

February 22, 1967


herald

OF HOLINESS

Church of the Nazarene

Decisions That Determine Destinies

(See page 3.)



Not Odd—Just Different

(See page 9.)

Joshua tree found in southwest United States



General Superintendent Powers

It Might Have Been Sold

This statement was made by Judas. He was a materialist. He was the treasurer of the group. He kept the bag. There was nothing wrong with that. Someone had to do it. The tragedy was he thought the bag could keep him. He never got beyond market values. He knew the market value of spikenard. He had ticker-tape soul. He thought money was the final answer to life's problems.

On this occasion Mary, in an immortal act of worship, had broken the box of precious ointment at the feet of Jesus. With deep gratitude for what Christ had already done and no doubt seeing the shadow in His face of things yet to come to Him, with genuine solicitude and love she broke this box of precious ointment. Judas could see no value in this.

That tender, sacred moment of silent adoration was broken by the statement of Judas, "It might have been sold." He was not simply an intruder on that moment; he was an outsider. Like the modern materialist, he failed to see that life is made up of things that defy valuation by the standards of the world. There never is enough money in the bag to buy a poem, a home, a happy hour, a good conscience, or a holy heart. All of God's unpurchasable gifts to us should call forth from us a response in kind. Christ gave His all for us; therefore He should have our love, our lives, our all.

The man who cannot see these priceless values is always quite capable of selling them. This is the tragedy of materialism.

86185

• By D. R. Peterman
Walla Walla, Wash.



DECISIONS THAT DETERMINE DESTINIES

THE DATE was in August.

The time was 1:40 p.m.

The place was Death Row, Washington State Penitentiary, Walla Walla, Washington.

Sitting on one side of a long table in Death Row was John Hawkins, condemned by the state to die on the gallows within two days for taking the lives of two teen-agers. On the opposite side of the table sat Rev. Don McCarty, pastor of the Church of the Nazarene in Heppner, Oregon. I was the third person in the room.

Don McCarty and John Hawkins had shared common boyhood experiences in a midwestern city. As I sat at the table I pieced together the following story from their conversation.

Both came from the same city in New Mexico. They lived in the same neighborhood, just two blocks apart. Both attended the same public school, and had the same teachers. Both of them

attended the same Sunday school, at the Church of the Nazarene.

Both had the same opportunities in that Sunday school to receive or to reject Jesus Christ as personal Lord and Saviour. But it became a crossroads for each of them, and the decisions made in that church building set their course in life in opposite directions, and determined different destinies for each life.

In that Sunday school sixteen years before Don McCarty had faced the issue of planning his life with or without God. He wisely chose to go with God. Accepting the claims of the gospel, he confessed his sins, was forgiven, sanctified, called to preach, and has a very promising future as a minister in the Church of the Nazarene.

The other boy, with a similar exposure, and hearing the same gospel, rejected it and became the victim of a chain of events that were now

leading him to an untimely and unfortunate death.

The two Nazarene pastors encouraged John Hawkins to seek the Lord, and to make his peace with God. A favorite salvation verse was quoted to John: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." To our complete astonishment, John spoke, "That's I John 1:9, isn't it?"

A scripture planted years before by a Sunday school teacher or pastor was now beginning to bear fruit. John then volunteered to quote John 3:16. I'll never forget how he said it. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." How wonderful that verse sounded on Death Row that day!

The choice was delayed—but it was still his to make. "John Hawkins, what will you do with Jesus?"

This is the same choice that every person must make in life: "What will YOU do with Jesus?"

The response you give to this question will bring about destinies as terribly real as those between the two boys from New Mexico.

Joshua realized the importance of a right choice, so he declared his decision in words worthy of repeating by every Christian: "Choose you . . . as for me and my house, we will serve the lord" (Joshua 24:15). Joshua wisely made his decision to walk with God. How it paid off for him and for his family!

What makes the difference in the destinies of men? Position? Possessions? Prosperity? No! It is the choice each one makes regarding Jesus Christ.

Every man stands on equal ground here, and the conditions are the same. John and Don and Mary and Minerva and Susan and Sharon must all face the same alternatives at the crossroads of life. God spoke through Moses in Deuteronomy 30:19-20: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore *choose life*, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."



ESSENCE OF TOMORROW

I feel the far-off cry of Spring
Borne on the air today,
Though winds of February's sting
Hint not the least of May.
There's something deep within me
lies,

A steadfast faith that knows
A thing of beauty never dies,
And there beneath the snows
Of winter's icy hand there's life—
And so the unborn flowers
Lend sweetness to my heart today,
And spring to winter hours.

And so it is when chilling blast
Of sorrows pierce the soul,
And anguished heart cries out,
"Alas!

I'll never more be whole,"
That faith within, though challenged
now,
Will rise to meet the test;
And as we walk with God, somehow
There'll still be hope and zest
To live for Him and work for Him.
For now by faith we feel
An essence of the ecstasy
That heaven will reveal!

