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Herald of Holiness



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January
Photo Report
See page 19

Jesus, Thine All-victorious Love

CHARLES WESLEY

C. G. GLASER. ARR. BY LOWELL MASON

1. Je - sus, Thine all - vic - to - rious love Shed in my heart a - broad;
 2. Oh, that in me the sa - cred fire Might now be - gin to glow,
 3. Oh, that it now from heav'n might fall, And all my sins con - sume!
 4. Re - fin - ing Fire, go thro' my heart; Il - lu - mi - nate my soul;
 5. My stead - fast soul, from fall - ing free, Shall then no long - er move.

Then shall my feet no long - er rove, Root - ed and fixed in God.
 Burn up the dross of base de - sire, And make the moun - tains flow!
 Come, Ho - ly Ghost, for Thee I call; Spir - it of Burn - ing, come!
 Scat - ter Thy life thro' ev - ry part, And sanc - ti - fy the whole.
 While Christ is all the world to me, And all my heart is love.



Hymn of the Month
March, 1965



WATCH *and* PRAY

TEMPTATION is universal—all men are tempted. Satan tempts men. God tries men. The difference is to be seen in motivation. Satan's motivation is always destructive. God's is invariably constructive.

Temptation implies moral excitement. In the very nature of temptation we see that it touches certain susceptibilities. It stirs the impulses to action. It offers something desirable. It takes innumerable forms, such as godless material gains, questionable business practices, a compromise of the marriage vow, pride in worldly wisdom, the misuse of personal talents, a vengeful attitude toward enemies, to mention only a few.

Temptation can be endured without sinning. Someone has said there is no sin in the mere possession of any thought, but in the entertainment that is given it. Thoughts that come involuntarily are foreigners and not offsprings, and we are their thoroughfare, not their home—unless we accept them and entertain them. Quoting from Hebrews 4:15, Dr. J. B. Chapman said of Christ, “. . . who was in all points tempted like as they without sin are tempted.” Yes, the sanctified are tempted but the promise is that temptation shall not be more than we can bear and

with it is the promise of a way of escape that we may be able to bear it (I Corinthians 10:13).

In temptation we are encouraged to believe we are part of a great company of God's children who are going through the same type of thing and that no temptation has overtaken us “but such as is common to man” (I Corinthians 10:13). This great company also includes the Saviour, who will succor us (Hebrews 2:18) in that trying hour with His grace, the same grace He used in His temptation.

Our responsibility is constant. Watch and pray. God in His role as Deliverer is forever faithful, for “the

*General
Superintendent
Powers*



Lord knoweth how to deliver the godly out of temptations” (II Peter 2:9).

“Yield not to temptation,
For yielding is sin.
Each vict'ry will help you
Some other to win.”



The Food of O BEDIENCE

(John 4:32)

By ROSS W. HAYSLIP, Pastor, First Church, Whittier, California

THE DISCIPLES OF CHRIST had come out from the Samaritan village of Sychar with the provisions that they had gone in to purchase. Knowing that it had been some time since He had partaken of food, they begged Him to eat.

Jesus gave them the unusual answer recorded in John 4:32, "I have meat to eat that ye know not of." When they greeted this statement with astonishment, He elaborated by telling them that His food was "to do the will of him that sent me, and to finish his work" (v. 34).

Early in life our Lord expressed His attitude toward the claims of His Heavenly Father when He asked His mother in the Temple, Do you not realize that "I must be about my Father's business?" His realization of the relationship as the only begotten Son of His Father brought with it a corresponding sense of obligation to do His Father's perfect will.

Years later, standing in Pilate's hall of judgment, Jesus stated, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37). This was the highest aim of His beautiful life.

In Gethsemane's garden He prays and bends His human will to correspond to the will of His Father, "Father, if it be possible, let this cup pass!" We

can never fully fathom the depths of this prayer, but to us it brings the human Jesus close beside us, a Man like unto His earthly brethren. He is nearer and dearer to us because of it. He would not be the same to us if Gethsemane had cost Him nothing.

The cry of victory comes when He says, "Thy will be done." The food of obedience was bitter to the taste but He partook of it freely and completely. He was ready to accept and do the will of His Father. After His words of submission, according to the Gospel of Luke, an angel from heaven came to minister unto Him and strengthen Him (22:43).

Our spiritual food and strength come from our daily conformation to the will of God. God's general will is plainly declared in His Word. He wills that all men come to repentance, that believers be sanctified, and "that men pray every where, lifting up holy hands, without wrath and doubting." There are other expressions of His will, all of which express the desire of God that men live holy lives of service to Him and to their fellowmen.

God's specific will for our lives can be found through the leadership and ministry of the Holy Spirit, who will guide us into all truth. Often our problem is to find this will. But if we are patient, God will reveal it unto us.

We know that the will of God is based upon the great principles of His righteousness. Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6). Righteousness is nothing more or less than the blessed will of God.

To hunger for the will of our Father in heaven is not to feel the gnawing pangs of starvation that the prodigal felt in the far country. Rather it is to have the hearty appetite for spiritual satisfaction that can be found only as we eat at our Father's bountiful table.

The man who seeks the will of God shall find it. When he finds it and conforms to it, he shall be filled to the satisfaction of his spiritual hunger. God has promised His blessing upon the man who strives to find this will, for the seeker is blessed in his seeking.

How deep is your desire to do God's will and work? To desire holiness is, in a measure, to begin to possess it, and in seeking goodness we find ourselves becoming good. Like our Saviour, we partake of the meat of obedience as we daily seek and do our Father's precious will.

Disgrace and Grace

*The Cross is the place Christ suffered.
The Cross marks the place of grace.
The Cross is the place of pardon—
What a sacred and holy place!
The Cross is the place of mocking.
The Cross marks man's worst disgrace.
But the Cross is where I met Him—
What a sacred and holy place!
The Cross bridges earth and heaven.
The Cross opens abysmal space—
Announcing amazing mercy
At this sacred and holy place!*

By JACK M. SCHARR

How Can We Gain VICTORY in Prayer?

By Evangelist W. B. WALKER

PRAYER means different things to different people. Prayer to some people is a luxury—they use it as they do their good china, on rare occasions, perhaps when the minister or some choice friends come.

But prayer to some is a vital necessity. They would no more think of doing without it than without food. They employ it as an everyday commodity. There are other people who consider prayer as an ironclad duty. They go to prayer with about as much delight as to the medicine closet—to them it is bitters, and not the “sweet hour of prayer.”

Prayer to others is an emergency escape. They use it like a life preserver only when the ship is going down.

Prayer to still others is a form. They repeat words with as much enthusiasm as they do the multiplication table or the alphabet—mere gymnastics for the lips, and they hope to be heard for their much

vocal exercise.

But whatever prayer may mean to you or others, I am afraid too many prayers are uttered in vain. I have heard people say, “We pray and we don’t get anywhere. Why doesn’t it mean more to us? How can I obtain victory in prayer?”

We can gain victory in prayer through faith in God. There are certain well-defined conditions for successful prayer, just as in other important things in life. The Hebrew writer says, “He that cometh to God must believe that he is” (Hebrews 11:6).

Prayer is not fetish or a bit of magic—it is an art, whose laws must be mastered. It is a contact between two personalities, and this can never be mechanical. You never go to meet a fence post—you always make an engagement with somebody, and it is the height of folly to meet God in prayer if there is no *God anywhere to meet*.

By having an attitude of expectancy, we can obtain victory in prayer. The way some people pray reminds me of a man who goes to the cashier’s window with a check, and after passing the same to the cashier, turns and walks away, leaving the money to be paid to someone else or to be put back in the cash drawer.

It is as though one should call up a dear friend on the telephone and then go away and leave the receiver down and immerse himself in other de-

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He who runs from God in the morning will scarcely find Him the rest of the day.—John Bunyan.

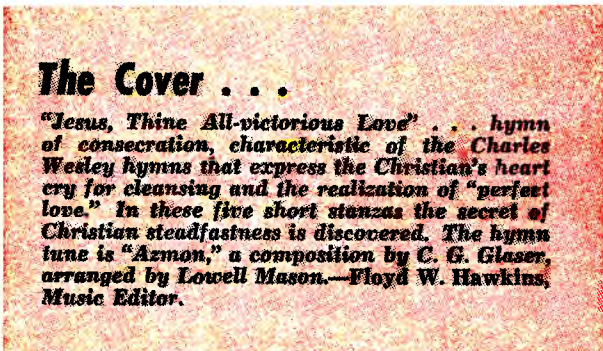
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tails, forgetting all about the pleading voice trying to speak to him. We should recall the words of the Hebrew writer, “. . . and that he is a rewarder of them that diligently seek him” (Hebrews 11:6). Yes, we must believe there is a God who listens to our prayers, and that He will surely answer our prayers.

Then we should pray with perseverance and persistence in order to obtain victory. Jesus tells the story of an unjust judge who was annoyed by the persistent cry of a mistreated widow woman. She said, “Avenge me of mine adversary” (Luke 18:3).

The judge “would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily” (Luke 18:4-8).

So the Lord expects us to be *repeaters in prayer*. He wants us to underscore our petitions, put them in italics, and constantly to present them before the Lord. Yes, the Lord will give victorious results in prayer. May we ever cry unto Him, and He will never forsake us.



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Missionaries in the Forefront

By **FRANKLIN COOK**

Administrative Assistant, Department of World Missions, Kansas City, Missouri

DR. PAUL CARLSON. Until a few months ago the name was unknown to most of the world. Now Dr. Carlson's name has become a household word to Americans.

THE CONGO. Until a few years ago it was just a dark spot in the heart of faraway Africa. Now it is a point of crisis in which every American feels involved.

Dr. Carlson, a thirty-six-year-old missionary doctor, served one hundred thousand Congolese as their only source of medical help. Dr. Carlson's missionary ministry through medicine had become intertwined with the life of the Congo. And somehow Americans, through the martyrdom of Dr. Carlson, felt a part of themselves buried in the heart of an Africa now not so far away.

Missionaries are in the forefront of world attention! They always have deserved to be. Missionaries are not the oddity some would think. They are Christian discipleship pushed to its fullest measure. Instead of being amused at their dedication, we should be amazed.

Nazarene missionaries are in the forefront. Soon the Church of the Nazarene will have the only doctor serving one hundred thousand New Guineans in the Wahgi Valley.

It was a Nazarene missionary who was invited to participate in high-level talks in London concerning independence for Swaziland.

It was a Nazarene mission school that pioneered coeducation in central India.

It was Nazarene missionaries in Japan who produced a radio program that beamed the message of holiness into the heart of Soviet Russia.

It was a Church of the Nazarene that became the first Protestant witness in Brasilia, fabulous new capital of Brazil.

It was a Nazarene missionary who first took the word of Christ's light to the darkness of Peru's Aguaruna Indians.

It was to a Nazarene Bible school that the president of Guatemala came for special dedication ceremonies.

Nazarene missionaries in the forefront! Absolutely! The story is being written around the world. Missionary service proves the most exciting and challenging of all avenues of Christian service and witness. Its usefulness has not faded. The gospel message is contemporary.

It costs the Church of the Nazarene approxi-

mately \$8,500 to put one missionary couple on the field, and approximately \$4,500 for a single lady. In 1964, forty-eight fields requested a total of 179 new missionaries. These forty-eight mission districts stated that these represented minimum needs. To finance the appointment of that many missionaries including travel to the field and one year's salary would have required an additional \$1,351,498.52. The Department of World Missions was able to appoint only thirty new missionaries.

In addition, the administration of our present missionary program cost \$3,241,000 in 1964. This stands against a figure of \$4,738,094.04 which 48 mission districts requested for operating costs, new buildings, and expansion. The Department of World Missions was limited to the appropriation of the \$3,241,000 (including General Budget and Alabaster).

All undoubtedly express satisfaction at having missionaries in the forefront. But some object to giving generously for their support. Ten percent giving has been our goal for sixteen years. In 1964, nineteen out of seventy-five were 10 percent districts. The denomination average in 1964 was \$9.35 for world missions out of every \$100 raised.

Many are concerned and doing all they can for missions. They want to see Nazarene missions expand. They pray that the church at home can send adequate help and support the program. It does not take a sensational news story of martyrdom to stir them to deeper concern. But for others, the news story may be necessary as a catalyst for action. This may be one way in which Dr. Carlson's death has served a purpose.

New world areas call for help. Sometimes our frontline workers are frustrated by the inability of those at home to supply the means to answer those calls. Bechuanaland, Basutoland, and Southwest Africa—all are open to us in southern Africa. Jamaica in the Caribbean and Ecuador in South America, where the Church of the Nazarene is already well known through the "Showers of Blessing" broadcast, are inviting us.

Think of the task in areas already entered! Wallace White, missionary in New Guinea, said: "We could have ten thousand Nazarenes in New Guinea in the next ten years if we had the money and the men to saturate the highland area with the gospel."

Paul Orjala, of Haiti, has said: "If we could get the pastors and the means to support them, we

could turn Haiti into an evangelical Christian country in the next ten years."

Elmer Schmelzenbach wrote concerning Africa: "The population in the Arthurseat Zone has increased so fast in the last few years that it is now over 600,000 and will top the million mark in the near future. We are embarrassed to ask for more sites in the new locations until we know we will be able to erect buildings. Everything looks bright. The only limitations are money and manpower." Can Nazarenes rise to meet these open doors?

The results justify the effort. In the three districts of Mexico the last assembly year, 1,334 new members were received, compared with 6,985 in 75 districts at home. On all districts under the Department of World Missions, there were 3,422 new members, most by profession of faith. The percentage of growth on all mission districts in 1965 was 5.4 percent compared with a 2.1 percent growth rate at home.

There is an increasing gap between runaway growth overseas with the accompanying needs and the growth rate at home. How eager are we to keep Nazarene missionaries on the front lines? Will the church meet the challenge as she always has?

