask., Canada: Westlock, Alta., Mar. 18-29
- SHAYER, CHARLES (CHIC).** (C) 1211 Willow Dr., Olathe, Kans. 66061: Naz. Theol. Sem. (Visiting Evangelism Professor), month of March; Harrisburg, Pa. (Bethany), Mar. 13-15; Independ-ence, Mo. (1st), Mar. 16-22
- SINGLET, TIMOTHY DEAN.** (C) 223 S. Union St., Gallion, Ohio 44833: Dwight, Ill., Mar. 2-8; Mason, Mich. (West Columbia), Mar. 9-15; West Monroe, La., Mar. 20-29
- SISK, IVAN.** (C) 4327 Moraga Ave., San Diego, Calif. 92117: Urbana, Ill. (1st), Mar. 1-8; Brad-ley, Ill., Mar. 10-15; Duncan, Okla. (Oak Ave.), Mar. 17-22
- ◆ **SLACK, DOUGLAS.** (C) R. 2, Vevay, Ind. 47043: Hickory Hills, Ill., Mar. 9-15; Lexington, Ky. (Wes. Preachers' Mtg.), Mar. 30—Apr. 1
- SMITH, CHARLES HASTINGS.** (C) Box 1463, Bar-tesville, Okla. 74003
- ◆ **SMITH OTTIS E., JR., & MARGUERITE.** (C) 60 Grand St., Tidioute, Pa. 16351: Uxbridge, Mass., Mar. 3-8; Charlotte, N.C. (Plaza), Mar. 10-15; Birdsboro, Pa., Mar. 17-22; Meadville, Pa., Mar. 24-29
- SMITH, PAUL R.** (C) 242 Chapman Ave., Spencer, W. Va. 25276
- SNELLENBERGER, L. B.** (C) 1153 W. Elna Rae, Tempe, Ariz. 85281
- SNELLENBERGER, LEWIS.** (C) 1920 E. University, No. 3, Tempe, Ariz. 85281: Avondale, Ariz., Mar. 11-22
- SNOW, DONALD E.** (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507: Dayton, Ohio (West Acres), Mar. 3-8; London, Ohio (Ch. of Christ in Chr. Union), Mar. 8-15; Bedford, Ohio (1st), Mar. 22-29; Eaton, Ohio (1st), Mar. 31—Apr. 5
- SPARKS, ASA and MRS.** (C) 91 Lester Ave., Nashville, Tenn. 37210: Ft. Oglethorpe, Ga., Mar. 3-8; Johnson City, Tenn., Mar. 15-22; Philippi, W. Va., Mar. 24-29
- **SPEER, CHRISTINA.** (C) 12615 Paula Rd., Tay-lor, Mich. 48180
- ◆ **STABLER, R. C. and MRS.** (C) R. 1, Tamaqua, Pa. 18252
- STAFFORD, DANIEL.** (C) Box 11, Bethany, Okla. 73008: Washington Court House, Ohio, Feb. 26—Mar. 8; Indianapolis, Ind. (Salem Park Wes.), Mar. 12-22; Estill Springs, Tenn., Mar. 23-29; Bushnell, Ill., Mar. 30—Apr. 5
- STARNES, SAM L.** (C) 448 S. Prairie, Bradley, Ill. 60915: Elkhart, Ind. (Grace), Feb. 23—Mar. 1
- STEELE, J. J.** (C) Box 1, Coffeyville, Kans. 67337: Wellington, Kans., Mar. 1-8; Tulsa, Okla. (Springdale), Mar. 15-22; Severy, Kans., Mar. 29—Apr. 5
- STEWART, PAUL J.** (C) 1015 E. Sumner Ave., Indianapolis, Ind. 46227: Salem, Ill. (Grace), Feb. 24—Mar. 1; Dublin, Ga. (1st), Mar. 10-15
- ◆ **STOCKER, W. G.** (C) 1421 14th Ave., N.W., Rochester, Minn. 55901: Norwalk, Wis., Feb. 23—Mar. 8; Mora, Minn., Mar. 23-29
- STRACK, W. J.** (C) 1420 Nebraska Ave., Palm Harbor, Fla. 33563
Strahm, Loran. (R) 732 Kingston Ave., Grove City, Ohio 43123: Obetz, Ohio, Mar. 29—Apr. 5
- STREET, DAVID.** (C) Box 221, Saunemin, Ill. 61769: Ottawa, Ill. (Wes.), Mar. 29-30; Men-do-ta, Ill., Mar. 30—Apr. 5
- STRICKLAND, RICHARD L.** (C) 4723 Cullen Ave., Springfield, Ohio 45503: Middleport, Ohio (city-wide), Mar. 2-8; Colorado Springs, Colo. (Eastborough), Mar. 9-15; Joliet, Ill. (1st), Mar. 16-22; West Milton, Ohio (1st), Mar. 23-29