By Alice Hansche Mortenson

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The Promise of the Comforter

Seeking release from anxiety and insecurity can find its fullest satisfaction in the reality that the life of the Spirit dwells in your heart.

THERE CAME a time in the association of Jesus with His followers when He found it necessary to tell them He would have to leave them. It seems not to have occurred to them that such a time would come.

Their lack of understanding was perhaps due in a measure to Jesus' love, which provided a sense of security and prevented them from thinking about a time of separation—for love provides security that is not always perceived by those who are loved until they are threatened by its loss.

When His followers began to understand the meaning of the announcement, they were filled with anxiety and fear and their visions for the future were clouded with despair. But the announcement was climaxed with the promise that the Comforter would come with the newness of power from on high. It was exceedingly appropriate for their needs.

Jesus did not promise primarily emotional security, although the disciples experienced terrifying anxiety and emotional insecurity from word of His departure. He

did not promise an adequate supply of temporal and physical needs, although they had left all to follow Him. His announcement did not promise social involvement, although they needed someone to whom they could relate and follow.

Jesus knew that the satisfaction of His disciples' need for security and peace could be met only by the presence of the inner power of God's Spirit. He promised the reality of a personal Presence whose influence would bring the satisfaction of human needs for the present and the future.

These men were to experience a new life of God which would quicken their spirits with a larger vision of God's holiness. Despair of the future would be transformed into an awareness of a personal power which was to be continually with them, and their zeal for an earthly cause was redirected to a mission for spreading the gospel to all men.

There is much in our day which causes Christians to experience disturbing anxiety and emotional insecurity. There are reasons to

have despair about the future of human affairs. Because our well-being and energies are dependent upon how we cope with anxiety and insecurity, it is critically important that we too have the indwelling presence of the Holy Spirit as a means of satisfying our deep needs.



It is essential that by faith in Jesus Christ we present to God lives with sins forgiven into which the Holy Spirit may come with power to establish and sustain righteousness

and holy living.

The inclination to seek release from anxiety and insecurity can find its fullest satisfaction in the reality that the life of the Spirit dwells in the spirit of man. We dare not be confused about the appropriateness of God's Spirit for human need, and we must continually increase the scope and quality of living through His divine presence.



PORTRAIT of the Whaley family shows, from left to right, Eric, Peggy, Mary, and Mark on the front row, with their parents, Mr. and Mrs. Arlie T. Whaley, Jr.

How a Young Father Discovered Purpose

• **By Arlie T. Whaley, Jr.**

Old Ocean, Tex.

As Told to Ruth Vaughn

NIGHT WAS nearing, and as I stood under the darkening sky the meaning of life and death had again come to perplex me. I could find no definition adequate for either. It all seemed useless, and a waste. I was frustrated with a world which held so little purpose.

This was not a one-time impulse with me. I had searched for the meaning of life from my early youth. I had looked for it in cities and in the solitude of a mountain. I had viewed pictures, read books, and studied sculpture. It had been in vain.

Again weary and defeated, I started home. The aroma of chicken frying and potatoes boiling reached me. As I got closer, I could see my wife as she set the table for dinner. The children, all four of them, bounced about the room, laughing in their play.

I felt a sharp pang. My children would grow up to follow in my footsteps. I didn't want them to experience the same unhappiness I knew. I watched them a moment,

then dismissed the thought. I knew no better way.

* * *

LATER, WE became acquainted with a small country church. I was glad for this new venture, for I felt this would provide the meaning of life which had always eluded me. We joined the church and I was given an official position. I kept waiting for the glow of fulfillment I felt certain would come to me. I waited. But it never came. In fact, my confusion was heightened. As I tried to study and interpret the Scriptures, my sense of frustration increased.

In the summer of 1960, I sought a personal experience with Christ. Church membership had not brought fulfillment. I would try again. And so I accepted Jesus as my Saviour. There came a wonderful glow of joy as I knew for the first time that my sins were forgiven. But after a few weeks, my heart was searching again—hungering—longing!

AT THIS TIME a Nazarene minister was sent to supply the pulpit of our church temporarily. He told me of a second experience called sanctification which gave one purity of heart. It sounded great! I knew I wanted it!

I kept in touch with this Nazarene minister, who moved on to a Nazarene church in a nearby town. One September evening, after a very trying day, I knelt alone and asked God to take my life and sanctify me with His power. In the following month, as I walked into my bedroom at home, I saw a blinding flash of light and I knew God had heard my prayer.

Awed and a little frightened at this experience, I went to my Nazarene friend, who assured me that all was well. About ten days later I FELT the baptism of the Holy Spirit. That I was sanctified I have never doubted.

* * *

WHAT A THRILL it has been for me to live this life of sanctification! I found the purpose of life

STEWARDSHIP: What is it?

Do I fully realize that I am "bought with a price" and therefore I am not my own?