In light of the recent martyrdom of missionaries in the world, it would not be out of order for Nazarene pastors and laymen alike to beware of casual attitudes. The local program is important, but is it to be all? Christ's commission includes all men everywhere. Forgive us for misplaced emphases! Nazarenes must rededicate themselves to work with renewed vigor at the task of keeping Nazarene missionaries in the forefront!

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Upon the Holy Mountain

MEDITATION

*All thought vibrates with life divine,
All heartbeats with that rhythm Thine,
And I stand motionless to see . . .
This moving of the soul to Thee.*

COMMUNION

*Deep centered in the silent sphere
These ears of understanding hear;
Thy words pass me the bread—the cup,
And trembling I do take—and sup.*

INTERCESSION

*This heart breaks open; love can read.
I bring another and a need;
I here expose them tenderly . . .
And share concerning, God, with Thee.*

By **JOYCE LETH**

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ACCOUNT PAST DUE!

By **LAURISTON J. Du BOIS**
Pastor, First Church, Denver, Colorado

I HAD a horribly disturbing thought the other day. It arose out of some advertising material which had come in the mail, directed to business firms who sell on credit. Why they sent it to the church I will never know!

It was a very interesting idea; actually it was a "snappy-tear-off" pad of four, envelope-sized slips with carbons between. Each was a reminder, with an increasingly severe message, regarding the account which was past due.

The explanatory letter praised the effectiveness of the system. It said, "Snappy-set collection forms is a proven collection system that will work for you. One typing gives you three 'pay now' requests. You will mail the first in a handy window envelope and calendar-file the two remaining for prompt mailing on a predetermined schedule. The last form is for 'lower-the-boom' action. You seldom need to use it. In fact, you won't often mail the third 'delinquent' notice."

The disturbing thought which hit me did not relate to my receiving a series of these from one of my creditors. It did not even relate to a system where the church board would send out "past due" notices to the delinquent members of the congregation. Such would, indeed, not be advisable. But I did get to thinking—What if God would set up a system somewhat like this to notify folks who were in arrears with their tithes! I'll be frank. This idea really shook me!

Suppose that on Monday morning a notice would go out from the Central Office to that church member whose tithe envelope did not appear in the offering plate the day before. It would read something like this:

"Just a Friendly Reminder: If you forgot and left your envelope at home and have already put it in the mail, please disregard this notice. If not, the remittance of your tithe not later than next Sunday will be greatly appreciated. Thank you! Account No. 145; Tithe in arrears: one week; amount: \$15.00."

In line with the advertisement, anyone who would receive such a notice from the Lord would probably take the matter seriously and catch up before the second notice would be sent out. But

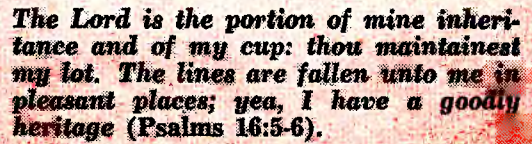
then there would be that second reminder should the first fail. (The Lord would probably need a pad with more than four sheets, under some circumstances at least!) The second might read:

"PAST DUE! We would like to call your attention to your past due tithes and remind you that it is very difficult to catch these up if you allow them to get further in arrears. Please include your check for all that you are behind on the next Lord's Day. Thank you! *Account No. 145; tithe in arrears, three weeks. Amount: \$45.00.*"

But even this might not impress some who do not take their obligations to God seriously. So there would be the third notice, which might read:

"FINAL NOTICE: Repeated requests for settlement of your past due tithes have apparently been ignored. Unless payment is received immediately we will be forced to take unpleasant action. *Account No. 145; tithe in arrears, one month; amount: \$60.00.*"

This should do it! At least that is what the man who collects past due accounts in the business world says. But perhaps the churchman is more calloused or perhaps he does not feel he owes God anything. So there would be that fourth slip, which



The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage (Psalms 16:5-6).

would simply say:

"Office Copy: Memo to Collection Agency.

Below named person has ignored all customary collection procedures. Please take necessary action. *Account No. 145; tithe in arrears, six weeks; amount: \$90.00.*"

Of course, all of this is imaginary. God is not in the business of sending reminders, collection notices, and the like to those who owe Him His tithes. However, it might be good for us if we acted as if He were. We all too easily use God's tithe for our own wants. We get far more concerned over whether or not the finance company will repossess our gadgets than we are that we have used God's money for ourselves.

Then, again, it just could be that God does have a plan of collection, of which we are not aware! I guess this is what disturbed me!

The Uniqueness of Christianity

By JAMES H. JACKSON

Dean of Students, Pasadena College, Pasadena, California

"ALL RELIGIONS have so much in common!" "We are all trying to reach the same heaven and to be better persons." These comments are often repeated during conversations about religion.

Interest in the world's great religions has increased and with this interest there is a tendency to emphasize the agreements among these religions rather than the differences. All of the world's great religious movements do emphasize ethical codes. The purpose for the codes may differ, but some principles have a familiar sound. These religions all have revered human founders. Those who have followed these teachers have become faithful disciples. An emphasis on world friendship has encouraged greater knowledge and understanding of what other men believe.

But Christianity is unique in the world of religion. Other faiths offer instruction to their followers as to how to build a tower of works and devotion which may in some manner finally reach God and appease Him.

Christianity is decidedly different. Only in this faith is the seeker confronted with God reaching out to man in order to restore a broken fellowship.

Christianity offers to man the unexpected. "God was in Christ, reconciling the world unto himself"

(II Corinthians 5:19). Jesus made this His personal mission when He declared, "The Son of man is come to seek and to save that which was lost" (Luke 19:10).

Although man rebelled against God and deserved to be forsaken by God, Christianity proclaims that, "while we were yet sinners, Christ died for us" (Romans 5:8).

The unique mission of Christ Jesus was announced prior to His birth in the words of the angel, "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). This is the good news—the Gospel!

There is no doubt that Christianity is a religion of high ethical standards. Man's relationship to God is renewed as his relationship to God is restored. But living a good life is not the "way." Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Christianity is unique in the midst of the world's great religions. Man is not left blindly struggling in his despair and emptiness, but "God is with us," and "as many as received Him, to them He gave the right to become children of God" (John 1:12, *New American Standard Bible*).

The Purpose of Christ's Second Coming

By **E. E. WORDSWORTH**
Redmond, Washington

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan (Revelation 20:1-2).

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth (Revelation 19:6).

Behold, I come quickly; and my reward is with me (Revelation 22:12).

Blessed are the meek: for they shall inherit the earth (Matthew 5:5).

Perhaps the first act in the establishment of the millennial kingdom will be the translation of the saints. As Noah was hidden in the ark when the Flood deluged the earth; as the disciples, being forewarned by Christ, were sheltered in the hill-top of Pella beyond Jordan during the blood-bath and siege of Jerusalem in which it perished—so shall it be with those accounted worthy to escape the judgments to be poured out upon apostate Christendom.

His saints will have a sheltering pavilion of cloud and angel-guardians in some retreat on high. They are "caught up" ("snatched away") to meet their Lord in the air (I Thessalonians 4:13-18). Those living on the earth and the resurrected dead will ascend together, as steel filings respond to a mighty magnet, to be with Christ.

Furthermore Christ's descent from heaven issues in the dethronement of Satan from his seat of power. This monster of iniquity is described as a dragon because of his atrocious cruelty, a serpent in his deceptions, an awful devil because of his power to destroy, and Satan because he is a confirmed tempter, adversary, and accuser.

The dethronement of the dragon is essential to the enthronement of Deity. It was an eventful day when Napoleon Bonaparte was defeated at the Battle of Waterloo and banished to the island of St. Helena. It was a great day when Hitler was vanquished and his militarism overthrown. But a greater day is coming! It is going to be a jubilee hour when Satan, the archenemy of Christ, is put

in chains—he who for six millenniums has filled the earth with violence, war, bloodshed, sorrow, pain, and tears.

Next, Christ will proclaim himself King of Kings and Lord of Lords. This truth will be shouted from high heaven, and His holy messengers will take up the refrain and carry the glorious news to the uttermost parts of the earth. In ancient days a new king took his throne by the proclamation of shouts and the blowing of trumpets, and so it will be when our Lord is inaugurated and crowned.

Blessed coronation day! The presidents, kings, Caesars, czars, kaisers, popes, and world dictators must relinquish all authority. A brand-new administration will be ushered in. He who came to earth as a Babe in lowliness and poverty and was rejected of men; He who was ostracized from the manger to the Cross; He who was a lonely Sufferer with no place to lay His head, and not even His own sepulcher in His death—He will return with pomp, power, glory, and a royal scepter.

The dazzling pageantry of earthly kings will be lusterless in comparison with the display of His royal ceremonies. His empire will be universal. Once He wore a crown of thorns platted so that each of the seventy-five poison thorns pointed inward, burying its deadly points into His quivering flesh. Then it will be a majestic crown symbolizing His power, authority, and rulership.

The next move in this sublime spectacle will be the establishment of joint rulership in the earth. "Blessed are the meek: for they shall inherit the earth" (Matthew 5:5). Know ye not that the righteous "shall inherit the earth"? "And they lived and reigned with Christ a thousand years."

A dying judge said to his pastor, "Do you know enough about law to understand what is meant by *joint-tenancy*?" "No," he replied. "Well," said the other, "if you and I were joint tenants on a farm, I could not say to you, 'That is your field of corn, and this is mine; that is your blade of grass, and this is mine.' We would share alike in everything on the place. I have been lying here and thinking with unspeakable joy that Christ

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God Mends

Time and endless time again

God mends the sad mistakes of men:

*When tall trees fall, He mends the breach,
With seedlings, grass, and vines' green reach.*

A broken body He will see

And mends—or claims it tenderly . . .

*A heart weighed low with years of sin,
He lifts and cleans, makes new again!*

*What wounds men cause of ugliness and shame,
God has a way of healing—praise His name!*

By **ILA R. MONDAY**

Jesus has nothing apart from me; that everything He has is mine, and that *we will share alike throughout eternity.*"

Well did Paul say, "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans 8:17). "If we suffer, *we shall also reign with him*" (II Timothy 2:12).

Christ will someday judge the world in righteousness and true holiness. He will "judge the world, and the people with equity," says the Psalmist (98:9). Judges try criminals and also administer justice and expound the law; and His holy ones will help in His administration over the earth.

Sir Winston Churchill made a trip to Denmark, and before massed thousands in Copenhagen delivered a memorable address, in the course of which he said: "The creation of an authoritative, all-powerful world order is the ultimate end towards which we strive. Unless some effective world super-government can be set up and brought quickly into action, the prospects for world peace and human progress are dark and doubtful."

Can any Bible reader ponder that statement and not be reminded of the fact that the final, super-world government will be set up by Christ himself? "The scripture cannot be broken" (John 10:35). "A certain nobleman went into a far country to receive for himself a kingdom, and to return" (Luke 19:12). "And they lived and reigned with Christ a thousand years" (Revelation 20:4).

Lastly, the Master will reward His faithful servants. "Behold, I come quickly; and my reward is with me" (Revelation 22:12). He blesses men in temporal affairs now, certainly; but He promises no rewards until He comes again.

The first installment will be a crown. "There is laid up for me a crown," said Paul. Too much sentimentality in poetry and music has somewhat beclouded the real meaning and purpose of this crown. A crown is a badge of kingship, rulership, authority, power. A crown means nothing unless it carries with it power to rule. The crown of righteousness, glory, and rejoicing will mean authority to rule with Jesus Christ as the Head over all principalities.

It will be our privilege and honor to cooperate with Christ in removing the curse from the world and to reign with Him in righteousness, peace, and justice. We are saved by grace, but rewarded according to our works. Our president calls men from their places of business to be members of his cabinet to rule this great nation. What greater honor can be conferred upon a man to be thus selected to cooperate with the chief executive? Our reward will be in helping our Saviour and Lord to bring back an earthly paradise, a glorious millennium, where sin and Satan will be cast out in the "restitution of all things." Hail that glorious day!

My Duty to My Neighbor

By **WILLIAM GOODMAN**

Pastor, First Church
Ogdensburg, New York



*Thou shalt
love thy*

neighbour as thyself (Matthew 19:19).

BUT WHAT IF all of a sudden this neighbor is a member of another race?

As the conscience of America is awakened, men of the Negro race and their families are moving into previously all-white neighborhoods. These families are moving into these neighborhoods because they like a particular house in the community and the price of the house suits their income bracket. The newcomers do not question the worth of their prospective neighbors. This issue is settled when they decide to buy the house.

As the Christian looks out of his own home he notices the "For Sale" sign on the neighboring house is taken down. To his amazement a man of another race is moving his belongings in. He notices the small children out on the sidewalk riding their tricycles, and he notices there are teenagers helping to carry boxes and belongings into their new home. He wonders what he should do, how he should react, how the other neighbors will react, how his children will react.

Will there be danger that his friends won't come to his home now that a family of another race lives next door? Should he move before any more of the other race decide to move into this community?

One need not worry about the reaction of the children because they are innocent of race prejudice. If friends abandon a Christian because he is applying his Christian principles, he needs only to look to his Guide, Jesus, who was abandoned because He also had principles that benefited the kingdom of Heaven. The Christian's testimony needs to be a living reality.

This is the time to put into practical application the second greatest commandment that Jesus taught, "Thou shalt love thy neighbour as thyself," no matter who he is or what he is. To encourage him in the Christian way or to win his soul to the kingdom of God, the main issue should be to turn this into a situation for evangelism—to make this "newcomer" welcome and to do whatever needs to be done for the kingdom of God.

Paul wrote, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification" (Romans 15:1-2).

EDITORIALS

By W. T. PURKISER

Some Signs of Slipping

A keen observer of the church scene has made a very penetrating observation. It has to do with some of the unconscious attitudes that develop when Christians begin to grow cold and break step in their walk with the Lord. He writes:

"A backslider is a very trying person to live with, although he seldom is conscious of it. He is unfair in dealing with others; he may be just inside legal limits yet unquestionably unfair nonetheless. He is dogmatic in his assertions. He borrows and neglects to return, makes promises which he fails to keep. His attitude is always irritating and he is ever on the defensive. His prejudices are strong and unlovely. He is anxious about himself, his reputation, his business, his family—everything. This whole disposition is an unhealthy state."