- SWEARENGEN, JOHN W.** (C) 210 Munroe St., Bourbonnais, Ill. 60914: Stinesville, Ind., Mar. 2-8; Danville, Ind. (Calvary), Mar. 10-15; Cin-cinnati, Ohio (Chase Ave.), Mar. 16-22; Peora, Ill., Mar. 23-29; Silvis, Ill., Mar. 30—Apr. 6
- TALBERT, GEORGE H.** (C) 409 N.E. 13th St., Abilene, Kans. 67410: Indianapolis, Ind. (Rit-ter Ave.), Mar. 4-15; Stringtown, Ind., Mar. 18-29
- TAYLOR, EMMETT E.** (C) c/o NPH*: Houston, Tex. (Northshore), Mar. 2-8; Mexico, Mo., Mar. 13-22; Collinsville, Okla., Mar. 24-29; Clinton, Okla., Mar. 31—Apr. 5
- THOMAS, FRED.** (C) c/o NPH*: Jasper, Ala. (1st), Mar. 2-8; Wapakonetta, Ohio (1st), Mar. 9-15; Ada, Okla. (1st), Mar. 23-29; Colorado Springs, Colo. (Trinity), Mar. 30—Apr. 5
- THOMPSON, HAROLD C.** (C) 650 E. Main, Blythe-ville, Ark. 72315
Tompkins, Joe Lee. (R) Box 297, McCrory, Ark. 72101: Ft. Smith, Ark. (Southside), Mar. 2-8; Ardmore, Okla. (1st), Mar. 9-15; Van Buren, Ark., Mar. 16-22; Cieburne, Tex. (1st), Mar. 23-29
- TOSTI, TONY.** (C) Box 1643, Prescott, Ariz. 86301: Gallup, N.M., Mar. 9-15
- TRIPP, HOWARD M.** (C) c/o NPH*: Moultrie, Ga. (1st), Mar. 2-8; Lewisburg, Tenn., Mar. 9-15; Woodbury, Tenn. (Hollow Springs), Mar. 16-22; West Memphis, Ark. (1st), Mar. 23-29; Coffeyville, Kans., Mar. 30—Apr. 5
- ◆ **TRISSEL, PAUL D., & FAMILY.** (C) Box 1201 Leesburg, Fla. 32748: Pearl River, La. (1st), Mar. 3-8; Wauchula, Fla., Mar. 24-29
- TURBYFILL, M. L.** (C) 6812 N.W. 29th Terr., Bethany Okla. 73008: Guthrie, Okla. (1st), Mar. 5-15; Shattuck, Okla., Mar. 20-29
- ◆ Underwood, G. F. & Mrs. (R) Box 163, Shady-lane Cir. Ct., Warren, Ohio 44483: Mancelona, Mich., Mar. 4-15; Indianapolis, Ind. (Eagle-dale), Mar. 17-22; Flint, Mich., Mar. 23-29
- WACHTEL, D. K.** (C) Box E, Madison, Tenn. 37115: Gary, Ind. (Glen Park), Mar. 3-8
- WADE, E. BRUCE.** (C) 3029 Sharpview Ln., Dallas, Tex. 75228
- WALKER, LAWRENCE C.** (C) c/o NPH*: Rock Hill, S.C. (Emmanuel), Mar. 3-8; New Philadelphia, Ohio (Indian Valley), Mar. 10-15; Newcomer-town, Ohio (Scrip. Hol.), Mar. 17-22; Ship-p, Pa., Mar. 24-29; Stow, Ohio, Mar. 31—Apr. 5
- WALKER, W. B.** (C) 6700 N.W. 34th, Bethany Okla. 73008: Indianapolis, Ind. (Westbild), Mar. 8-15; Oklahoma City, Okla. (Shields), Mar. 22-29
- ◆ **WALLACE, J. C. & MRS.** (C) 2108 Bridlewood Dr., Louisville, Ky. 40299; Manchester, Ga. (1st), Mar. 3-8; Macon, Ga. (1st), Mar. 9-15; Warner Robins, Ga. (1st), Mar. 16-22; Louis-ville, Ky. (1st), Mar. 30—Apr. 5
- WALLS, LYNDON A.** (C) 414 Oberly Ave., Box 44, Carroll, Ohio 43112: Middleport, Ohio (Neig County Area Hol.) Mar. 31
- ◆ **WARD, LLOYD & GERTRUDE.** (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr. Ft. Myers, Fla. 33901: Baton Rouge, La. (1st), Feb. 26—Mar. 8; Dexter, Mo., Mar. 12-22; Augusta, Kans., Mar. 26—Apr. 5