Do I acknowledge that this means that not only my person but my time and my possessions belong to God?

Do I ask the Lord how He would have me invest the means He has entrusted to me, or do I spend God's money as though it were my own?

* * *

DO I ASK myself, How much of my means will I give to God? rather than, How much of God's money should I use for my own needs?

Am I willing to spend and be spent in order that the gospel light might reach farther into the dark and remote parts of the world?

Do I realize that the Christian Church is, in a real sense, using "combines" to glean the few stalks of grain in the fence corners while "sickles" are all that are available to reap the vast fields of grain that elsewhere vainly await the harvesters?

* * *

DOES THIS policy have my endorsement, or do I protest and urge a more equitable harvesting approach whenever I have an opportunity?

Am I a true soldier of the Cross if I am not eager to fight courageously and unceasingly in the arenas which promise the greatest and most glorious victories?

Can I expect the flower of the nation's manhood to leave their homes, their liberties, and the comforts and pleasures of life when their country calls them, if I am not willing to sacrifice as much for my Commander in Chief to meet the greatest crisis the world and the Church has ever seen?

* * *

IS IT POSSIBLE that a call for volunteers to search for a child lost in the mountains will bring a response of from 500 to 2,000 people, while a call for Christians to help reach perishing millions with the gospel of salvation goes almost entirely unheeded?

Have I been at all responsible in the past for this general spirit of apathy, and am I doing everything in my power to combat it?

It is, perhaps, quite generally agreed that the value of a human soul outweighs that of the entire material world. It is stated upon good authority that 120,000 of these souls die each day, of which more than 100,000 have no saving knowledge of the Lord Jesus Christ, and most of whom have never heard the message of salvation. If these facts do not move me to desperate and sacrificial action, how can I profess that the love of God dwells in me?

* * *

CAN I BE supremely happy in heaven knowing that one (or perhaps many) souls would be there if I had been willing to sacrifice a little more during the last great time of reaping the earth's harvest?

Will I not be held responsible in a great measure for those who might have been saved if I had cared more deeply or had had a real burden for souls?

Am I willing now for the Holy Spirit to so work in my heart that I will have a burning desire, day and night, that the perishing millions may soon hear the glorious gospel of the Lord Jesus Christ?

* * *

O HOLY SPIRIT of God, burn these questions deep into my heart until all other matters fade into insignificance in comparison, in Jesus' name I ask.

Amen.

• By G. M. Hilbourne

—and of death—in Christ! I had spent my lifetime searching—longing—looking—for meaning. But when I realized that my quest was vain, I was weighted down with a sense of weariness and loss. And then I found Purpose hanging on a wooden cross.

My life is now filled with vibrancy and with song. My heart rejoices when I am with my children, for I can *tell* them, *show* them, and *live* before them a purpose in life that brings excitement, fulfillment, and peace.

I am now a member of the Church of the Nazarene and am preparing for the Christian ministry in response to a call from God. I am eager to spend the rest of my life telling others the way to find meaning for their existence.

* * *

I HAVE PROVEN in my own heart—and will proclaim to others so long as I have breath—that Christ is the answer to emptiness, sorrow, and frustration.

"Whoso findeth me findeth life" (Proverbs 8:35)!



“NO”

S TOWER, which rises sharply a tree-studded Wyoming skyline, out, as does Writer Martin, that creations may be different but are necessarily odd.

ODD -

JUST DIFFERENT"

• **By Kenneth H. Martin**

Nanaimo, B.C., Canada

IT WAS a beautiful, British Columbia autumn afternoon that I decided to make a pastoral call on a Nazarene family living on Thetis Island, one of the many offshore Gulf of Georgia islands that dot the Vancouver Island coast between Nanaimo and Victoria.

After driving onto the ferry we settled back to enjoy the scenery as we made the thirty-minute ferry trip across the blue Pacific water with the towering mountains behind us. Too soon the ferry ride ended and we drove out to the north end of the smaller island, only to discover to our dismay that the family which we had come to visit were not at home.

It was disappointing, for now there were two hours to be spent waiting for the next ferry and we had not thought to put any books in the car. However, there was a copy of the New Testament in the glove compartment, so after driving to a slight ridge overlooking the Island and the sea I began to read Paul's letters to the young pastor, Timothy.

Timothy was not having a very easy time in the city of Ephesus. In the midst of all its sin and cor-

ruption he was trying to build up a small group of Christian believers. In his letters Paul was exhorting Timothy to be different from those around him, to be an example of the keeping grace of God.

As my mind inevitably compared Timothy's task in Ephesus with that we were facing in Vancouver Island's "hub city," Nanaimo, my eyes wandered across the trees of Thetis Island as their colored hues blended into the blue of the sea. Suddenly I saw vividly portrayed before me what Paul had been telling Timothy!