There are reasons why this should be true. There is no bitterness quite so great as the bitterness of that which has once been sweet. There is no void quite so empty and so aching as the heart which has once known the presence of the heavenly Guest.

The results in disposition and attitude of losing out with God are clear and unmistakable. And because the loss of inner spiritual reality is usually a gradual thing, those results may serve as warning signs to alert us to trends in our own lives we need to watch.

THE TENDENCY TO BE UNFAIR in one's dealings with others—inside or outside the church—is a sign of danger in the spiritual life. Such unfairness may take the form of demanding of others what one is not willing to do or be himself. Or it may be thoughtless and unreasoning criticism for failures which are more imaginary than real.

Micah 6:8 has been hailed "the greatest verse in the Old Testament," and not without reason. It summarizes God's requirements for man in all ages. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

There is much hidden behind the old English term "justly" in that first requirement. It means simply to be fair, to be equitable and right in all one says and does. The best standard of fairness ever devised is the command of Jesus we have come to call the golden rule: "Therefore all things whatsoever ye would that men should do to you, do ye

even so to them: for this is the law and the prophets" (Matthew 7:12).

Growing dogmatism, prejudices which are "strong and unlovely," may be another warning sign alerting us to spiritual peril. There is a degree, of course, to which just growing old hardens not only physical arteries but mental attitudes as well. Yet such is by no means necessary for the man or woman who walks with God.

Excessive dogmatism—the attitude that insists on its own infallibility and refuses to admit that the other fellow may have a point—is never a mark of growing in grace. The fruit of the Spirit includes meekness, and to be teachable is always a genuine characteristic of the disciple.

There are some great principles about which we should be not only dogmatic but "bull-dogmatic." Yet they are few in number, and among real Christians are widely accepted. In other areas we may well cultivate a resilience and flexibility which is willing to give as well as to take, and which does not find it so hard to say with genuine humility, "I was mistaken."

UNWARRANTED ANXIETY is another danger sign in the spiritual life. This is especially true because it comes from a weakening faith. When all due allowance is made for a sense of responsibility—what the Apostle Paul described as "that which cometh upon me daily, the care of all the churches"—it is yet true that anxious worrying is a form of unbelief and the antidote is faith in God.

The hardest bridges we ever cross are the ones we never come to. Few people ever break under today's load. They break when they try to carry tomorrow's load today. "Sufficient unto the day is the evil thereof" (Matthew 6:34).

George Muller of Bristol climbed to heights of faith that few of us have ever reached. But his remark about the relationship between anxiety and trust is worth considering by each of us: "The beginning of anxiety is the end of faith; and the beginning of true faith is the end of anxiety."

Worry, as they say, is like a rocking chair. It will give you something to do, but it won't get you anywhere. Once we see the futility of it all, we may better learn the wisdom of Alexander Maclaren's words:

"What does your anxiety do? It does not empty tomorrow of its sorrows; but it empties today of its strength. It does not make you escape from your evil, but it makes you unfit to cope with it

when it comes. It does not bless tomorrow, but it robs today . . .

"Fill the present with quiet faith, with patient waiting, with honest work, with wise reading of God's lessons of nature, of providence, and of grace, all of which say to us, 'Live in God's future, that the present may be bright; live in God's present that the future may be certain.'"

The glorious fact of God's love and long-suffering is that none of us need stay on these dead-end roads. The trends are warning signs, and the purpose of the warning sign is to direct us to a safe way.

In the renewal of Christlike compassion, the meekness and lowliness of the Master, and the faith-building presence of His Spirit we maintain an unhindered walk with God.

The Gospel at the President's Inaugural

When plans were being made for the inauguration of Lyndon B. Johnson, the president placed a call to Evangelist Billy Graham inviting him to preach at an interfaith service just preceding the inaugural.

"What shall I preach?" Mr. Graham asked.

"The Gospel," was President Johnson's reply.

The closing words of Dr. Graham's message are memorable. I quote them in full:

Mr. President, on the wall of your office at the White House, I have seen a framed yellowed letter. It was written to your Great-grandfather Baines more than one hundred years ago, and it bears the bold—almost defiant—signature of Sam Houston.

Your great-grandfather led General Sam Houston to a saving knowledge of Jesus Christ. This conversion transformed that troubled, rough hero of San Jacinto into a man of peace, happiness, and purpose. As Marquis James put it in his book, "The Raven":

"The long quest for spiritual repose ended when Houston knelt before the altar and asked to be received into the Church, and on the 19th of November, 1858, the convert waded into the chilly waters of Rocky Creek, and was baptized. A church publication at that time said, 'The announcement of General Houston's conversion has excited wonder and surprise of many who have supposed that

he was past praying for.'"

At the time, somebody said to Sam Houston, "Well, General, I hear all your sins were washed away." "I hope so," Sam Houston replied, "but if they were all washed away, the Lord help the fish down below."

On the day Sam Houston was baptized, he offered to pay half the minister's salary in the church. When someone asked him about it, he said, "My pocket-book was baptized, too."

This newness of spiritual life that the President's Great-grandfather Baines helped introduce to General Sam Houston is the same transforming faith we need in our nation today if we are to meet successfully our rendezvous with destiny. That letter, written by a heroic Texan, to the great-grandfather of our President, is heartening evidence of a sense of moral direction. The letter itself is important, but the fact that the President chose to hang it in his office, is also important. It is a shining symbol that from the very apex of government, there is a spiritual emphasis in our national affairs.

Symbolically, it says that Lyndon Baines Johnson has respect for the old faith that has guided his family, his state, and his nation, through generations.

On this solemn occasion, as a great nation goes forward under its newly chosen leaders, I find great comfort for the future, symbolized by a yellowed scrap of paper on a White House wall.

"Herald" Subscription Campaigns

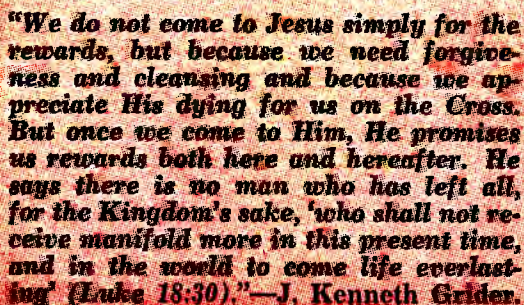
Spring *Herald of Holiness* subscription campaigns are in progress or getting under way on almost two-thirds of the districts at this time. The present circulation count, with relative district standings, will be found on page 17 of this issue.

Handling an ever-increasing volume of business through the Nazarene Publishing House leads to even more importance being attached to the district-by-district, church-by-church subscription drive. Only about 5 percent of our subscriptions come by individual letters, and these are expensive to handle. The subscription lists from the local churches are the lifeline of the *Herald*.

No one needs to be told that we are living in an age of struggle for the minds and imaginations of men the world around. Communistic Russia is now printing 140 million books per year for export, in 25 languages—in addition to a flood of beautifully illustrated magazines, brochures, and other propaganda pieces.

By comparison, the Christian churches have been strangely indifferent to the power of the printed word. The world has learned it and is using it freely for its own ends. The old adage, "The pen is mightier than the sword," is still true.

We cannot rest until we have done our honest best to put the *Herald of Holiness* into every Nazarene home and as many others as possible.



"We do not come to Jesus simply for the rewards, but because we need forgiveness and cleansing and because we appreciate His dying for us on the Cross. But once we come to Him, He promises us rewards both here and hereafter. He says there is no man who has left all, for the Kingdom's sake, 'who shall not receive manifold more in this present time, and in the world to come life everlasting' (Luke 18:30)."—J. Kenneth Grider.

THE CHURCH AT WORK

WORLD MISSIONS

E. S. PHILLIPS, *Secretary*

Premiums and Dividends

By ROBERT McCROSKEY
Philippines

I can remember some incidents from my childhood quite vividly. I remember the ritual in our home when the insurance man knocked on our door. Someone would call, "Mom, the insurance man is here." Mother would lay aside her mending, or perhaps if he came in the morning she would stop the washing—which she seemed always to be doing with five growing children about. Then she would select the coins, go to the buffet drawer and take out a small booklet, perhaps two, and come and hand the little booklets with the coins to our insurance man. Then he would write the number of weeks my mother could afford to pay for at that time—sometimes more than at other times. Keeping our insurance policies paid up seemed so very important to my mother.

Then I well remember how once a year—I don't just recall the exact month—we would start the same ritual and the man would say to my mother, "It's dividend time." And if we were extremely short of money that time my mother would smile, but now I know it was a glad smile. The kind of policy we had was where the dividends applied only on premiums. So this time the insurance man did his work a bit differently. He had a rubber stamp and he stamped into our booklets, "Dividend Paid," and the date and how many weeks it was good for. That month maybe someone got a shirt or a cheap pair of shoes. Dividends were a time of joy in our home.

When I was young and still in college, my district superintendent asked me if I would take a very small church and pastor it while I finished my college work. I did. I remember I felt that the General Budget just had to be paid along with the other budgets—I just could not let my "premiums" lapse. And now I am receiving the "dividends." Oh, the dividends of seeing a mother stop selling *tuba* (liquor), or a father seek a respectable job in order to feed and clothe his family, or a young man go off to Bible school! These are dividends!

As I look back now, I realize that Mother never could have received the dividend payment, and perhaps I could not have had a new shirt, if she had not planned each time to pay the pre-

miums—no premiums, no dividends. And so today we are thankful for the General Budget and "specials," which represent the premiums, while established lives and erected churches here in the Philippines represent part of the dividends.

They Built Their Own

By GLADYS MOSTELLER, *Brazil*

God is wonderfully blessing the work in Brazil. One of our Brazilian pastors and his congregation on their own initiative are building a second chapel in their area, in a heavily populated suburb. A week ago Sunday they had over two hundred people in the temporary meeting place they are using. The very next morning two microbus loads of "the opposition" swarmed into the place and told everyone to come to their church and they would give them candy, etc. Even after this invasion, the next Sunday there were nearly one hundred at the Nazarene service. God is helping and blessing. This is just one of many victories. We have felt especially encouraged with this church that has taken the burden for the lost around it and is doing something about it. May its tribe increase!

Moving Missionaries

The Nazarene Bible College missionaries in Trinidad have a new address. Miss Ruth Saxon, Rev. and Mrs. Wesley Harmon, and Rev. and Mrs. Herbert Ratcliff should now be addressed at Box 1245, Port of Spain, Trinidad, West Indies.

New Arrivals

Elva Jane Reed was born in Lebanon on February 27, 1964. We did not learn of her coming until 1965, but she is a very welcome and happy member of the Donald Reed family in Beirut.

Daniel Earl Miller was born June 3, 1964, to the Hilbert Millers in Swaziland, South Africa.

THE LOCAL CHURCHES

FORT LAUDERDALE, FLORIDA—The Bud Robinson Memorial Church will observe its Golden Anniversary, April 4 through 11, marking its first half-century of service to the community and for the Kingdom. All former pastors and wives, former members, and friends are invited to participate.—MRS. E. B. GRIFFIS, *Secretary*.

NEW LOTHROP, MICHIGAN—On last December 1, we entered into our ninth year as pastor of this church. We have enjoyed our ministry with these fine people, and God has richly blessed us. A four-year unanimous call has been extended to us. The membership has

grown, all budgets are paid, with one thousand dollars in the Thanksgiving offering. We have a fine choir, new families are being reached, and plans are being made to build a 40 x 70-foot annex.—R. D. BREDHOLT, *Pastor*.

Rev. Mrs. Ella Smith, retired Nazarene elder, died December 31, 1964, in Cleveland, Ohio, at the age of seventy-nine. She was a member of the Akron District.

BOYNE CITY, MICHIGAN—Our church recently had a good revival with Rev. and Mrs. Paul Mayfield. His gospel preaching and their singing and playing were an inspiration and blessing. There were several seekers, finances were easily met, and a spirit of unity pervades the church. Rev. Fred Belleville is our pastor.—ANN FEIDLER, *Reporter*.

PICKFORD, MICHIGAN—This church observed its twenty-fifth anniversary on Sunday, October 25, 1964. A fellowship dinner was held on Saturday evening in Township Hall, with about one hundred eighty present. Rev. Gaylord Rich, a former pastor, brought the Sunday morning message to a full house, with a men's quartet singing. Greetings were read from former pastors and friends. The family of the late Harvy W. Campbell presented to the church, in his memory, a Communion table and offering plates. Fourteen of the original thirty charter members were present. The Sunday school had a record attendance of 185. In the afternoon service Rev. Lorna Holley, first pastor, was the speaker, with special singing by Charles and Marion Sharp, Mrs. Holley, and daughter Cathy. God continues to bless under the leadership of Pastor Almon G. Fulton.—HELEN GOUGH, *Secretary*.

HARLINGEN, TEXAS—Recently our church closed one of the best revivals of its history with Evangelist Emma Irick, who preached night after night with the anointing of the Spirit. She has a wonderful evangelistic program. Our people worked, and in one week made over fourteen hundred calls for the revival. There were good crowds throughout the meeting. The evangelist was given a call to return in the fall of '66. We have a wonderful people, and a spirit of harmony prevails, as we labor here. The congregation recently gave us a call for our third three-year term as pastor.—T. E. HOLCOMB, *Pastor*.

OMAHA, NEBRASKA—One of the most blessed services we have witnessed was experienced on Sunday afternoon, January 10, when thirty-six people were baptized in a very touching service. First and Fay Boulevard Nazarene churches cooperated, using the facilities of the Sunset Baptist Church, with nineteen candidates from Fay Boulevard and seventeen from First Church. Some one

hundred people were present and the glow and presence of the Lord was pronounced. The ages of the candidates ranged from early teens to over eighty. One of our new converts was overjoyed with this act of obedience, as she broke all ties of a former affiliation. The complexion of the evening service in both our churches was noticeably changed with the spontaneous testimonies of those baptized.—WM. G. ARDREY, *Pastor of First Church*; WINFIELD E. SWANSON, *Pastor of Fay Boulevard Church*.