WATSON, PAUL. (C) 311 N.W. Seventh St., Bentonville, Ark. 72712; Halltown, Mo., Mar. 1-8; Greenbrier, Ark., Mar. 15-22

◆ **WELLS, KENNETH & LILY.** (C) Box 1043, Whitefish, Mont. 59937; Lyons, Kans., Mar. 8-15; Kingfisher, Okla., Mar. 22-29

◆ **WEST FAMILY, THE SINGING.** (C) 26 Corn Hollow Rd., Succasunna, N.J. 07876; Alloway, N.J., Mar. 3-8; Georgetown, Del. (Wes.), Mar. 10-18; Milton, Del. (Wes.), Mar. 20-29

Whipple, Leonard. (R) Lay Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92653; Cleveland, Ohio (West Side), Mar. 1-8; New York Dist., Mar. 15-21; East Rockaway, N.Y. (1st), Mar. 22-29

◆ **WHISLER, JOHN.** (C) 404 N. Francis, Carthage, Mo. 64836

WHITED, CURTIS. (C) 101 S. Chester, Olathe,

Kans. 66061; Bonner Springs, Kans., Mar. 25—Apr. 5

◆ **WHITTINGTON, C. C. & HELEN.** (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110

WILLIAMS, CLIVE. (C) 12560 Haster St., Sp. 35, Garden Grove, Calif. 92640; Eureka, Kans., Mar. 29—Apr. 5

WILLIAMS, EARL C. (C) c/o NPH*: Knoxville, Ia., Feb. 26—Mar. 8; Smith Center, Kans., Mar. 12-22; Williston, N.D., Mar. 26—Apr. 12

◆ **WILLIAMS, LAWRENCE.** (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008; Jet, Okla., Mar. 1-8; Purcell, Okla., Mar. 16-22; Erick, Okla., Mar. 23-29

WILLIS, HAROLD J. (C) c/o NPH*

WILSON, K. RAY. (C) R. 5, Box 32, Bloomington, Ind. 47401; Bloomington, Ind. (Miller Dr.), Mar. 4-15; St. Bernice, Ind. (1st), Mar. 18-29

WITHROW, CURTIS D. (C) 1724 N.E. 50th Ct., Pompano Beach, Fla. 33064

WITHROW, JAMES. (C) 13511 Ethel Ave., Chesapeake, W. Va. 25315

WOODWARD, GEORGE P. (C) 68 Bristol Ct., Hamilton, Ohio 45013; Nashville, Tenn. (Bethel), Mar. 6-15; Richmond, Va. (Southside), Mar. 20-29

WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042; Argentina & Uruguay, Mar. 2—May 17

◆ **YOAKUM, BEATRICE.** (C) 309 W. Jackson, Medford, Ore. 97501

◆ **ZIMMERLEE, DON & JUNE.** (C) 2060 S. Florissant Rd., Florissant, Mo., 63031; Davenport, Ia. (1st), Mar. 5-15; Ridge Farm, Ill., Mar. 19-29

ZIMMERMAN, W. E. (C) Box 1114, Marion, Ohio 44302; Tucson, Ariz., Mar. 8-15; Columbus, Ohio (Warren Ave.), Mar. 22-29

OF PEOPLE AND PLACES

GOLDEN ANNIVERSARY vows were exchanged by Rev. and Mrs. James H. Sturgis in a ceremony conducted by Rev. Mrs. Aletha (Dumas) Galloway. The occasion was celebrated at San Francisco First Church on December 27.

Mr. Sturgis has been a Nazarene minister for 48 years. He has helped to establish a number of churches in northern California.

The Sturgises have a son, Rev. James E. Sturgis, Jr., who is a student at Nazarene Theological Seminary; and a daughter, Mrs. Lauranna Speir, of Fresno, Calif. □

Dr. W. S. Purinton, retired district superintendent, visited Kansas City during the Conference on Evangelism. He is a resident of Pompano Beach, Fla., and has reached his eighty-first birthday.