While the majority of the trees on the island were changing the color of their leaves, or were the stately, evergreen Douglas fir, here and there, conspicuous because of their difference, were several beautiful trees. When most of the trees were losing their leaves in preparation for winter, these trees were clinging to their leaves but shedding their bark! Of course I was looking at the coast madrono, or as it is commonly known, the Arbutus tree.

The Arbutus grows on the east coast of Vancouver Island, adja-

cent islands, and the immediate mainland coast of British Columbia, Washington, Oregon, and California. A casual observer noting the reddish-brown trunks of these trees with their peeling bark and glossy green leaves might jump to the conclusion that these trees were quite odd. I disagree; they are not odd—just different. So different that four or five of them stood out plainly from the other trees of the forest!

As Christians we are not called upon to be odd or eccentric, but we are called to be different from the "forest" of humanity about us. We are not called to separate ourselves into cloisters, but we are to live and work among and with other people. We are to be in the world but not of the world. We are to be like the Arbutus, noticed and appreciated because we are different.

Paul told Timothy that he expected him to stay in Ephesus, mix with the people, but let the Christ in him shine through his life and make him, not odd, but different.

It was with a new sense of understanding of the call of God to each of us that I drove back onto the ferry and headed for home.

Editorially Speaking

● By W. T. PURKISER

The Largest Room in the World

It used to be said among us: "The largest room in the world is the room for improvement." The slogan may not be so prominent anymore, but the need it represents is just as great.

This is true for the church no less than for the world. Our sorriest defeats come when we set our goals too low and when we are satisfied too soon.

It is true for holiness people even more than for those whose light may be less and whose ideals may not be so high. The world and the church has every right to expect of us that we be God's *avant garde*—to use a modern term in a different way—along the path to perfection.

We must not be willing to settle for too low a level of life and performance. The greatness of our God and the unrealized potential of His grace challenge us to move on in the largest room in the world.

We have room for improvement in our prayer life. We talk about prayer, read about prayer, announce "prayer" meetings—but we just don't pray as we ought . . . and this is confession as much as condemnation.

And this in spite of the fact that prayer is the lubricant for all of life. To change the figure, it is the lever that releases the power of God on earth.

With no wish to oversimplify, it is still probably true that ninety-nine percent of our spiritual problems can be traced back to their root in prayerlessness.

True, there are wrong kinds of prayer. It is possible to "ask, and receive not." There is prayer that is anxious, fretful, self-centered, clamorous, and demanding. There is prayer that is mechanical and cold, with neither heart nor faith.

But real prayer, as Michael Wilson has written, "is a work which opens both individuals and groups to the personal action of the Holy Spirit. It is therefore guiding, enlightening, strengthening, convicting, healing, disturbing and changing. It is an inner togetherness with God: a personal meeting. It belongs first in the realm of being fully alive. At first sight this is strange, when our prayers consist so often in doing something:

in speaking, in listening, in adoring, in asking. Yet at the heart of them all is a personal meeting, a relationship towards which prayer activities lead, and from which prayer activities spring."

Prayerlessness is blindness, weakness, spiritual sickness, hardness of heart, and—above all—essentially a form of unbelief. It closes off the channels of God's grace, and leads us into the delusive pride of self-sufficiency.

Peter Forsyth said it well: "If we think most of the gift, prayer may subtly increase our egoism. We praise God for a gift to us. We are tempted to treat God as an asset, and to exploit Him. But true prayer, thinking most of the Giver, quells the egoism and dissolves it in praise. What we received came for another end than just to gratify us. It came to carry God to us, and to lift us to Him."

THEN THERE IS ROOM for improvement in practical stewardship. Not that there is anything wrong with our theoretical stewardship. This is implied in the very form of the consecration that yields all to God and receives all from God.

The breakdown doesn't come in the garage. It comes along the highway. What happens at the altar is clear and vastly important. Yet what happens in the arena of life is what really counts.

The act of consecration—theoretical stewardship, if you please—is much like the signing of a promissory note. It is a promise or pledge. And as is the case with all promissory notes or pledges, the true value is measured by the faithfulness with which the payments are made.

The little boy answered the question in geography, "What is the Matterhorn?" with the rather logical but inaccurate answer, "It is the large horn you blow when something is the matter." The editor has no wish to be sounding the "matter horn" at this point. Yet the stubborn fact is that our stewardship, at least as reflected by the rise in our collective giving to the Kingdom through the Church of the Nazarene, has just not kept pace with the rising standard of living most of us enjoy.

We applaud the generosity that has placed and held our denomination far above churches of 350,000 or more in per capita giving for many years. We're grateful for the \$179.70 per member

given through our church channels last year. Yet when we compare it with \$358.17 per capita given by the Free Methodists in 1964, and the \$290.48 of the Wesleyan Methodists or the \$214.61 of the Pilgrims for 1965, the inescapable thought is that we still have room for improvement.