COMPTON, CALIFORNIA—Recently Rev. and Mrs. Lyle Potter led pastor and people of Compton First Church in a wonderful revival featuring the outreach of evangelism through the Sunday school. Every service was well attended because of the interest created by our workers. Sunday school attendance has continued to increase. God's Spirit moved on the services on the closing Sunday with the altar filled with seekers both morning and evening. Many victories were won for Christ, and the blessings of the meeting continue with us.—FRANK C. WATKINS, *Pastor*.

Evangelist Gertrude Ward reports: "God has performed a miracle! A specialist told me it would take seven months or longer for my broken hip-bones to heal—if they would heal, after being confined to a wheelchair as I have thirty-four years. I am leaving the hospital today (Jan. 14) after seven weeks; bones healed, and I feel wonderful. Plan to be back in our meetings in February. I want to thank the hundreds of people who sent cards to me and who prayed for me. God bless you all."

Pastor David M. Cox writes: "After seventeen months of wonderful ministry at Clendenin, West Virginia, we are resigning to accept the work of our church in Leesburg, Virginia. While at Clendenin, with the help of the wonderful people and the blessing of God, we were able to remodel the parsonage, and erect a beautiful new sanctuary, valued at seventy thousand dollars, leaving only a small debt of fourteen thousand dollars. Also we received eighteen new members, all on profession of faith."

Evangelist A. M. Hicks writes: "I wish to thank all the pastors with whom I have worked in these past years for keeping me busy in the field, and also thank those pastors with whom I have meetings slated ahead for 1965-66. Feeling it to be in the will of the Lord, I have accepted a call to pastor our Forest Hills Church in Tampa, Florida. If you have friends in Tampa, write me (10209 Cliff Circle) and I shall be glad to contact them for the church."

Evangelists James and Ruth Ford write: "We are happy in the field of evangelism and thank God for His blessings upon our efforts. We will be in Tennessee in April and have two open dates we shall be happy to slate with any church, large or small. We will go as the Lord may lead for freewill offerings. Contact us, c/o Homer Shaw, Route 8, Box 677, Indianapolis, Indiana 46231."

Pastor Robert E. Woody reports: "We have resigned as pastor of the Sunnyside Church, Kansas District, to accept a call to our Levelland church, Abilene District. Sunnyside is a rural church with a good group of faithful Nazarenes. While there we have had several good revivals with other workers—Evangelist Don Scarlett, Rev. and Mrs. Gene Chambers, Rev. Daniel Colby, and Brother John Whisler. A goodly number of people prayed through to God for regeneration and entire sanctification. In a missionary weekend meeting with Missionary Don Davis from Argentina, several young people offered themselves to God for special service. If you have friends in the Levelland area, write us."

DAYTON, KENTUCKY—First Church recently had a good revival with Evangelists Alva O. and Gladys Estep as the special workers. This was the Esteps' second revival with our people, and we want them to return. The Lord's presence was manifested in the services, and on the closing Sunday we had an increase of forty-one in Sunday school. This is our sixth year here and we love and appreciate our church and people.—A. A. FREDERICK, *Pastor*.

THE BIBLE LESSON

By BRIAN L. FARMER

Topic for February 28:
Christian Forgiveness

SCRIPTURE: Matthew 17—18 (Printed: Matthew 18:15-17, 21-35)

GOLDEN TEXT: *Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you (Ephesians 4:32).*

Where would we be without forgiveness? All men and women depend on forgiveness for their well-being; certainly for their spiritual well-being and sometimes for their physical health too. The doctrine of forgiveness has been called the greatest therapeutic idea in the world.

Yet there are some who would disparage the very thought of our being forgiven by God. Huxley bluntly announces, "There is no such thing as forgiveness." Bernard Shaw declared, "Forgiveness is a beggar's refuge, we must pay our debts." H. G. Wells says that the ultimate power (God to us) is "a harsh implacable hostility." But on the authority of the Bible we can reply: "Thanks for the information, but it is not your logic but the grace of Almighty God that prevails."

We must remember, also, that forgiveness is not cheap; it is offered at tremendous cost. Calvary is indicative of this!

Contrary to popular belief, God does not find it easy to forgive. We can never fully fathom just how abhorrent to God sin is. All sin has its wages, and someone has to collect them. God never views sin lightly. God dearly loves the sinned-against—the one who suffers—as well as the sinner. God respects human personality, and to be the Forgiver places the forgiven in a most humbling position of debt. Forgiveness is *not* easy, whichever way you look at it.

But divine love finds a way, and the good news is that there is forgiveness. As James Denney declared: "We must hold such a doctrine of sin as makes it evident that we cannot save ourselves, but not such a doctrine as implies that not even God can save us."

The Church has been defined as a community for the forgiven and the forgiving. Indeed, the Lord's Prayer makes it plain that we may expect to be forgiven only inasmuch as we are prepared to forgive.

At a camp meeting in West Virginia a GI once said: "For thirty-nine months I was a prisoner of the Japanese in a concentration camp . . . but God has implanted a love for them, and tonight He has called me to be a missionary to Japan. I shall go back with the Bible and not with bullets."

Perfect love is the motive of perfect forgiveness.

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Albright, J. C. 24 Pleasant St., Oak Side Trailer Park, Zephyrhills, Fla. 33599
Allen, Arthur L. 51 E. Main St., Yarmouth, Me. 04096; Pittsfield, Me., Mar. 23-28; Fitchburg, Mass., Mar. 30—Apr. 4
Allen, Jimmie (J. A.), c/o NPH*: Jamestown, N.D., Mar. 7-14; Jacksonville, Tex., Mar. 18-28
● Ashby, Kenneth and Geneva. 6249 Hardegan Rd., Indianapolis, Ind.: Spencer, Ind., Mar. 14-21
Aycock, Jarrette and Dell. Preacher and Singer, c/o NPH*: Kelo, Wash. (1st), Mar. 7-14; Seattle, Wash. (1st), Mar. 16-21; Camas, Wash., Mar. 23-28
● Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind.
Barton, Grant M. 301 Lincoln Ave., Bedford, Ind.: Millington, Mich., Mar. 4-14; Ft. Wayne, Ind. (Southside), Mar. 31—Apr. 11
Battin, Buford. 3015 47th St., Lubbock, Tex. 79413; Wellington, Tex., Feb. 24—Mar. 7; Plainview, Tex., Mar. 10-21; Neodesha, Kans., Mar. 24—Apr. 4
Beaty, B. K. 705 Cheney, Taylorville, Ill.
Bender Evangelistic Party, James U. P.O. Box 8635, Tampa 4, Fla.: Montgomery, Ala. (1st), Mar. 3-14; Cullman, Ala. (1st), Mar. 17-28
Benjamin, Floyd H. 78 E. Frambes Ave., Columbus, Ohio
Bennett, R. Lee. 339 N. Second St., Scottsburg, Ind.
Bertolets, The Musical (Fred and Grace), 1349 Perkiomen Ave., Reading, Pa.: Norfolk, Va. (Central), Mar. 3-7; West Chester, Pa., Mar. 14-21; Flint, Mich., Mar. 28—Apr. 4
Betchter, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.: Johnstown, Pa., Mar. 5-14; Corpus Christi, Tex., Mar. 19-28
● Bierce, Jack. Song Evangelist, c/o NPH*: Arenzville, Ill. (Jackson Zone Hol. Conv.), Mar. 24-28
Bishop, G. Preston. 1542 Picardy Circle, Clearwater, Fla.: Richton, Park, Ill., Mar. 14-24; Leavittsburg, Ohio, Mar. 28—Apr. 7
Bishop, Joe. 1515 S. Jensen, El Reno, Okla.

● Indicates Singers.

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Thanks

The Board of Trustees, faculty, and student body of Nazarene Theological Seminary are deeply appreciative of the wonderful cooperation given by so many in the church toward making Seminary Sunday a success. Reports will be made periodically in the *Herald of Holiness* on the amount of money received in the offering.

We are anticipating reaching the goal of \$125,000 and we thank every person who has given in the offering. We will appreciate your remembering the Seminary in your prayers.

Nazarene Theological Seminary
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- Blythe, Ellis G. c/o NPH*: Tucson, Ariz. (Northside), Mar. 4-14; Wilcox, Ariz., Mar. 16-21; Globe Ariz., Mar. 23-28
- Boggs, W. E. c/o NPH*: Yuma, Ariz. (1st), Mar. 3-14; Oakdale, Calif., Mar. 17-28; Corning, Calif., Mar. 29—Apr. 4
- Bohi, James. Singer, 307 S. Pine, Bloomfield, Iowa: Tampa, Fla. (1st), Mar. 1-7; Kansas City, Mo. (1st), Mar. 21-28; Wichita, Kans. (1st), Mar. 29—Apr. 4
- Bowman, Russell. 129 Tibet Rd., Columbus, Ohio: Springfield, Ohio (High St.), Mar. 3-14; Wapakoneta, Ohio, Mar. 17-28; Man, W.Va., Mar. 29—Apr. 4
- Bradley, Ernest R. 20 17th St., Lowell, Mass.: Wilmington, Del., Mar. 17-28; Atlasburg, Pa., Mar. 31—Apr. 11
- Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind.: Indianapolis, Ind. (King St.), Mar. 4-14; Lebanon, Ohio (1st), Mar. 18-28

- Brannon, George. 4105 N. Wheeler, Bethany, Okla.: Macon, Ga., Feb. 24—Mar. 7; Texas City, Tex., Mar. 10-21; Ft. Recovery, Ohio, Mar. 24—Apr. 4
- Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.: Phoenix, Ariz. (Paradise Valley), Mar. 24—Apr. 4
- Brockmuller, C. W. 555 Greenleaf Ave., Nampa, Ida.
- Brown, Curtis R. Song Evangelist, 8731 South Beverly Ave., Chicago, Ill. 60620: Dayton, Ohio (Parkview), Feb. 26—Mar. 7; Racine, Wis. (Taylor Ave.), Mar. 10-21; Danville, Ill., March 24-28
- Brown, J. Russell. c/o NPH*: Southport, Ind., Mar. 11-21; Moore, Okla., Mar. 24—Apr. 4
- Brown, W. Lawson. Box 785, Bethany, Okla.: Grants Pass, Ore., Feb. 25—Mar. 7; Rogers, Ark., Mar. 11-21; Ft. Smith, Ark., Mar. 28—Apr. 4
- Brunner, R. M. 1226 East 14th St., Marshfield, Wis. 54449
- Burnem, Eddie and Ann. Box 1007, Ashland, Ky.: Mt. Vernon, Ill. (1st), Feb. 24—Mar. 7; Columbus, Ohio (Beechwood), Mar. 10-21; Fairborn, Ohio (1st), Mar. 24—Apr. 4
- Buttles, Robert F. c/o NPH*
- Callihan, Jim and Evelyn. Singers and Musicians, Box 83, Fairborn, Ohio
- Campbell, David Carson. Box 177, Redkey, Ind. 47373
- Cargill, A. L. and Myrta. Route 1, Box 181-A, Cedaredge, Colo.: John Day, Ore., Mar. 28—Apr. 4
- Carmickle, James and Juanita. Singers and Musicians, c/o NPH*: Franklin, Ohio, Feb. 26—Mar. 7
- Carpenter, R. W. 111 N. 5th, Lamar, Colo.: Pueblo, Colo. (Fairmount), Feb. 28—Mar. 7; Rocky Ford, Colo., Mar. 10-21; La Junta, Colo., Mar. 24—Apr. 4
- Carter, E. L. Bluford, Ill.
- Casey, H. A. and Helen. Preacher and Singers, c/o NPH*: Tucumcari, N.M. (1st), Feb. 24—Mar. 7; Mendota, Ill., Mar. 10-21; Huntsville, Ala. (Mastin Lake), Mar. 24—Apr. 4
- Casto, Clyde C. 4121 Dayton St., Sacramento, Calif.: Antioch, Calif., Mar. 1-7; Marysville, Calif., Mar. 24—Apr. 4
- Caudill, Virgil R. 1004 N. Washington, Owosso, Mich.: Dayton, Ohio (1st Pilgrim), Mar. 25—Apr. 4
- Chalfant, Morris. 1420 Oak Ave., Danville, Ill.: Sterling, Ill., Mar. 1-7; Chicago, Ill. (Austin), Mar. 8-14; St. Louis, Mo. (Central), Mar. 15-21

"SHOWERS of BLESSING" Program Schedule

February 28—"What Money Cannot Buy," by Russell V. DeLong
March 7—"Joyless Pleasure," by Russell V. DeLong
March 14—"All Exits Closed—No Escape," by Russell V. DeLong