He has served the Illinois and Hawaii districts as superintendent and prior to this pastored for 30 years.



Purinton

REV. AND MRS. RAY LUNN HANCE will soon take over the helm of the Northwest European District. Rev. and Mrs. Orville Kleven plan to return to the U.S. this summer.

Mr. Kleven has been acting superintendent.

Mr. Hance is the son of Dr. Ray Hance, district superintendent of the Kansas District. He and his family are already on the field and will assume the new assignment upon Mr. Kleven's returning home. □



Hance

NEWS OF REVIVALS

DALLAS, ORE.—Pastor James R. Martin of Dallas, Ore., reports that in a recent revival with Evangelist and Mrs. M. W. Kemper 50 seekers found spiritual victory. Mrs. Kemper directed the music of the meeting and was soloist. □

STERLING, ILL. **FIRST**—Pastor H. C. Hatton in his twenty-fifth year as pastor of Sterling First reports a revival meeting with Evangelist Or-

ville Potter. Altars were lined with seekers during the meeting and the entire church was uplifted. □

TWO REVIVALS in the Holten Heights Church in Tuscaloosa, Ala., have resulted in 35 new members received. Thirty-two joined by profession of faith.

The first campaign was conducted by Rev. and Mrs. H. F. Crews and the later meeting by Rev. Henry T. Beyer.

Pastor C. B. Carleton reports gains in all areas. The church is planning relocation on a city block which has already been purchased.

Presently, a youth center is under construction on a new site. Other buildings are being planned. □

I CAME BACK . . .

SPENDING my summer in Guyana with our missionaries, I saw Easter Offerings transformed into tents for worship, new churches built, IMPACT team expenses, and Bible school support. Forty Guyanese youth dedicated their lives to God's service as a result of local IMPACT teams engaged in outreach programs. All of this was made possible because someone gave sacrificially to missions.

Christ gave us a precious gift . . . His life. The least I can do is give what I have for Him. Ponder Gilliland sums up my deepest feelings about mission involvement when he says: "O God, jar my complacency, expose my excuses, shame me out of my indifference . . . get me involved." I've tried it and it really works.



1969 Student Mission Corps Worker
Patricia Neet
Pasadena College



The Second
INTERNATIONAL
Laymen's Conference
on Evangelism

●
AUGUST 18 through
SUNDAY NOON, AUGUST 23
MIAMI, FLORIDA



Plan to Attend

350 TARGET Cities...



are to be invaded during the two years, 1970-71. Places where we could start new churches are numerous.

1500 LAY MISSIONARIES ARE NEEDED...

to open churches in domestic districts.

Will you help start a new church? Contact your district superintendent today or write to the Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131, U.S.A.

VITAL STATISTICS

DEATHS

MISS PHYLLIS GEORGE, 39, died Jan. 11 in Modoc, Ind. Funeral services were conducted by Rev. Raymond Cain and Rev. Harold DeMott. She is survived by her father, Clarence George; and one sister, Mrs. Laura Sue Grubbs.

ORAL DAVIDSON, 68, died Jan. 14 in Berne, Ind. Funeral services were conducted by Rev. Kenneth Hawkins. Surviving are a son, Richard, four grandchildren, two brothers, and three sisters.

REV. BILL FIELDS, 27, pastor of Abilene (Tex.) Baker Heights Church, died Dec. 18. Funeral services were conducted by Dr. Lyle Eckley and Dr. Paul Garrett. Interment was in Kansas City. Survivors include his wife, Haroldene; a son, Lance; his parents, Mr. and Mrs. William L. Fields; and one brother.

EARL KERMIT OLSEN, 63, died May 13, 1969, in North Surrey, British Columbia, Canada. Funeral services were conducted by Rev. G. J. Ferris. Survivors include his wife, Eleanor; two sons, Dale G. and Keith M.; one daughter, Mrs. A. (Gloria Jean) Baarts; and two brothers.

MRS. NETTIE HERRIN, 80, died Dec. 23 in Purcell, Okla. Funeral services were conducted by Rev. James B. Baker. She is survived by two daughters, three sons, and one sister.

REV. VERLIN E. ROBISON, 76, elder for 47 years, died Jan. 19 in Defiance, Ohio. Funeral services were conducted by Revs. Carl B. Clendenen, Olive Harrison, James Wolford, and Vernon Hurlies. He is survived by his wife, Goldie; one son, Gene; two daughters, Grace and Alice; eight grandchildren; eight great-grandchildren; one brother; and two sisters.