A PASSION FOR SOULS is another area in which there is room for improvement, always. Whatever other marks of vital Christianity there may be, compassion, concern, and caring would rank well above them all in order of importance.

God forbid that any of our neighbors may be able to say honestly, "No man cared for my soul."

There are many reasons people are not won to the Lord. Some of these involve attitudes on their part that are beyond our control. Our condemnation will not altogether be because we do not win others. It will be because we do not try and do not seem to care very much.

Bringing others to Christ is something that cannot be done by remote control. Samuel Shoemaker recalled the statement of a minister friend who said that a man is like an island. Sometimes you have to row all around him before you find a place to land.

"Rowing around him," Dr. Shoemaker commented, "means friendship, thoughtfulness of him, seeing him when you can in natural ways, and praying for him." May I venture to suggest that most of us are weakest at the point of "rowing around" looking with genuine concern for that place to land.

Bishop Goodwin Hudson spoke of a Christian described as one in whom men could find no fault, but in whom God could find no fruit.

"Our failure to reach the lost," the bishop said, "is not so much a lack of love as a lack of imagination and desperation to reach the unchurched at all costs. 'I have been all things to all sorts of men,' said Paul, 'that by every possible means I might win some to God' (I Corinthians 9:22, Phillips)."

And Vance Havner remarked: "We are not going to move this world by criticism of it nor conformity to it, but by the combustion within it of lives ignited by the Spirit of God."

When will we learn that our task is to go out

and seek the lost sheep, rather than waiting in what one has called "comfortable inertia" for their return?

Room for improvement? We have lots of it.

Let's do something about it.

Spiritual Noctivigants

"Noctivigant" is a strange and unusual word with an easily understood meaning. Biologists use it to describe creatures that prefer darkness to light. Among these are moths, spiders, bats, owls, rats and mice, cats, panthers, leopards, and tigers.

Not only are noctivigants found among lower forms of life, there are spiritual and moral noctivigants among sons and daughters of men. Jesus described them as those who "loved darkness rather than light, because their deeds were evil" (John 3:19).

Whatever place in the realm of nature may be filled by animal noctivigants, spiritual noctivigants fall far below what God intended human beings to be. "God is light," said John, "and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth" (I John 1:5-6).

Yet multitudes of men and women walk in a darkness deeper than the blackest shades of midnight. The groping, anxious uncertainty of our age witnesses graphically to the need for light on the path.

The darkness of ignorance and self-will obscures moral values. Black and white, red and green, all merge into a nondescript gray in "the night in which all cows are black."

Those who dwell in darkness "can't see what's wrong with" sin in various shades. The problem isn't that there are no distinctions between right and wrong, good and evil. The problem is that everything looks alike in the dark.

There is danger in darkness. However successfully animal noctivigants may make their way about, human noctivigants stumble and fall when they try to walk in darkness. The darkness masks the nearby cliff and hides the stumbling blocks in the way.

The uncertainty and peril of those who walk in the dark is the more pathetic because it is so unnecessary. There is light, bright and abundant, for all who will come to it.

Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

And to those who follow Christ, it is given to "be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Philippians 2:15-16).

Are we Christians ashamed of Christ? Some people are. Let us not forget that, for a Christian, the first thing that comes into our hearts is love; love for everyone. Let us witness to that love. Do not wait for the opportunity but make one. Let Christ be seen in us.—Lynn W. Gardner.

VITAL STATISTICS

DEATHS

MRS. ALMA PAYNE WINGATE, forty-seven, died Nov. 21 in Dayton, Ohio. Funeral services were conducted by her pastor, Rev. Wesley Poole, and Rev. G. B. Breesee. She is survived by her husband, Thurman; her parents; one sister and one brother.

MR. J. H. (Jack) MORVEE, eighty-five, died Dec. 25. He is survived by five children, ten grandchildren, and nineteen great-grandchildren.

MRS. HAZEL DELL CAMERON, seventy-seven, died Dec. 27 after a serious illness. Funeral services were conducted by her grandson, Rev. Bill Coulter; Dr. George Coulter; Rev. Bernie Archer; and Rev. Gordon Tink.

MRS. LILLIAN GOUGH, sixty-four, died in Sault Ste. Marie, Mich. Funeral services were conducted by Rev. A. L. Lang. She is survived by her husband, one daughter, and one son.

BRUCE F. ADAMS, eighteen, died at Pierson, Mich., Jan. 3 as the result of an automobile accident on the way back to Olivet Nazarene College, where he was a student. Funeral services were conducted by Rev. A. L. Lang. He is survived by his parents, Mr. and Mrs. Howard Adams; two sisters, and two brothers.

MRS. CHARITY MAE IRWIN died Dec. 23 in Orlando, Fla. Funeral services were conducted by her pastor, Rev. Sam Sparks, and Dr. John Knight. She is survived by her husband, Herman; one daughter, Mrs. LeJeune Jones; two granddaughters, three brothers, and two sisters.