- Clark, Gene. 104 Waddell St., Findlay, Ohio: Odon, Ind., Mar. 4-14; Fremont, Ohio, Mar. 18-28; Ashland, Ohio, Mar. 31—Apr. 11
- Clark, William E. 4628 Payton Ave., Indianapolis, Ind.
- Cochran, Richard H. 102 Cora, Dexter, Mo. Cole, George O. 413 E. Ohio Ave., Sebring, Ohio: New Castle, Pa. (East Side), Mar. 17-28
- Condon, Robert. c/o NPH*: Burbank, Calif., Mar. 9-14; Kellogg, Ida., Mar. 16-21; Ashland, Ore., Mar. 23-28
- Cook, Charles T. 521 N. Plum St., Albany, Ind. Cook, Leon G. and Marie. Evangelist and Singers, Box 64, Newport, Ky.: Weirton, W.Va. (1st), Mar. 3-14; Butler, Pa. (1st), Mar. 18-28
- Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Va.
- Corbett, C. T. P.O. Box 215, Kankakee, Ill.: Anderson, Ind. (Columbus Ave.), Mar. 4-14; Urbana, Ohio, Mar. 17-28
- Cox, C. B. 1322 N. First Ave., Upland, Calif.: Pendleton, Ore., Mar. 1-7; Coeur d'Alene, Ida. (1st), Mar. 11-21; Emmett, Ida. (1st), Mar. 22-28; Delta, Colo. (1st), Mar. 31—Apr. 11
- Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510F, Charleston, W.Va.: Paden City, W.Va., Feb. 24—Mar. 7; Parkersburg, W.Va. (Third), Mar. 12-21; Dunbar, W.Va. (Calvary), Mar. 24—Apr. 4
- Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio: Tampa, Fla. (1st), Mar. 1-7; Huntsville, Ala. (1st), Mar. 8-14; Kansas City, Mo. (1st), Mar. 21-28; Evansville, Ind. (Tri-State Conv.), Mar. 25—Apr. 3
- Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R.R. 2, Vicksburg, Mich.: Crawfordville, Ind. (Bethel), Mar. 3-14; Grand Blanc, Mich., Mar. 17-28; Fairgrove, Mich., Mar. 31—Apr. 11
- Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.
- Cridger, Jim and Janet. Box 157, Shirley, Ind.: Winchester, Ind. (Pil. Hol.), Mar. 3-14
- Cridger, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.: Petersburg, Ind., Feb. 25—Mar. 7; Laurel, Ind., Mar. 11-21; Connersville, Ind. (Virginia Ave.), Mar. 25—Apr. 4
- Dafe, R. L. 802 Upper 11th St., Vincennes, Ind. Darnell, H. E. P.O. Box 929, Vivian, La.: Moline, Ill., Mar. 4-14; New Castle, Ind., Mar. 18-28
- Darnell, Leo and Pauline. c/o NPH*: Ocala, Fla., Feb. 28—Mar. 7; Louisville, Ky. (Trinity), Mar. 14-21; Martinsville, Ind. (Evan. Meth.), Mar. 25—Apr. 4
- Davis, C. W. and Florence. 1337 Hillcrest, Colorado Springs, Colo.
- Davis, Ray. c/o NPH*: Brownwood, Tex., Mar. 4-14; N. Little Rock, Ark. (Grace), Mar. 18-28
- DeLong, Russell V. 121 Slobhan, Tampa, Fla.: Newark, Ohio, Feb. 28—Mar. 7
- Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Georgetown, Ind., Mar. 1-7; Andersonville, Ind., Mar. 8-14; Berne, Ind., Mar. 17-28
- Dennis, Garnald D. c/o NPH*: Georgetown, Ind., Mar. 1-7; Andersonville, Ind., Mar. 8-14; Berne, Ind., Mar. 17-28
- Dennis, Laston and Ruth. Evangelist and Singer, c/o NPH*: Coldwater, Ohio, Mar. 4-14; West Plains, Mo., Mar. 18-28
- DePasquale, James. 1593 Loma Vista, Pasadena, Calif.: San Pablo, Calif., Mar. 1-7; Daly City, Calif., Mar. 10-14; San Francisco, Calif., Mar. 15-21; El Verano, Calif., Mar. 24-28; Livermore, Calif., Mar. 29—Apr. 4
- Dickerson, Harry W. 1200 W. Eight Mile Rd., Ferndale, Mich. 48220: Decatur, Ill. (1st), Mar. 7-14
- Dobbins, C. H. Yoder, Ind.: Bristol, Ind., Mar. 24—Apr. 4
- Duncan, W. Ray. Waverly, Ohio: Georgetown, Ohio, Mar. 4-14
- Dunham, L. J. 512 W. Cruger, Eureka, Ill. 61530: Roseville, Ill., Feb. 24—Mar. 7; Paris, Tex., Mar. 10-21; Longview, Tex. (1st), Mar. 24—Apr. 4
- Dumire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.: Lima, Ohio (Grand Ave.), Mar. 4-14; Jackson,

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- Miss. (city-wide), Mar. 15-21; Biloxi, Miss., Mar. 22-28; Moss Point, Miss., Mar. 29—Apr. 4
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb.: Kingfisher, Okla., Mar. 22-28; Cedar Rapids, Iowa, Mar. 31—Apr. 11
 Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.: Snouqualamie, Wash., Mar. 18-28; Springfield, Ore., Mar. 31—Apr. 11
 Edwards, L. T. 1132 Ash St., Cottage Grove, Ore.
 ● Elliott, Keith and Leanna. Singers and Musicians, 6726 S. Washington, Lansing, Mich.
 Emrick, C. Ross and Dorothy. Evangelist and Musician, 3012 Nicolette Pl., Bay City, Mich.
 Emsey, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220; Oildale, Calif. (1st), Feb. 24—Mar. 7; San Anselmo, Calif. (1st), Mar. 10-17; Bridgeton, N.J. (1st), Mar. 21-28
 Ensey, Lee H. 2094 "V" St., San Bernardino, Calif.: Anaheim, Calif. (West), Mar. 10-21; Riverside, Calif. (1st), Mar. 28—Apr. 4
 Estep, Alva O. and Gladys. Preacher and Singers, Box 7, Losantville, Ind.: Muncie, Ind. (Forrest Park), Mar. 3-14; Washington, D.C. (Congress Heights), Mar. 17-28; Franklin, Pa. (1st), Mar. 31—Apr. 11
 Esterline, John W. P.O. Box 668, Reedley, Calif.: Porterville, Calif. (Woodville), Feb. 24—Mar. 7; Dinuba, Calif., Mar. 10-21; El Centro, Calif., Mar. 24—Apr. 4
 Eudaley, O. W. 603 S. Second, Marlow, Okla.
 ● Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa. 15320
 Felter, Harry J. and Wife. Box 87, Leesburg, N.J. Ferguson, Edward and Alma. Route 2, Vicksburg, Mich.: Griffin, Ga., Feb. 28—Mar. 7; Kittanning, Pa., Mar. 10-21; Grand Haven, Mich. (1st), Mar. 28—Apr. 4
 Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.: Camden, N.J., Feb. 28—Mar. 7; New Castle, Ind. (1st), Mar. 21; Winamac, Ind., Mar. 23-28
 Finger, Maurice and Naomi. 122 Charlotte Rd., Rockford, Ohio, Mar. 18-28
 Finkbeiner, A. J. c/o NPH*. In Germany
 Firestone, Orville. 736 E. 43rd St. North, Tulsa 6, Okla.: Tulsa, Okla. (Springdale), Feb. 25—Mar. 7; Oklahoma City, Okla. (Shields), Mar. 11-21; Wilkinson, Ind. (Warrington), Mar. 25—Apr. 4
 Fisher, C. Wm. c/o NPH*. Salem, Ore. (1st), Feb. 28—Mar. 7; Portland, Ore. (1st), Mar. 14-21; Anchorage, Alaska (1st), Mar. 24—Apr. 4
 Fitch, James S. 2610 Sheridan Dr., Norwood, Ohio 45212
 Fleshman, C. E. 139 S. Park Ave., Cape Girardeau, Mo. 63701; Cedar Rapids, Iowa, Mar. 11-21; Frederick, Okla., Mar. 25—Apr. 9
 Florence, Ernest E. 202 E. Pine St., Robinson, Ill.: Fairfax, Ohio, Mar. 10-21; Du Quoin, Ill., Mar. 24—Apr. 4
 Ford, James and Ruth. Preacher, Singer, and Children's Worker, c/o Homer N. Shaw, R.R. 8, Box 677, Indianapolis 31, Ind.: Cambridge City, Ind., Feb. 24—Mar. 7; Connerville, Ind., Mar. 10-21; Somerset, Pa., Mar. 24—Apr. 4
 Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH*: Brunswick, Ga. (Bethel), Feb. 25—Mar. 7; Gainesville, Ga. (1st), Mar. 11-22; Bowling Green, Ky. (1st), Mar. 25—Apr. 4
 Fox, Stewart P. and Ruth G. Evangelist and Singers, R.D. 2, Box 221, Leesburg, Va.
 Frogge, Harold C. 201 N-6, Marshall, Ill.: Council Bluffs, Iowa (Emmanuel), Mar. 3-14; Macomb, Ill., Mar. 17-28; Dayton, Ohio, Mar. 31—Apr. 4
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.: Owensboro, Ky. (1st), Mar. 7-14; Uniontown, Ohio (Trinity), Mar. 15-21; Athens, Ga. (1st), Mar. 23-28
 Gamble, Albert L. 808 5th St., Puyallup, Wash.: Ephrata, Wash. (Royal City), Mar. 3-15; Pasco, Wash., Mar. 17-28; Selah, Wash., Mar. 31—Apr. 11
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, Fletcher, Mo.: Berkeley, Calif. (1st), Feb. 25—Mar. 7; Milton-Freewater, Ore., Mar. 11-21; WaKeeney, Kans., Mar. 25—Apr. 4
 Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.
 ● Gillespie, Sherman and Elsie. Song Evangelists, 1614 N. Rector, Muncie, Ind.
 Gilliam, Harold P. Route 1, Box 690, Moscow, Idaho.
 Gilmour, A. Alan. 921 N. Main St., Jamestown, N.Y.
 Glaze, Harold. 2015 Orange St., North Little Rock, Ark.: Payette, Ida. (1st), Feb. 24—Mar. 7; Kuna, Ida. (1st), Mar. 10-21; Lombard, Ill. (1st), Mar. 24—Apr. 4
 ● GlorylanderS Quartet. c/o Frank A. Cox, Route 2, Wilmington, Ohio: Akron, Ohio (Evangelical), Mar. 5-7; Akron, Ohio (Cottage Grove), Mar. 19-20; Middletown, Ohio (Baptist), Mar. 21; Rutland, Ohio, Mar. 26-28
 ● Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Gordon, Maurice F. 2417 C St., Selma, Calif.
 ● Indicates Singers.
 *Nazarene Publishing House, Box 527, Kansas City, Mo. 64141
- Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*: High Point, N.C., Mar. 7-14; Mooresville, N.C., Mar. 15-21; Mishawaka, Ind., Mar. 28—Apr. 4
 ● Green, James and Rosemary. Singers and Musicians, P.O. Box 227, Canton, Ill.: Milwaukee, Wis. (1st), Mar. 3-7; Salem, Ohio (1st), Mar. 8-14; Wichita, Kans. (Westside), Mar. 17-28
 Grimshaw, Michael. Box 223, O.N.C., Kankakee, Ill.: Bloomington, Ind. (1st), Feb. 28—Mar. 7; Lakewood, Ohio, Mar. 12-14; E. St. Louis, Ill. (1st), Mar. 28—Apr. 4
 Guy, Marion O. Route 5, Muskogee, Okla.: Tulsa, Okla. (1st), Feb. 28—Mar. 7; Towanda, Kans., Mar. 18-28
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.: Louisville, Ky. (Greenwood), Mar. 5-14; Pataskala, Ohio, Mar. 19-28
 Hall, Orville and Nan. Evangelist and Singers, c/o NPH*
 Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.: Clarksville, Tenn. (1st), Mar. 7-17; Mobile, Ala. (1st), Mar. 18-28; Old Hickory, Tenn., Mar. 30—Apr. 11
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.: Hamilton, Ohio (1st), Mar. 4-7; Phoenix, Ariz. (Eastside), Mar. 14-21
 Harrison, J. Marvin. Box 23254, San Antonio, Tex. 78223
 Harrod, John W. 409 14th St., Rochelle, Ill.: Anderson, Ind., Mar. 3-14; Dixon, Ill., Mar. 19-28
 Hart, H. J. 310 E. Bank St., Iowa Park, Tex.
 Hayes, Thomas. c/o NPH*
 Heriford, Russell W. Rt. 1, Inola, Okla.: Caroline, Alta., Mar. 24—Apr. 4
 Hess, Weaver W. 19614 69th Pl. W., Apt. 2, Lynnwood, Wash. 98036; Lebanon, Oregon, Mar. 10-21; Oak Ridge, Ore., Mar. 31—Apr. 11
 Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.: Deming, N.M., Mar. 21-28
 Hodge, W. M. Science Hill, Ky.
 Hodgson, R. E. Box 696, Stinnett, Tex.: Burleson, Tex., Mar. 1-7; Snyder, Tex., Mar. 12-21
 Hoeckle, Wesley W. P.O. Box 3338, Corpus Christi, Tex.: Higgins, Tex., Mar. 10-21; La Moure, N.D., Mar. 24—Apr. 4
 Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind.: Lapeer, Mich., Mar. 11-21; Cincinnati, Ohio (Montana Ave.), Mar. 28—Apr. 4
 Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.: McConnellstown, Pa. (Needmore), Mar. 18-28
 Hoots, Bob. Columbia, Ky.: Saraland, Ala. (Fritchard), Mar. 1-7; Jasper, Ala., Mar. 8-14
 Howard, A. S. and Mrs. 4108 Ann Arbor, Oklahoma City 22, Okla.
 Hubart, Leonard G. 615 Whitelock St., Huntington, Ind.: Meridian, Ida., Feb. 24—Mar. 7
 Curtis, Neb., Mar. 10-21; Muncie, Ind. (North Walnut), Mar. 24—Apr. 4
 Humble, James W. c/o NPH*
 Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018; Highland Springs, Va., Mar. 4-14; Princeton, W.Va., Mar. 18-28
 Ide, Glen, Jr., Evangelistic Party, R.R. 2, Vicksburg, Mich.: Ludington, Mich., Feb. 25—Mar. 7; Columbus, Ohio (West Broad), Mar. 11-21; Sumner, Mich., Mar. 24—Apr. 4
 Inland, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.: Wilmington, Ohio, Mar. 4-14; Springboro, Pa., Mar. 18-28
 Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex.: Kirkwood, Mo. (1st), Mar. 5-15; Kansas City, Mo. (Hillcrest), Mar. 19-29
 Irwin, James S. Filling Mill Rd., Villas, N.J.
 Isenberger, Don. Chaik Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill.: Barrie, Ont., Mar. 2-7; Oakville, Ont., Mar. 9-14; Bangor, Pa., Mar. 17-28; Media, Pa., Mar. 31—Apr. 11
 ● Jantz, Calvin and Marjorie, and Carolyn. Singers and Musicians, c/o NPH*: Alexandria, La. (1st), Mar. 1-7; Wichita Falls, Tex., Mar. 8-14; Shreveport, La. (Queensboro), Mar. 15-21; Shreveport, La. (1st), Mar. 28—Apr. 4
 Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio: Ebsenburg, Pa., Mar. 24—Apr. 11
 Johnson, A. G. c/o NPH*: Spiro, Okla., Mar. 24—Apr. 18 (Sundays)
 Johnston, Lester. 11510 S. Union, Chicago 28, Ill.: Miami, Fla. (Spanish), Feb. 28—Mar. 7; Lakewood, Fla. (Spanish), Mar. 8-14
 Jones, A. K. 315 Harmon Ave., Danville, Ill.
 Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.: Easton, Pa., Mar. 3-14; Reading, Pa., Mar. 17-28; Frederick, Md., Mar. 31—Apr. 11
 Keel, Charles. 1329 Brooke Ave., Cincinnati 30, Ohio
 Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.: Fargo, Ga. (Evan.), Feb. 26—Mar. 7; Roanoke, Va. (Riverside), Mar. 10-21; Cottontdale, Ala. (Wes. Meth.), Mar. 24—Apr. 4
 Kerr, Edith. Bicountsville, Ind.
 Knight, George M. 118 Hughes Ave., Oildale, Calif.
 Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.: Gaylord, Kans., Feb. 24—Mar. 7; Sylvia, Kans. (Pleasant Hill), Mar. 10-21; Paragould, Ark., Mar. 24—Apr. 4
 Land, Herbert. c/o NPH*
- Langford, J. V. 701 N. First., Henryetta, Okla.: Caldwell, Ida. (1st), Feb. 24—Mar. 7; Helena, Okla., Mar. 10-21; Minot, N.D., Mar. 22-28; Mohall, N.D. (N.W. Zone Conv.), Mar. 29—Apr. 4
 Lanier, John H. Poplar St., Junction City, Ohio: Hartford City, Ind. (1st), Mar. 3-14; Montpelier, Ohio, Mar. 17-28
 Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Newtonville, Ohio, Feb. 24—Mar. 7; Mt. Sterling, Ohio, Mar. 10-21; Lexington, Ky. (Kenwick), Mar. 24—Apr. 4
 ● Laxson, Wally and Ginger (Smith). Route 3, Athens, Ala.: Ft. Thomas, Ky. (1st), Mar. 10-21; Council Bluffs, Iowa (1st), Mar. 23-28; W. Des Moines, Iowa, Mar. 31—April 11
 Leichty Quartet, The (Elvin, Marge, Dianne, and Don). Evangelist and Singers, c/o NPH*
 Leih, John. 40936 Mayberry, Hemet, Calif.: Longview, Wash., Mar. 3-14; Amboy, Wash., Mar. 16-21
 Leonard, James C. Box 12, Marion, Ohio: Cincinnati, Ohio, Mar. 3-14; Crooksville, Ohio (Free Meth.), Mar. 24—Apr. 4
 Lester, Fred R. 1136 East Grand Blvd., Corona, Calif.: Santa Rosa, Calif., Mar. 11-21
 Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.: Granby, Mo., Mar. 12-21; Ft. Smith, Ark., Mar. 22-28
 Lewis, Ellis. 3804 Redmond, Bethany, Okla.
 Lewis, Ralph L. c/o Asbury Theological Seminary, Wilmore, Ky.: Indianapolis, Ind. (1st Free Meth.), Mar. 14-21
 Liddell, P. L. c/o NPH*: S. Zanesville, Ohio, Mar. 10-21
 Lineman, Hazel Fraley. 10 S. Third St., Bradford, Pa.
 Lipker, Charles H. Route 1, Alvada, Ohio: Franklin, Ohio (1st), Feb. 26—Mar. 7; Benton, Ill., Mar. 12-21; Dearborn, Mich., Mar. 26—Apr. 4
 Livingston, James H. Box 142, Potomac, Ill.: Auburn, Ill., Mar. 10-21; Ladoga, Ind., Mar. 24—Apr. 4
 Lush, Ron. c/o NPH* (Entering full-time June 1)
 Lyons, James H. University Heights, 1121 Northern Court, De Kalb, Ill. 60115
 MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio: Temple, Mich., Mar. 18-28
 Mansfield, Howard. 1110 N. 6th St., Boise, Ida. 83702; Weiser, Ida., Mar. 7-14
 Martin, Paul. c/o NPH*: Everett, Wash. (1st), Mar. 1-7
 Martin, Vern. Rt. 1, Box 118, Caldwell, Ida.: Delano, Calif., Mar. 10-21
 Martin, W. Dale. 2943 Adams St., Ashland, Ky.: Lima, Ohio (1st), Mar. 17-28
 May, Vernon D. and Mrs. c/o NPH*: Woodland, Calif., Feb. 24—Mar. 7; Tracy, Calif., Mar. 10-21; Fairview, Okla., Mar. 24—Apr. 4
 Mayfield, Paul and Helen. c/o NPH*: Yorktown, Ind., Feb. 24—Mar. 7; Pontiac, Mich., Mar. 10-21; International Falls, Minn., Mar. 24—Apr. 4
 Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403; Dodson, Tex., Mar. 5-14; Pampa, Tex., Mar. 18-25
 ● McCoy, Norman E. Song Evangelist, 1318 East 28th, Anderson, Ind.: Robinson, Ill. (Free Meth.), Mar. 29—Apr. 11
 McCullough, Forrest. c/o NPH*: Weatherford, Okla., Mar. 1-7; Walters, Okla., Mar. 8-14; Overland, Mo., Mar. 18-28
 McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif.
 McKinney, Evelyn M. 4488 S. Cedar Oak Dr., Lake Oswego, Ore.
 McMillan, Wilsie L. 140 Walnut St., Circleville, Ohio: Annapolis, Md., Feb. 24—Mar. 7; Carmi, Ill., Mar. 10-21; Salisbury, Md., Mar. 24—Apr. 4
 McNaught, J. Austin. Rt. 2, Box 501, Clackamas, Ore.: Raymond, Wash., Mar. 3-14; Stayton, Ore., Mar. 21-28
 McWhirter, G. Stuart. 202 Stewart St., Cordova, Ala.: Palmdale, Calif., Mar. 1-7; Sapulpa, Okla., Mar. 14-21; Conway, Ark. (1st), Mar. 22-28
 Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924; Terre Haute, Ind. (Southside), Mar. 3-14; Monticello, Ill., Mar. 17-28; Augusta, Ky., Mar. 31—Apr. 11
 Meighen, J. M., and Family. Preacher and Musicians, 2122 Goshen Pike, Milford, Ohio
 ● Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Enid, Okla. (Maine), Mar. 3-14; Okaloosa, Iowa (1st), Mar. 17-28
 Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind.: Hudson, Ind., Mar. 1-7; Marion, Ind., Mar. 8-14
 Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.: Brisbane, Calif., Feb. 24—Mar. 7; Muskogee, Okla., Mar. 11-21; Mansfield, Ark., Mar. 25—Apr. 4
 Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.: Orangevale, Calif., Mar. 3-14; Bakersfield, Calif. (Eastside), Mar. 17-28; Vallejo, Calif. (1st), Mar. 31—Apr. 11

- Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.: Long Beach, Calif. (1st), Mar. 3-14; South Gate, Calif. (1st), Mar. 17-28; Austin, Tex. (Southside), Mar. 31—Apr. 11
- Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa.
- Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.: Cumberland, Md. (1st), Mar. 24—Apr. 4
- Millhuff, Chuck. c/o NPH*: Midway City, Calif. (1st), Mar. 1-7; Nampa, Ida. (North), Mar. 10-21; Enid, Okla. (1st), Mar. 22-28; Wichita, Kans. (1st), Mar. 29—Apr. 4
- Mingledorff, O. C. R.F.D. 3, Douglas, Ga. 31533
- Monck, Jim and Sharon. Evangelist, Singers, Musicians, c/o Olivet Nazarene College, Box 351, Kankakee, Ill.: Bloomington, Ind. (1st), Mar. 6-7; Battle Creek, Mich., Mar. 13-14; Cadillac, Mich., Mar. 20-21; Sandusky, Ohio, Mar. 26—Apr. 4
- Moore, Franklin M. Box 302, Castle Rock, Colo.: Martinsville, Ind. (Trinity), Feb. 24—Mar. 7; Greenfield, Ind. (Stringtown), Mar. 10-21; Van Wert, Ohio (1st), Mar. 24—Apr. 4
- Morgan, J. Herbert and Pansy S. Evangelists and Singers, 319 Franklin St., Danville, Ill. 61833
- Moulton, M. Kimber. c/o NPH*: Palo Alto, Calif., Feb. 24—Mar. 7; Redwood City, Calif., Mar. 10-21; Columbus, Ohio (Wilson Ave.), Mar. 28—Apr. 4
- Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
- Myers, David. Route 1, Box 108-A, Logan, Ohio 43138: Jeffersonville, Ohio (Meth.), Mar. 7
- Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.: Belpre, Ohio, Mar. 4-15; Arkadelphia, Ark., Mar. 19-28
- Nesseth-Hopson Party. c/o NPH*: Winfield, Kans., Feb. 24—Mar. 7; St. Johns, Mich., Mar. 24—Apr. 4
- Noland, Reine. 191 Sierra Madre Blvd., Sierra Madre, Calif.
- Norris, Roy and Lilly Anne. Evangelist and Singers, c/o NPH*: Uhrichsville, Ohio (Rush Comm.), Feb. 25—Mar. 7; New Hampshire, Ohio, Mar. 11-21; Dayton, Ohio (Alpha), Mar. 24—Apr. 4
- Norton, Joe. Box 143, Hamlin, Tex.: Kalvesta, Kans., Mar. 4-14; Arvada, Colo., Mar. 18-28
- Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla.: Raleigh, N.C. (1st), Mar. 22-28
- Osborne, O. L. 619 E. Tenn. St., Evansville, Ind. Palmer, "Bob." 494 E. Perry St., Tiffin, Ohio 44883
- Parrott, A. L. 403 S. Main, Bourbonnais, Ill.: Oklahoma City, Okla., Mar. 3-14; Wichita, Kans., Mar. 17-28; Palco, Kans., Mar. 31—Apr. 1
- Passmore Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: Miami, Fla. (North Side), Feb. 26—Mar. 7; Charleston, W.Va. (Elk River), Mar. 12-21; Bryan, Ohio 24—Apr. 4
- Pattam, Martin L. 6733 Lakeside Dr., Fort Worth, Tex.
- Paul, Charles L. Song Evangelist, Route 5, Cookeville, Tenn.: Indianapolis, Ind. (Central), Mar. 8-14; Indianapolis, Ind. (South Irvington), Mar. 15-21
- Phillips, W. D. 5924 Barbanna Lane, Dayton, Ohio 45415: Miamisburg, Ohio, Mar. 4-14; Dayton, Ohio, Mar. 17-28
- Pickering Musicalaires, The. Evangelist and Musicians, 41st and Linden Sts., Allentown, Pa.: Bethlehem, Pa. (1st), Mar. 3-7; Hollywood, Fla., Mar. 10-14; Selma, Ala. (1st), Mar. 19-21; Nashville, Tenn., Mar. 26—Apr. 4
- Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.: N. Charleston, S.C. (Port Park), Mar. 8-14; Bennettsville, S.C. (1st), Mar. 18-28
- Pipkin, Sylvia M. P.O. Box 322, Killbuck, Ohio: Johnston, Pa., Mar. 31—Apr. 11
- Pittenger, Twyla. Shelby, Ohio: Galion, Ohio (Caledonia), Mar. 3-14; Gas City, Ind., Mar. 31—Apr. 11
- Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind.: Pittsfield, Ill., Feb. 24—Mar. 7; Indianapolis, Ind. (South Irvington), Mar. 10-21; Columbus, Ohio (Dist. Center), Mar. 24—Apr. 4
- Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*: Fresno, Calif. (1st), Feb. 28—Mar. 2; Atwater, Calif., Mar. 4-7; Merced, Calif., Mar. 7-10; Whittier, Calif., Mar. 18-19; Temple City, Calif., Mar. 22; Ventura, Calif., Mar. 24; Phoenix, Ariz., Mar. 26; Phoenix, Ariz. (Monte Vista), Mar. 28-31
- Powell, Charles and Mrs. Box 66, Brooksville, Fla.: Calhoun City, Miss., Mar. 1-7; Largo, Fla., Mar. 17-28; Wrightsville, Ga. (1st), Mar. 31—Apr. 11
- Powell, Curtice LeRoy. Route 2, Newark, Ohio
- Prentice, Carl and Ethel. Evangelist and Children's Worker, 6900 N.W. 43rd St., Bethany, Okla.: Norman, Okla. (Grace), Feb. 25—Mar. 7; Colorado Springs, Colo. (Palmer Heights), Mar. 11-21; Clinton, Okla., Mar. 26—Apr. 4
- Prouse, Willard G. 3 Bay St., R.D. 4, Mechanicsburg, Pa.
- Pullum, Oscar L. 1601 Monroe Ave., Evansville, Ind.
- Purkhiser, H. G. 308 E. Hadley, Aurora, Mo.: Bristol, Pa., Mar. 3-14; Dayton, Ohio (1st), Mar. 17-28
- Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.: Allentown, Pa. (1st), Mar. 8-14; Ludlow, Ky. (1st), Mar. 17-28
- Rahrar, H. J. R.R. 1, Box 292A, Camby, Ind. 46113
- Rains, Harold L. Box 299, Caddo, Okla.: Cleveland, Okla., Feb. 25—Mar. 7; Antlers, Okla., Mar. 8-14; Tulsa, Okla. (Valley View), Mar. 17-28; Midwest City, Okla., Mar. 31—Apr. 11
- Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill.: Memphis, Tenn., Mar. 15-21; Zephyrhills, Fla., Mar. 28—Apr. 4
- Rees, Orville W. 5440 Rosslyn Ave., Indianapolis, Ind. 46220
- Richards, Larry and Phyllis (Coulter). Singers and Musicians, 1430 Fletcher Ave., Indianapolis, Ind.
- Robison, Robert, and Wife. Evangelist and Singers, Heaters, W.Va.
- Roddy, Frank. 1648 Horlacher, Dayton, Ohio 45420: Coshocton, Ohio (Pleasant Valley), Mar. 3-14; Roseville, Ohio, Mar. 17-28; Celina, Ohio, Mar. 31—Apr. 11
- Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.: Glasgow, Ky., Feb. 24—Mar. 7; Grove City, Pa., Mar. 10-21; West Grove, Pa., Mar. 24—Apr. 4
- Rodgers, J. A. (Jimmy), 695 N. Market St., East Palestine, Ohio: Akron, Ohio (West), Mar. 4-14; Greentown, Ohio, Mar. 24—Apr. 4
- Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.: Matthews, Mo., Mar. 3-14; Delta, Pa., Mar. 31—Apr. 11
- Rose, W. W. 200 Phifer St., Monroe, N.C. 28110: Holt, Ala. (Berry), Mar. 1-7; Roanoke, Ala., Mar. 8-14; Opelika, Ala., Mar. 15-21; Alum Creek, W.Va., Mar. 22-28
- Rothwell, Mel-Thomas. 4701 N. Donald, Bethany, Okla.
- Rust, Everett F. 420 Sherman, Alva, Okla.
- Schnover, Modie. 1508 Glenview, Adrian, Mich.: Shipshewana, Ind., Mar. 4-14; Topeka, Kans. (Fairlawn), Mar. 15-28; Rock Island, Ill. (1st), Mar. 29—Apr. 4
- Schriber, George R. and Mrs. 5949 Forestdale, Glendora, Calif.
- Scisco, Ora W. 731 West Howe, Bloomington, Ind.
- Scott, Carmen A. 111 E. Curtis St., P.O. Box 455, Stryker, Ohio
- Sears, L. Wayne. c/o NPH*: Roswell, N.M. (1st), Feb. 28—Mar. 7; Little Rock, Ark. (Broadmoor), Mar. 11-21; Amarillo, Tex. (Central), Mar. 29—Apr. 4
- Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio: Akron, Ohio (Evan. Con.), Mar. 1-7; Sligo, Pa., Mar. 10-21; Morrow, Ohio, Mar. 24—Apr. 4
- Sharp, Albert and Acena. 8926 Arlington Ave., Riverside, Calif.
- Sharples, J. J. and Wife. Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.
- Showalter, Keith and Mrs. Box 213, O.N.C., Kankakee, Ill.: Bloomington, Ind. (1st), Feb. 28—Mar. 7; Lakewood, Ohio, Mar. 12-14; E. St. Louis, Ill. (1st), Mar. 28—Apr. 4
- Sisk, Ivan. 4327 Morage Ave., San Diego 17, Calif.: Banning, Calif., Mar. 7-14; Council Bluffs, Iowa, Mar. 21-28; Fortville, Ind., Mar. 31—Apr. 4
- Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.: Johnstown, Pa., Mar. 5-14; Columbus, Ind. (Meth.), Mar. 17-28; Lynn, Ind., Mar. 31—Apr. 11
- Slater, Glenn. 320 S. 22nd St., Independence, Kans.
- Slater, Hugh L. c/o NPH*: Highland, Ind. (1st), Mar. 11-21; Tallmadge, Ohio, Mar. 26—Apr. 4
- Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio
- Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.: Ft. Walton Beach, Fla., Mar. 2-7; Panama City, Fla., Mar. 8-14; Lakeland, Fla. (S. Fla. Heights), Mar. 18-28
- Smith, Ernest D. Strong, Maine
- Smith, Otis E., Jr. Route 1, Edinburg, Pa.: Arlington, Va. (1st), Feb. 25—Mar. 7; Richmond, Va. (1st), Mar. 11-21; Akron, Ohio (Good-year Heights), Mar. 25—Apr. 4
- Smith, Paul R. 305 Central Ave., Spencer, W.Va. Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.: Wheelersburg, Ohio, Feb. 24—Mar. 7; Spencer, W.Va., Mar. 10-21; Richmond, Va., Mar. 24—Apr. 4
- Sprows, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.: Owosso, Mich. (Corunna Middle-town), Mar. 5-14; Holt, Mich., Mar. 21-28; Greenville, Mich., Mar. 29—Apr. 4
- Stabler, R.C., and Wife. R.F.D. 1, Tamaqua, Pa.: Canton, Ohio (Country), Mar. 3-14; Williamsport, Pa., Mar. 17-28
- Stafford, Daniel, Box 11, Bethany, Okla.: Comanche, Okla., Feb. 25—Mar. 7; Dover, Okla., Mar. 11-21; Kirwin, Kans., Mar. 25—Apr. 4
- Stanford, A. 82 Wilson Ave., Apt. 12, Kitchener, Ont., Can.
- Steele, J. J. P.O. Box 1, Coffeyville, Kans.: Crowley, La., Mar. 17-28
- Steininger, Dwight F. Chalk Antice-Evangelist, c/o Gen. Del., Nashville, Ind.: Manteca, Calif., Feb. 24—Mar. 7; Shafter, Calif., Mar. 10-21
- Stephens, Ken. c/o NPH*
- Stewart, Paul J. P.O. Box 850, Jasper, Ala.: California, Ky., Mar. 1-7; Allentown, Pa. (1st), Mar. 8-14; Ludlow, Ky. (1st), Mar. 17-28; Noblesville, Ind. (1st), Mar. 29—Apr. 4
- Strack, W. J. Box 112, Jefferson, Ohio: Uxbridge, Mass., Mar. 24—Apr. 4
- Strahm, Loran. 732 Kingston Ave., Grove City, Ohio 43123: West Lafayette, Ohio, Mar. 17-28
- Sturtevant, L. R. 652 2nd Ave. E., Twin Falls, Ida.: Filer, Ida., Mar. 17-28
- Swarth, D. and Helen. Evangelists and Music, 1207 Dominion Ave., Pasadena, Calif. 91104
- Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.: Miami, W.Va., Mar. 24—Apr. 4
- Tarvin, E. C. California, Ky.
- Taylor, Emmett E. c/o NPH*: Sand Springs, Okla. (1st), Mar. 3-14; Joplin, Mo. (Calvary), Mar. 17-28
- Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio: Gallipolis, Ohio, Feb. 24—Mar. 7; Bloomington, Ill. (1st), Mar. 10-21; Rockford, Ill., Mar. 22-28; Nebraska Dist., Mar. 31—Apr. 4
- Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.: Dayton, Ohio (Knollwood), Mar. 4-14; Lima, Ohio (1st), Mar. 17-28; Lansdale, Pa. (Immanuel), Mar. 28—Apr. 4
- Thomas, Henry C. Box 104, Dimmitt, Tex.: Andrews, Tex., Mar. 1-7; Brownfield, Tex., Mar. 10-21
- Thompson, Harold C. 650 E. Main St., Blytheville, Ark.
- Toone, L. E. 365 Burke St., Bourbonnais, Ill.: Chicago Heights, Ill. (1st), Feb. 25—Mar. 7; Racine, Wis., Mar. 10-21; Syracuse, Ind. (1st), Mar. 24—Apr. 4
- Transee, C. F. Route 1, Poplar Bluff, Mo.: Vandalia, Mo., Mar. 7-14; St. Louis, Mo. (South Side), Mar. 17-28
- Trissey, Paul D. and Family. Evangelist and Singers, 341 Emmett St., Battle Creek, Mich.
- Turpel, John W. R.R. 2, Minesing, Ont., Can.: Winter Park, Fla., Mar. 28—Apr. 4
- Underwood, G. F. and Wife. Preachers and Singers, Box 433, North Jackson, Ohio: Mannington, W.Va., Mar. 3-14; Brooklyn, Ind., Mar. 17-28; Spencerville, Ohio, Mar. 31—Apr. 11
- Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida.: Lebanon, Ore. (Free Meth.), Feb. 28—Mar. 10; Woodburn, Ore. (Free Meth.), Mar. 14-24; Hayward, Calif. (Free Meth.), Mar. 28—Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.
- Wagner, Larry R. Song Evangelist, Box 2095, Bethany, Okla. 73008
- Walker, W. B. c/o NPH*: Springfield, Mo. (1st), Mar. 7-14; Bethel, Ohio (1st), Mar. 25—Apr. 4
- Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif.
- Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla.: Louisville, Ky. (Farmdale), Feb. 25—Mar. 7; Greensburg, Ky. (Summersville), Mar. 11-21; Toledo, Ohio (Douglas Rd.), Mar. 25—Apr. 4
- Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.: Wyomissing, Pa. (Calvary), Mar. 17-28
- Watson, H. T. 1226 N. Cumberland, Morristown, Tenn.
- Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.: Paradise, Kans., Mar. 3-14; Wister, Okla., Mar. 28—Apr. 4
- Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont.: Lewiston, Ida. (Orchards), Feb. 25—Mar. 7; Union Gap, Wash., Mar. 11-21; Benton City, Wash., Mar. 25—Apr. 4
- White, W. T. 6401 N.W. 34th St., Bethany, Okla.: Lima, Ohio, Mar. 3-14; Dayton, Ohio (Kettering), Mar. 17-28
- Wilhelm, T. A. Route 1, De Soto, Mo.
- Williams, Earl C. c/o NPH*: Buhl, Ida., Feb. 28—Mar. 14
- Williams, Eileen. Song Evangelist, 9061 Cincinnati-Columbus Rd., West Chester, Ohio
- Willis, Harold and Mae. c/o NPH*: Alameda, Calif., Feb. 25—Mar. 7; Boise, Ida. (Euclid), Mar. 11-21; Klamath Falls, Ore., Mar. 25—Apr. 4
- Willison, Otto R. 2910 N. College, Bethany, Okla.: Springfield, Mo. (Central), Mar. 3-14; Bartlesville, Okla. (East Side), Mar. 17-28; Dallas, Tex. (Buckner Blvd.), Mar. 31—Apr. 11
- Winegarden, Robert. c/o NPH*: Tehachapi, Calif., Mar. 3-14; Findlay, Ohio, Mar. 25—Apr. 4