BIRTHS

—to Rev. and Mrs. R. James Bledsaw, St. David, Ill., a girl, Christina Rene, Dec. 5.

—to Rev. and Mrs. James F. Null, Obetz, Ohio, a boy, William Wesley, Jan. 12.

—to Rev. and Mrs. Martin Arnie, Hobbs, N.M., a boy, Bruce Todd, Oct. 24.

—to Curtis and LeEtta (Palmer) Shore, Canon City, Colo., a boy, David Scott, Dec. 5.

—to Ron and Sharon (Ballard) Ohsfeldt, Dallas, a girl, Kristin Sherye, Jan. 8.

ADOPTED

—by Rev. and Mrs. Harold DeMott, Modoc, Ind., a boy, Eric Todd, born Jan. 3.

ANNOUNCEMENT

General Superintendent Emeritus D. I. Vanderpool has moved from his San Jose, Calif., address to: 10536 Division Avenue, Cupertino, Calif. 95014.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office; 6401 The Paseo, Kansas City 64131. V. H. Lewis, Chairman; George Coulter, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins, Eugene L. Stowe, Samuel Young.

NEWS OF RELIGION

You Should Know About . . .

NOTES RELIGION'S ROLE IN CAPITAL. Christianity remains a strong influence on the men who govern the United States.

The extent of this persuasive force of religion was noted by Donald Larrabee of "Ottaway News Service." The Senate and House have chaplains who open each session with prayers, he wrote. There are members of the Nixon cabinet who attend church each morning before approaching their labors. There is a prayer group at the Capitol and a prayer room where prominent men slip away unnoticed to seek divine guidance before they approach their jobs each day.

"Despite some criticism that church and state were becoming too closely intertwined, President Richard Nixon continues to sponsor occasional Sunday services in the White House East Room," Larrabee said.

Transportation Secretary John Volpe allegedly confessed recently to a Washington audience that he has gone home on many a night and thrown up his hands: "My God . . . how did I ever get into this?"

But Volpe, a devout Catholic, said he also knows that there have been many nights too when he went home and thanked God for giving him a chance to serve his fellowman.

It's interesting to note that public men in Washington usually seek formality and tradition in their religious experiences. They tend to resent so-called political preaching and prefer instead sermons of basic gospel from the pulpit. □

EX-FOOTBALL PLAYER LEADS SOUNDLESS CHOIR. A former member of the Ottawa Rough Riders football club led a deaf choir at the Memorial Church in Ancaster, Ontario, Canada, for the benefit of the handicapped singers.

Dr. Robert Rumbell, minister of the Evangelical Church of the Deaf in Toronto, travels on behalf of the deaf to churches and civic groups spreading news of this the only interdenominational church for the deaf, and operated by them, in Canada.

Guest Soloist Alex Crawley sang while Dr. Rumbell interpreted the words for the benefit of his deaf choir. There was no music, but the deaf have rhythm sense and can see it in the movements of the hands.

The Toronto church for the deaf sends deaf missionaries—all lay preachers—throughout the Maritime Provinces. □

SAIGON ORPHAN HOME COLLAPSES. At least 11 children and two teachers are missing and believed dead in the collapse of the "Children's Home of Blessing," an orphanage run by the Christian and Missionary Alliance in Saigon, South Vietnam.

Vietnamese and American rescue workers chopped through debris and broken concrete in desperate attempts to find the missing youngsters.

The brick and concrete building that was home for 40 Vietnamese orphans collapsed without apparent reason, officials said.

Major Douglas Yargas of Bessemer, Pa., told reporters that men of a U.S. army signal battalion had "adopted" the orphanage four years ago and were among the rescuers.

An effort to rebuild the orphanage will be made. □

STATE SENATOR REDEFINES "OBSCENITY." The nation's current concept of obscenity is all wrong, according to State Sen. R. R. (Bob) Greive of Seattle.

"Our definition of what is obscene or not obscene varies from moment to moment," he admitted, adding:

"I think a better definition of what is obscene is that which tends to destroy the family. . . . If we destroy the basic building block [of our society] we destroy what we know as our society," the Seattle Democrat said.

The lawmaker decried the trend toward immorality. "We live as though we are in the middle of a huge advertising campaign," he said. "A planned campaign to break down the moral fiber of the country couldn't do a better job."