REV. A. D. KIMBRELL, eighty-four, died December 10. Ordained in 1919, he pastored sixteen churches on the Alabama District and served many years as an evangelist. He had retired from the active ministry in 1948.

REV. HARTLEY A. GREGORY, eighty-five, died Oct. 13 in Austin, Tex. He served as a pastor and evangelist for a number of years. Funeral services were conducted by Rev. Jimmy Blankenship and Rev. Clyde Ammons. He is survived by his wife, Janie Elizabeth; two daughters, Mrs. M. C. McCamey and Mrs. Eleanor Mann; two grandchildren, and three great-grandchildren.

MARRIAGES

Miss Sally Ide and Mr. Norman Westover, at Grand Rapids, Mich., on Feb. 3.

Miss Gloria Young and Mr. Michael Chandler Martin at Berkeley, Calif., on Dec. 20.

BORN

—to Mr. and Mrs. Byron C. Hardy of Toronto, Ontario, a daughter, Monica Ruth, on Jan. 13.

—to Joseph and Susan (Leshler) Farley of Jacksonville, Fla., a daughter, Kimbrey Dawn, on Nov. 29.

—to Rev. and Mrs. Charles Millhuff of Shawnee Mission, Kan., a daughter, Melinda Carol, on Jan. 5.

Announcements

EVANGELISTS' OPEN DATES

Stewart P. Fox, R.D. 2, Box 221, Leesburg, Va.: Open time in May and June.

SPECIAL PRAYER IS REQUESTED

—by a Christian mother in Missouri for her daughter who needs God.

—by a Christian lady in Texas that the Lord will heal her and her husband, and for a problem in the home.

New Church Organizations

Clatskanie, Oregon, December 18, 1966.
Rev. Wm. H. McPhail, pastor—W. D. McGraw, district superintendent.

Scottsboro, Alabama, January 15, 1967.
Rev. L. Dean Hess, pastor—Reeford L. Chaney, district superintendent.

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

Allee, G. Franklin. 1208 S. Skyline, Moses Lake, Wash. 98837; Casper, Wyo. (1st), Feb. 24—Mar. 5; Filer, Ida., Mar. 7-12

Allen, Jimmie (J. A.) c/o NPH*: Jackson, Miss. (Grace), Feb. 23—Mar. 5; Oklahoma City, Okla. (Portland Ave.), Mar. 16-26; Tulsa, Okla., Mar. 30—Apr. 9

Armstrong, Ernest† c/o NPH*: El Paso, Tex. (Valley), Mar. 3-5; Carmichael, Calif. (Madison), Mar. 8-19; Stockton, Calif. (Fremont), Mar. 22—Apr. 2

● Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind. 47371
Banning, Robert. R. 1, Morrow, Ohio 45152: Williamsburg, Ind., Mar. 24-26

Barton, Grant M. 301 Lincoln Ave., Bedford, Ind. 47421: Roachdale, Ind., Mar. 1-12; Astoria, Ill. (1st), Mar. 15-26; Hudson, Ind. (Ashley-Hudson), Mar. 29—Apr. 9

Battin, Buford. 3015 47th St., Lubbock, Tex. 79413: McComb, Miss., Mar. 1-12; Oklahoma City, Okla. (Britton), Mar. 15-26; Needles, Calif., Mar. 31—Apr. 5

Belew, P. P. and Mrs. 1610 Oak St., Danville, Ill. 61832

Bender Evangelistic Party, James U. P.O. Box 8635, Tampa, Fla. 33604: Brunswick, Ga., Mar. 2-12; Mitchell, Ind., Mar. 16-26

Bertoletti, The Musical (Fred and Grace) 1349 Perkiomen Ave., Reading Pa. 19602: Tipp City, Ohio, Feb. 28—Mar. 5; Lexington, Ky. (Kerwick), Mar. 7-12; Chillicothe, Ohio (1st), Mar. 14-19; Ft. Scott, Kans. (1st), Mar. 21-26; Tishomingo, Okla., Mar. 28—Apr. 2

Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn. 37407; Johnstown, Pa., Feb. 24—Mar. 5; Marshalltown, Iowa, Mar. 10-19; Overland, Mo., Mar. 24—Apr. 2

Beyer, Henry T. 4822 Mohican, Baton Rouge, La. 70805: Arlington, Va., Feb. 27—Mar. 5; Leesburg, Va., Mar. 6-12; Cleveland, Miss., Mar. 13-19; Vidor, Tex., Mar. 20-26

● Bierce, Jack. Song Evangelist, c/o NPH*: Lansing, Mich. (1st), Mar. 12-19; Berne, Ind. (Mt. Hope), Mar. 26—Apr. 2

Bishop, Joe. 1515 S. Jensen, El Reno, Okla.: Tulsa, Okla. (Springdale), Mar. 8-19