● Indicates Singers.

* Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

Woodward, George P. 326 Dry Run Rd., Monongahela, Pa.: Newcomerstown, Ohio (1st), Feb. 26—Mar. 7; Gallion, Ohio (1st), Mar. 12-21; Peoria, Ill. (1st), Mar. 26—Apr. 4

Worcester, Gerald A. 11128 Molette, Norwalk, Calif.

Wyss, Leon. c/o NPH*: Amarillo, Tex. (1st), Mar. 3-14; Kansas City, Kans. (Highland Crest), Mar. 19-28; Gainesville, Tex. (1st), Mar. 29—Apr. 4

● Yoakum, Mrs. Beatrice. Song Evangelist, 309 W. Jackson Blvd., Medford, Ore.

Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo.: Johnson, Kans. (Bethel), Feb. 25—Mar. 7; Liberal, Kans. (1st), Mar. 8-14; Effingham, Ill., Mar. 17-28; Crown Point, Ind. (Independence Hill), Mar. 31—Apr. 11

Zimmerman, W. E. Box 1114, Marion, Ohio: Jackson, Ohio, Mar. 3-14; South Amherst, Ohio, Mar. 25-28

"Herald" Subscriptions: District Standings

Those in capital letters are winners in their group.

District	Subscriptions	Percent of Quota	Increase or Decrease from a Year Ago
NEBRASKA	1,027	109	-9.6%
NORTH DAKOTA	578	106	same
South Dakota	282	103	+ 8.7
Minnesota	926	93	- 5
Wisconsin	859	88	+11.5
ILLINOIS	3,032	84	+30.1
KANSAS	2,602	81	- 5.8
NEW ENGLAND	1,606	81	- 1
Northern Calif.	1,909	78	+46.9
Albany	1,248	78	+ .6
Rocky Mountain	641	74	-19.7
Nevada-Utah	273	74	-7.7
N.W. Ohio	1,712	71	+ 4.9
Central Ohio	4,082	68	- 2.8
South Carolina	1,070	66	+14.6
Washington	1,410	64	+14.6
Colorado	1,786	63	- 4.6
Philadelphia	1,374	62	-12.6
N.W. Illinois	1,193	61	-13.5
Arizona	1,193	61	+ 5.2
Canada Central	638	61	+ 1.3
Canada Atlantic	247	61	+19.5
Kansas City	1,383	60	+25.7
Akron	3,009	59	- 5.8
Joplin	1,143	59	-16.1
Pittsburgh	2,014	58	- 3.7
Alaska	134	58	+ 6.2
N. E. Oklahoma	877	57	- 8.2
New York	553	57	-16.5
Chicago Central	1,524	56	+ 7.7
N.W. Oklahoma	1,528	56	- 6.5
West Virginia	2,433	55	- 2.1
Houston	937	55	- 6.6
S.W. Ohio	2,042	54	- 5
Tennessee	1,839	53	+15.9
Abilene	1,579	53	- 6
Canada West	821	53	- 4.1
Louisiana	673	53	same
Florida	2,178	51	- 3.8
Indianapolis	1,600	51	- 4.3
Michigan	1,686	50	-15.6
N.W. Indiana	1,166	50	+ 3.9
Virginia	785	49	-11.7
Iowa	1,263	48	- 1.3
S.E. Oklahoma	738	48	+ 3.2
N.E. Indiana	2,019	47	- 6.5
S.W. Indiana	1,622	47	+ 6.4
Eastern Kentucky	1,038	47	+12.1
Dallas	1,080	46	- 1.8
East Tennessee	907	44	- 7.1
Sacramento	789	44	same
N. Carolina	675	44	+ 1.3
S. California	2,502	43	+ 9.9
E. Michigan	1,519	43	+ 3.3
Mississippi	607	43	+11.5
New Mexico	552	42	- 1.8
Oregon Pacific	1,467	41	-26.5
Alabama	1,341	41	- 8
Northwest	1,127	41	-15.6
Canada Pacific	146	41	-17
Washington Pac.	1,056	40	- 5.4
Cent. California	869	40	- 2.8
San Antonio	671	40	-12.4
Missouri	1,177	39	- 5.9
S.W. Oklahoma	777	35	-18.1
Los Angeles	1,636	34	+ .2
Kentucky	846	34	- 6.3
S. Arkansas	566	34	- 1.2
Maine	403	34	-22.1
Hawaii	89	32	-33.3
Idaho-Oregon	780	30	-17.5
Georgia	688	28	- 6.2
N. Arkansas	392	26	-10.9

● Indicates Singers.