MARY SCOTT MARKS MILESTONE

On February 20, Dr. Mary Scott celebrated her twentieth anniversary as executive secretary of the General Nazarene World Missionary Society.

She was honored on February 17 at a surprise luncheon by her office staff. Mrs. Gordon T. Olsen and the General NWMS Council presented an orchid corsage to Miss Scott at the luncheon celebration.



Scott

Miss Scott received scores of letters expressing appreciation and congratulations for her outstanding contribution and services to the church.

In addition to her office duties, Miss Scott is in great demand as a speaker for missionary conventions, workshops, district tours, and revivals. She has served on several mission fields including the Orient, Central America, and the Caribbean.

SON OF DR. STEPHEN NEASE DROWNS

David Nease, nine-year-old son of Dr. Stephen W. Nease, president of Mount Vernon Nazarene College, Mount Vernon, Ohio, was drowned on Saturday, February 7.

The boy was missed midafternoon on Saturday after leaving the home for a walk with his dog. It was his first day outdoors after a tonsillectomy.

Apparently he stepped onto ice which gave way on the small lake behind his home. His body was recovered at 6 p.m. from the lake.

The funeral was held on Tuesday, February 10, in the Mt. Vernon Church of the Nazarene and the

burial followed in Mount Vernon Cemetery.

David is survived by his parents, one sister, and two brothers.

The family requested that, in the place of flowers, contributions be made to a memorial fund which is designated toward a college chapel. □

K.C. DISTRICT-WIDE YOUTH CRUSADE

A highly successful Youth Crusade on the Kansas City District climaxed with a service in the Kansas City Municipal Auditorium Music Hall on Sunday evening, February 8.

Rev. Jim Bond, general NYPS president, was the special speaker and the Speer Family furnished special music for the crusade. A district teen choir was featured nightly.

The crusade began on Friday night, February 6, at Kansas City First Church. The church was packed with an attendance of 1,400. Services followed on Saturday and Sunday nights with the final service held in Music Hall. With large delegations from many of the Kansas City District churches participating, the final service climaxed with approximately 2,400 in attendance.

Many young people found spiritual help and many teens made new commitments of their lives to the service of God during the weekend services. □

RETIRED MINISTER DIES AT 86

Rev. Jesse Towns passed away January 26 at age 86. He was a resident of Clearwater, Fla.

He was district superintendent of the Indianapolis District from 1934 to 1943. From 1943 until his retirement in 1961 he pastored and evangelized.

Mr. Towns is survived by his wife, Ada, and a son, Ray.

Funeral services were conducted from Clearwater First Church on January 29 with Rev. Carl Hall and Rev. Merton Wilson officiating. □

VANDALISM AT LA PUENTE, CALIF., CHURCH

A fire which sheriff's deputies blamed on burglars who entered the La Puente, Calif., church resulted in \$25,000 damages.

The burglars ransacked the pastor's study and started a blaze which virtually destroyed his entire library, files, records, and equipment. First reports that an arsonist was in the church were received by police at 3:15 a.m., January 9. Rev. W. E. Heizer is pastor.

The fire was the third in a series of three La Puente churches hit by



MR. AND MRS. E. PAUL PARK were honored on the occasion of their fiftieth wedding anniversary at the Hollywood, Fla., church. They were married on Christmas, 1919, at Columbus, Ohio. The Parks have made Florida their winter home since Mr. Park retired 10 years ago. They are charter members of the Columbus (Ohio) West Broad Church.

arson within a three-day period. While arson squad detectives continued investigating, another church threatened by phone tightened its security with night watchmen.

Pastor Heizer would like to purchase books from retired ministers who might have some for sale. Address him at 15766 Fairgrove Ave., La Puente, Calif. 91744. □

MOVING MISSIONARIES

Rev. and Mrs. Edward Drinkwater, 75 Silsbee St., Lynn, Mass. 01902.

Rev. and Mrs. Ernest Eades, 5 Bellevue Dr., Newtownabbey, Northern Ireland, U.K.

Rev. and Mrs. C. Lee Eby, P.O. Box 70, Banz, Western Highlands, Territory of New Guinea.

MR AND MRS. LEONARD PAXTON recently became the ninety-ninth and one hundredth members of the Warren (Mich.) Woods Church.

They were received into membership by Pastor James Mellish and welcomed by Calvin Alyea, chairman of the board of trustees.

The Warren church was started in the summer of 1964 with 21 charter members. Since its organization 52 members have been received by profession of faith.