Blythe, Ellis G. c/o NPH*: High Springs, Fla., Feb. 27—Mar. 5

Boggs, W. E. c/o NPH*: Stockton, Calif., Feb. 22—Mar. 5; Sanger, Calif., Mar. 6-12; Weslaco, Tex., Mar. 19-26

Bohannon, C. G. and Geraldine. c/o NPH*: Reading, Mich., Mar. 2-12; Cayuga, Ind., Mar. 19-26; St. Louis, Mo. (Southside), Mar. 29—Apr. 9

● Bohi, James T. Singer, 3002 Hillcrest, R. 2, Bloomfield, Iowa 52537: Tacoma, Wash. (1st), Feb. 27—Mar. 5; Puyallup, Wash., Mar. 19-26; Portland, Ore. (1st), Mar. 27—Apr. 10

Bolling, C. Glenn. c/o NPH*: Vienna, W.Va., Mar. 1-12; Parkersburg, W.Va. (Southside), Mar. 15-26

Bowman, Russell. 2719 Morse Rd., Columbus, Ohio 43224: Wilmington, Ohio, Mar. 1-12; Martinsville, Ind. (1st), Mar. 15-26; Hamilton, Ohio, Mar. 29—Apr. 9

Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind. 46801: New Philadelphia, Ohio, Mar. 16-26; Delta, Pa. (1st), Mar. 30—Apr. 9

Brannon, George. 4105 N. Wheeler, Bethany, Okla. 73008: Gaylord, Kans., Mar. 1-12; Columbus, Mo. (1st), Mar. 15-26; Harrison, Ark., Mar. 29—Apr. 9

● Braun, Gene. c/o NPH*: N.E. Ind. Dist. Tour, Feb. 28—Mar. 12; Craigville, Ind. (E.U.B.), Mar. 13-19; Racine, Wis. (Taylor Ave.), Mar. 20-26

● Brown, Curtis R. Song Evangelist, 315 S. Bisailon Ave., Bourbonnais, Ill. 60914: Dayton, Ohio (Maryland Ave.), Feb. 27—Mar. 5; Dayton, Ohio (Knollwood), Mar. 19-26; Winchester, Ind. (1st), Mar. 27—Apr. 2

Brown, J. Russell. c/o NPH*: Moore, Okla., Mar. 2-12

Brown, W. Lawson. Box 785, Bethany, Okla. 73008: El Dorado, Ark., Feb. 23—Mar. 5; Olivet, Ill., Mar. 8-19

Brunner, R. M. R. 1, Box 122, Birnamwood, Wis. 54414: Moorhead, Minn., Mar. 2-12; Broadhead,

Wis., Mar. 15-26; Racine, Wis. (1st), Mar. 29—Apr. 9

Buckley, Raymond† 202 Orchard Ln, Oak Harbor, Wash. 98277: Lewiston, Ida. (Orchards), Mar. 1-12; Scottsbluff, Neb., Mar. 13-19

Buonigiorno, D. J.† 8509 Krull Parkway, Niagara Falls, N.Y. 14304: Wilmington, Del., Mar. 8-19

Burnem, Eddie and Ann. Box 1007, Ashland, Ky. 41101: Dunbar, W.Va., Feb. 27—Mar. 5; Morristown, Ind., Mar. 8-19; Noblesville, Ind., Mar. 22—Apr. 2

Buttles, Robert F. 22426 Shacycroft, Torrance, Calif. 90505

Cargill, A. L. and Myrta. R. 1, Box 181-A Cedaredge, Colo. 81413

Carpenter, R. W. 800 S. 6th, Lamar, Colo. 81052: Batesville, Ark., Mar. 2-12; Bellaire, Tex., Mar. 16-26

Casey, H. A. and Helen. Evangelist, Singers, Musicians, c/o NPH*: Tucumcari, N.M., Mar. 2-12; Ft. Smith, Ark. (Southside), Mar. 16-26; Rapid City, S.D. (1st), Mar. 30—Apr. 9

Caudill, Virgil R. 1004 N. Washington, Owosso, Mich. 48867: Saginaw, Mich. (Shields), Feb. 28—Mar. 5; Caro, Mich. (Free Meth.), Mar. 12-19; Owosso, Mich. (Middletown), Mar. 28—Apr. 2

Chalfant, Morris. 1420 Oak Ave., Danville, Ill. 61832: Baton Rouge, La. (1st), Feb. 28—Mar. 5

Clark, Gene. 104 Waddell St., Findlay, Ohio 45840: New Lexington, Ohio, Mar. 5-12; Ashland, Ohio, Mar. 17-26

Clerdene, C. B., Sr. 272 Jack Oak Point Rd., St. Marys, Ohio 45885: New Hampshire, Ohio, Mar. 5-12; London, Ohio, Mar. 19-26

Clift, Norvie O. c/o NPH*: Sidney, Mont., Mar. 1-12; Omaha, Neb. (1st), Mar. 15-26; Bismarck, N.D. (1st), Mar. 29—Apr. 9