*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

the Answer corner

Conducted by W. T. PURKISER, Editor

When speaking of the Third Person of the Trinity, why do so many people including ministers, writers, and laymen, speak of the Holy Spirit instead of the Holy Ghost? Every soul that enters heaven will be a holy spirit, but there is only one Comforter, the Holy Ghost, Christ said He would send into the world. When we speak of Him as the Holy Spirit instead of the Holy Ghost are we not lowering His position instead of acknowledging Him as our Sanctifier and Guide through life—thus pleasing Satan and grieving the Holy Ghost?

Actually, in the Elizabethan English of the King James Version, "ghost" and "spirit" mean exactly the same thing. You see, our English is a mongrel language incorporating elements of both Germanic and French or Latin origin. "Ghost" comes from a German root, *geist*, which means "spirit." "Spirit" comes from the French *esprit* and the Latin *spiritus*, and of course, also means "spirit."

The original Greek term for "spirit" in the New Testament is *pneuma*. It is used approximately 384 times in the Greek text from which our English translations are made. In the King James Version, *pneuma* is translated "ghost" 91 times, and "spirit" 289 times, with 4 other miscellaneous renderings.

The phrase "Holy Spirit" occurs four times in the King James Version of the New Testament: Luke 11:13; Ephesians 1:13; 4:30; and I Thessalonians 4:8. It occurs three times in the Old Testament (Psalms 51:11; Isaiah 63:10 and 11). The phrase "Holy Ghost" is used in the King James Version a total of eighty-

nine times.

There is therefore absolutely no theological significance in using "Holy Ghost" rather than "Holy Spirit." If you are now sanctified, you are a holy spirit not *the* Holy Spirit.

I appreciate your ardent desire to honor the Spirit of God. But the problem is, "ghost" in our day has come to have an entirely different meaning than it did when it was first used as the English equivalent of *geist*.

It would be almost completely meaningless to translate *pneuma* in the New Testament consistently with the English term "ghost," as you can see in such references as Matthew 3:16; John 3:6; Romans 8:9, and scores of others where the Greek term *pneuma* is found.

When quoting the King James Version, be sure to quote it accurately. This will mean using the phrase "the Holy Ghost." But when not quoting the King James Version, it is better to use contemporary English and say "the Holy Spirit."

Does God hear and answer the prayer of the unsaved? We had a discussion on this subject, and I used the scriptures Psalms 66:18 and John 9:31 to show that God does not answer the sinner's prayer. Others mentioned cases where unconverted people prayed while in danger and were answered. Who is right?

Probably both. There is one prayer of the sinner that is always heard, "God be merciful to me a sinner" (Luke 18: 13). It would be a safe assumption that everyone who has prayed while in danger has promised God that, if his life were spared, he would serve the Lord. In many cases these promises are not kept, but God accepts a sincere promise.

Prayer is basically an expression of grace. Yet grace is imparted not only in conversion and cleansing; there is

also what is known as "preventive grace" which is given to all, and which assures them that they will be heard when they cry for mercy.

In the light of the verses you quote (to which might be added Proverbs 21: 13 and 28:9), it would take a great deal of convincing to make me believe that God would answer an intercessory prayer for one in conscious rebellion against Him. But He does graciously answer those who sincerely ask for mercy and help in the hour of need.

Can you recommend some good books on the prayer life?

Gladly. Start with E. M. Bounds, *Power Through Prayer*. Then read Andrew Murray, *With Christ in the School of Prayer*. Other worthwhile titles are:

C. J. Kinne, *Prayer, the Secret of Power*
Leonard Ravenhill, *A Treasury of Prayer*

Maynard James, *When Thou Prayest*
Paul Rees, *Prayer and Life's Highest*

I have also found help in Winward's *Teach Yourself to Pray*; Baillie's *Christian Devotion*; and two booklets from "The Upper Room," Blackwood's *What Does Prayer Accomplish?* and Buttrick's *Is Prayer Intelligent?*

Dr. and Mrs. Young Overseas Mission

Dr. Samuel Young, accompanied by Mrs. Young, left Kansas City on Friday, February 19, for Honolulu on the way to an overseas assignment in New Zealand, Australia, and New Guinea. They stopped in Honolulu over Sunday, February 21, and will spend ten days in New Zealand, holding the preachers' meeting in Auckland, March 4-5.

Dr. and Mrs. Young will fly to Sydney, Australia, March 5 and will visit some of the churches in Australia. He will also hold the Australia District Assembly.

Approximately ten days will be spent in New Guinea, with special attention to the building of the hospital there.

The Youngs expect to arrive back in Kansas City April 3.

Trevecca Enjoys Outstanding Revival

Trevecca Nazarene College, Nashville, Tennessee, experienced an outstanding revival under the anointed preaching of Rev. John Hancock, general president of the N.Y.P.S.

Outstanding victories were reported in both the chapel and evening services with many testifying to calls to the ministry and missionary service.

200 Saved in Youth Crusade

More than 200 teen-agers and young adults found spiritual help at a recent Kansas City District Youth Week crusade held at the Kansas City First Church. The youth meeting lasted Wednesday over Sunday afternoon (February 3-7) with no Sunday morning service.

A 100-voice teen choir sang each night, supplemented by a brass ensemble, and directed by Paul Skiles, N.Y.P.S. executive secretary. Rev. Paul Martin was the evangelist.

A Report on the Condition of Dr. Hawk

The family of Dr. Fred J. Hawk, superintendent of the Michigan District, has authorized the following statement.

"Dr. Fred J. Hawk, of Grand Rapids, Michigan, entered the Butterworth Hospital at Grand Rapids, on Monday, February 1, suffering from some cardiac disturbance.

"As of Friday, February 5, his condition was good and he is having a normal recovery. It is expected that he will be able to resume his duties in a short time. He will appreciate the prayers of his people."—N.I.S.

Mrs. Tucker Plans Return to Congo

SPRINGFIELD, MO. (EP)—In spite of the tragedy which caused the death of her husband in the Congo, Mrs. J. W. Tucker, Assemblies of God missionary, hopes to return to the land and the people where she and her husband spent half of their lives.

Rev. Joseph W. Tucker, forty-nine, was brutally beaten by Congo rebels Tuesday, November 24, 1964, in Paulis. Mrs. Tucker, her three children, and two single missionary ladies were rescued and flown out to Leopoldville. They are now in the United States.

"Right now, I'm interested in arranging for my children," Mrs. Tucker states. The children—John, eighteen; Carol Lynne, thirteen; and Melvin Paul, eleven—are enrolled in school in Little Rock, Arkansas. "They have spent most of their lives in the Congo," she said. "I would like for them to spend some time in the United States."

Inter-Varsity Names New General Director

CHICAGO (EP)—Dr. John W. Alexander, professor and chairman of the Department of Geography at the University of Wisconsin, has been named general director of Inter-Varsity Christian Fellowship. Wallace Erickson, president of the IVCF Board, announced the appointment, effective January 1, 1965.

Inter-Varsity Christian Fellowship is an organization dedicated to bringing the Christian message to the campuses of America. At the moment 720 chapters, groups, and other contacts are affiliated with this national movement.

Long active in Inter-Varsity, Dr. Alexander succeeds Charles H. Troutman, who will continue with IVCF working on various special projects, conferences, and other speaking engagements.

With his wife, Betty, Dr. Alexander traces his interest in Inter-Varsity Christian Fellowship back to 1952 when the local IVCF chapter at the University of Wisconsin asked him to serve as a faculty advisor. Since that time Dr. Alexander has been an active participant as a corporation and board member of IVCF. He is a popular speaker for both faculty and students.

Largest-ever Student Missionary Convention

URBANA, ILL. (MNS)—The Seventh Inter-Varsity Christian Fellowship Missionary Convention, held December 27-31 at the University of Illinois here, drew an attendance of more than 7,000.

College, nursing school, and seminary students, plus recent graduates, came

from every state in the U.S. and most provinces of Canada. There were also missionaries, mission executives, pastors, and professors.

Eric Fife, missionary director of the Inter-Varsity Christian Fellowship in Chicago, directed the convention, which was described by its sponsors as "the largest student missionary convention ever held anywhere in the world."

The program featured more than 600 daily Bible study groups, displays by denominational and interdenominational mission agencies, and numerous elective courses in addition to addresses by distinguished church leaders from throughout the world.

The convention, a triennial event, is sponsored jointly by the Inter-Varsity Christian Fellowship of the United States and Canada.

Church Colleges Receiving Grants Risk U.S. Control, Says Bethel Head

MINNEAPOLIS, MINN. (EP)—Church-related and other private colleges which avail themselves of federal grants under the Educational Facilities Act will face the possibility of federal influence or control, the president of a Baptist college told the Minneapolis Ministerial Association.

It "seems almost inevitable" that "the expenditure of public money must be governed by public law," said Dr. Carl Lundquist, president of the Bethel College and Seminary, St. Paul (Baptist General Conference).

He said this already has been demonstrated in hospitals using federal grants under the Hill-Burton Act.

The U.S. Supreme Court has held, in effect, he said, that private hospitals that have received Hill-Burton grants must be regulated by public policy regarding racial discrimination.

"While I am glad for every hospital that is open to Negro patients and doctors, it seems to me that is not a long step from this form of federal coercion in matters of selective admission to hospitals according to race to selective admissions in college according to creed," Dr. Lundquist said.

Bethel College might be eligible for as much as \$300,000 in direct grants under the Educational Facilities Act, he noted, but he said it will be up to the Baptist General Conference next June to determine whether the college will apply for them.

Indonesian Methodists Now Autonomous

MEDAN, INDONESIA (EP)—The Methodists of this country have become the first in thirty-four years to separate from the parent organization, The Methodist Church of the United States.

The new Methodist Church of Indonesia, now an autonomous body, has a membership of more than 22,000.



LEFT: The new bookstore was dedicated just prior to the General Board meeting. RIGHT: Dr. Benner speaks at the dedication of the bookstore as other general superintendents and executives (seated) listen.

Important January Meetings Held

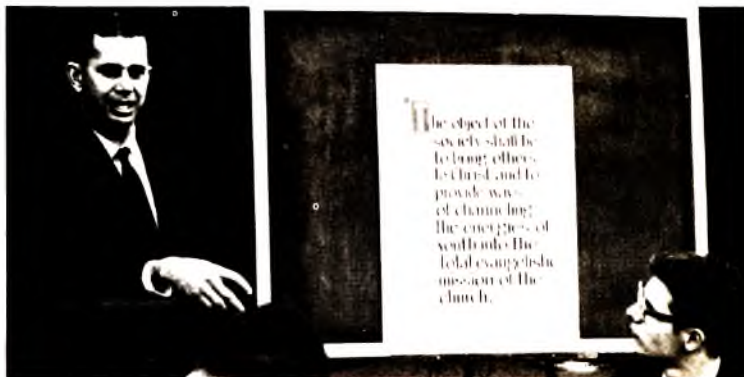
The convening of the General Board each January is the focal point for other important denominational events. Auxiliaries, commissions, and other planning groups meet at the same time. Some of these events connected with the 1965 board meetings are reflected in the candid photos on this page.



RIGHT: N.Y.P.S. General President John Hancock (left) plans with Dr. George Frame (center), district superintendent of the British Isles North District, and Executive Secretary Paul Skiles (right) for the All-European N.Y.P.S. Institute.



LEFT: General Board Member Robert Mangum, medical doctor from Nampa, Idaho, discusses missionary training with Seminary President L. T. Corlett. RIGHT: The Department of World Missions meets for several days prior to the General Board to hear reports and make plans.



LEFT: Northeast Oklahoma Superintendent I. C. Mathis (left) confers with Dr. Oscar J. Finch, member of the Relocation Commission. RIGHT: Paul Orjala, seminary professor of missions and linguistics, reports to the N.Y.P.S. Council on the Nazarene Ambassadors' trip.

LEFT: Dr. Benner speaks at the laymen's dinner planning for the Laymen's Conference on Evangelism in 1966. RIGHT: Dr. Lawrence Hicks, chairman of the Department of Church Schools, goes over plans with Dr. Kenneth S. Rice, executive secretary.





NEW CANTATAS . . .

A DAY TO REJOICE

For the younger choir. Thirteen beautiful numbers composed by Ethel Tench Rogers for unison, two-part, and optional three-part singing. The text is from scripture. Junior choirs and unchanged teen voices will enjoy presenting this cantata; adults will be inspired as they listen. Approximate time, 30 minutes. ME-218 70c

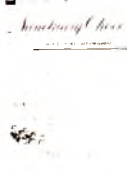
BEHOLD, THE EMPTY TOMB

This choral presentation by Ethel Tench Rogers is written especially for the three-part (soprano, alto, and baritone) youth and adult mixed choir. Following the opening choral "Prologue," twelve numbers recount the events of Holy Week. By eliminating the last part, you have a cantata appropriate for a Good Friday service. Approximate time, 25 minutes. ME-219 80c

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By Dorothy J. Wills and Mildred L. Wills. A four-scene drama opening in Pilate's palace. Other scenes take you to a Hebrew home from which the hill of Calvary is visible. Requires 4 men and 4 women and a choir or quartet. Approximate time, 45 minutes. Performance rights with purchase of 8 copies. ME-217 25c



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| AN-304 | Gethesemane | Harkness Umstead | 15c |
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| AN-157 | I Will Sing of My Redeemer | McGranahan Mickelson | 15c |
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EASTER is APRIL 18



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