The Sunday school is currently averaging between 150 and 165 weekly.



THE BRIDGETON, MO., CHURCH dedicated its new building on December 7. General Superintendent Eugene Stowe preached the dedicatory message. Dr. Donald Gibson, district superintendent, assisted in the service and John W. Ellis, pastor since 1963, led the people in the act of dedication. The plant consists of over 13,000 square feet and is equipped with facilities to care for over 400. It has a two-department nursery, a large fellowship hall, and church offices. The sanctuary seats 350 with additional space for overflow. The building is valued at over \$300,000.



Next Sunday's Lesson

The Answer Corner

By John A. Knight

GOD CALLS A PEOPLE

(March 1)

Scripture: Joshua 24; Matthew 18:1-20; John 17 (Printed: Matthew 18:10-20)

Golden Text: Matthew 18:20

In a thousand ways God "plucks at men's sleeve." He does so supremely in Christ. Said Jesus: "No man cometh unto the Father, but by me"; "No man can come to me, except the Father which hath sent me draw him" (John 14:6; 6:44).

The call of God is the only possibility of creating a people. Here is the "Good News": The God and Father of our Lord Jesus Christ is a God who *calls!*

1. God's call has purpose.

God calls to righteousness, to setting things right (Isaiah 42:5-9). To this end He entered into covenant with the people of His creation. His mighty acts of deliverance became the prelude of His covenant. Joshua recited these gracious dealings of God, and called the people to acceptance of divine favor and righteousness (Joshua 24).

But God's call was not alone to Israel. Through her, God was calling all men. Israel was to be a "light to the Gentiles." God's call is inclusive—for "whosoever will."

2. God's call has power.

God's call, when answered, brings conversion—the childlike attitude of trust and commitment.

God's call creates the Church, a "people" who take care not to offend a "little one," who go in search of the one lost sheep, who make haste to become reconciled with their offending brother (Matthew 18:1-20), who know a sense of oneness through the Holy Spirit (John 17).

Christ is still Head of His Church. Through the "called-out ones" His love is manifest in new and sometimes surprising ways. Where two or three are gathered in Christ's name, there is He in the midst of them. His presence constitutes His followers a "people"—"lights in the world." □

"When we disobey God, when we take our own way, we are not so much breaking God's law as we are breaking God's heart."—William Barclay.

Conducted by W. T. Purkiser, *Editor*

I have been reading your "Answer Corner," and there is one scripture I am hung up on and would really appreciate it if you can help me. The scripture is Hebrews 6:4-6. This seems plainly to say that no backslider in this dispensation could have been reclaimed. I think it would help if I could find scriptures proving that backsliders can be reclaimed in the dispensation we now live in. I know there are many scripture assurances in the Old Testament for backsliders.

First, let me simply say that Hebrews 6:4-6 and the parallel passage in 10:26-29 do not refer to what we would ordinarily call backsliding, but to complete and total apostasy which rejects the truth of the Christian gospel entirely.

New Testament promises of restoration to those we would commonly describe as backsliders are found in Luke 15:11-24; 22:31-34 ("converted" here is from the Greek verb *epistrepheo* and means "to turn back" or "turn again"); James 5:19-20; and I John 2:1-2.

You should add to these the great

number of "whosoever" verses in the New Testament, none of which add the words "unless you have once been a Christian." These would include Matthew 11:28-30; John 3:16, 36; 6:37; Acts 2:21; Romans 10:8-13; and I John 1:9.

Nor should you ignore the Old Testament, which the New Testament itself tells us is profitable for doctrine (II Timothy 3:15-17). Such Old Testament passages as II Chronicles 7:14; Psalms 51; Isaiah 55; Jeremiah 3:14; Ezekiel 18:20-23; and Hosea 14:4-8 are as true now as they were when they were written.

Can our relationship to God be closer than it is to one another? Or if I have bitterness toward anybody, is my relationship to God the same as toward that person?

I'm not sure I can answer your questions in exactly the terms you ask them.

A person may have bitterness in his heart toward another human being without necessarily having bitterness in his heart toward God. We may not have as close a relationship with all others as we have with God.

This, however, is not to say that one's relationship to God is not affected by his relationship to his fellows.

The Bible puts it in positive, not negative terms, but the meaning comes out about the same: "If a man say, I love God, and hateth his brother, he is a

liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20)

Since you apparently write about someone whose attitude toward you is not what you believe it ought to be, may I recommend that you follow the procedure outlined for such problems by Jesus in Matthew 5:23-24 and 18:15-17.

Remember in connection with Matthew 18:17, that the heathen and publicans are to be the objects of our love and care, not our contempt.

Will you discuss the difference between the spirit and the soul? Please give scriptural authority if there is any.

Assuming that you have reference to the human soul and spirit, the difference lies in the fact that man shares spirit with God and shares soul with forms of animal life.

Soul is the self looking out on the world around. Spirit is the self looking up to God. Both have reference to the immaterial nature that survives the death of the physical body.

Dr. Wiley in Volume II in his *Christian Theology* says that "the simplest definition of soul is to regard it merely as spirit in relation to body," and he quotes with approval A. A. Hodge to the effect that "by soul we mean only

one thing, that is, an incarnate spirit, a spirit with a body."

The important point is that spirit and soul are not separable entities.

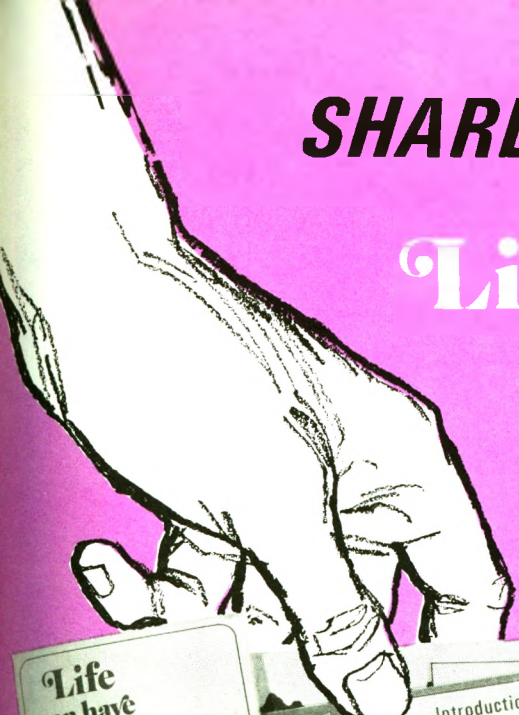
Evidence for this is found in the large number of scripture references in which soul and spirit are used interchangeably—that is, the same functions are ascribed to each.

Representative of such verses are the following: Genesis 41:8 and John 12:27; Judges 15:19 and I Kings 17:22; I Samuel 1:15 and Psalms 42:11; Job 7:11 and Genesis 42:21. See also Luke 1:46-47, where soul and spirit are used as synonyms.

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—PHINEAS F. BRESEE

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“By All Means . . .”

GOD WAS RIGHT ON SCHEDULE

IT WAS revival for us at Central—or else! We knew it, and all heaven was tied in to our need as believing pray-ers began to expect “the promise.”

“The promise is unto you,” was more than the preacher’s text. Jarman and Ruth had accepted it. They marked the calendar. Six months and God would keep His promise. They rested. Others wondered. A few doubted. But many hoped . . . and prayed.

The board met for prayer and guidance in special called committee meetings. No business but prayer and revival. Ladies met for weeks at 10:30 on Tuesday mornings. Men on Saturdays.

But this Saturday was different. A circle of men joined hands. In faith we claimed the “promise unto us.” A mother in Oklahoma, a father in Indiana, and friends in other states were praying.

Then Sunday morning! A sound. A breeze. A song of praise. Cliff couldn’t be there. He was listening in on a telephone hookup. At 11 he got the “promise unto him.” It was in Matthew 21:22, “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.” He put his hand on that promise from 11 a.m. to 1 p.m.

as he literally heard the promise fulfilled.

This fulfillment came in as “a sound.” Not of a sounding brass and clanging cymbal. For there was love! Mrs. Smith stood. Weeping for revival. A must! “We can’t wait any longer . . . forgive me . . .” Others followed. Testimonies, confessions, and the altar filled.

Walls that separated began to crumble. Love began to ease the pain and heal the sores. What glory! What blessing! What victory!

Then came Sunday night. With a new lilt in the music, a fresh freedom in the praying, a deep quietness in faith . . . God came again. After the gospel message, more responded to the invitation of the Holy Spirit. A confirmation that this was our day of new beginnings.

Revivals impossible? Impossible! To a “faith that worketh by love,” revival is inevitable.

Six months to the day! It was marked on the calendar. Jarman stood at the close of the day, and with confident composure simply stated, “God was right on schedule.”

—WILBUR W. BRANNON
Orlando, Fla.

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