Condon, Robert. Evangelist and Singer, c/o NPH*: Kellogg, Ida., Mar. 5-12; Coeur d'Alene, Ida., Mar. 12-19; Blackfais, Alta., Mar. 27—Apr. 2

Cook, Leon G. and Marie. Evangelist and Singers, c/o NPH*: Tallahassee, Fla., Mar. 2-12; Ocala, Fla., Mar. 14-19; Battle Creek, Mich. (1st), Mar. 28—Apr. 2

Corbett, C. T. O.N.C., Kankakee, Ill. 60901: Albany, Ind., Mar. 1-12; Bedford, Ind. (Davis Mem.), Mar. 15-26; Uhrichsville, Ohio (Rush), Mar. 29—Apr. 9

Cox, C. B. and Jewel. R. 3, Salem, Ind. 47167: Wichita Falls, Tex., Mar. 1-12; Monroe City, Ind. (Ind. Meth.), Mar. 15-22; Indianapolis, Ind. (Southside), Mar. 26—Apr. 2

Cox, Curtis B. Aultz Trailer Ct., R. 5, Box 510F, Charleston, W.Va. 25312: Jamestown, Ky., Feb. 28—Mar. 5; Grafton, W.Va., Mar. 10-19

Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio, 45504: Month of March, in Ariz.

Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R. 2, Vicksburg, Mich. 49097: Muscatine, Iowa, Mar. 3-12; Bloomington, Ill., Mar. 17-26

Crews, Herman F. and Mrs. c/o NPH*: Blytheville, Ark., Mar. 1-12; California, Ky. (Carthage), Mar. 13-19

Crider, Marcellus and Mary. Evangelist and Singers, R. 3, Shelbyville, Ind. 46176: Ridge Farm, Ill. Mar. 2-12; Cory, Ind., Mar. 16-26; Brownstown, Ind., Mar. 30—Apr. 9

Crutcher, Estelle. 1466 E. Mountain St., Pasadena, Calif. 91104

Darnell, H. E. P.O. Box 929, Vivian, La. 71082: Evansville, Ind. (Grace), Feb. 23—Mar. 5; Cochran, Pa. (Meadville Indoor Camp), Mar. 8-19; Utica, Pa., Mar. 22—Apr. 2

Davis, Leo C. 403 N. St., Bedford, Ind. 47421: Linton, Ind., Mar. 2-13; Greencastle, Ind., Mar. 16-26; Chrisman, Ill., Mar. 29—Apr. 2

DeLong, Russell V. 121 Siobhan, Tampa, Fla. 33162: Spokane, Wash. (United Crusade), Feb. 28—Mar. 5; Incio, Calif., Mar. 7-12; Detroit, Mich. (1st), Mar. 26

● Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Riviera Beach, Fla., Mar. 2-12; Hialeah, Fla., Mar. 15-26

Dennis, Garnald D. c/o NPH*: Riviera Beach, Fla. (1st), Mar. 2-12; Hialeah, Fla., Mar. 15-26

Dixon, George and Charlotte. Evangelist and Singers, Box 573, Eastport, N.Y. 11941: Kingston, N.Y., Mar. 14-19; Lebanon, Ohio, Mar. 24—Apr. 2

Dobbins, C. H. Yoder, Ind. 46798: Gas City, Ind., Mar. 5-19; Nappanee, Ind., Mar. 22—Apr. 2

Donaldson, W. R. c/o NPH*: Chandler, Okla. (1st), Mar. 5-12; Abilene, Kans. (1st), Mar. 19-26; Clarkdale, Miss. (1st), Mar. 28—Apr. 2

● Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville, Tenn. 37211: New Lexington, Ohio, Mar. 5-12; Coshocton, Ohio (1st), Mar. 15-26; Columbus, Ohio (Frank Read), Mar. 29—Apr. 2

Eastman, H. T. and Verla May. Preacher and Singers, 2005 E. 11th, Pueblo, Colo. 81001: Snoqualmie, Wash., Mar. 2-12; Enumclaw, Wash., Mar. 16-26

Edwards, L. T. 1132 Ash, Cottage Grove, Ore.: Gladstone, Ore., Feb. 26—Mar. 8; Vacaville, Calif., Mar. 26—Apr. 2

Ellis, Robert L. 236 N. Parkway Dr., Anderson, Ind.: Muncie, Ind. (Mayfield), Mar. 27—Apr. 2

†Registered; not commissioned

● Indicates Singers

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

Elston, C. L. 4228 S. Center St., Howell, Mich. 48843: Magnolia, Ark., Feb. 22—Mar. 5; Medford, Okla., Mar. 12-19; Adrian, Mich. (1st), Mar. 28—Apr. 9

Emmert, A. L. 2233 Nelson St., Indianapolis, Ind. 46203

Emley, Robert. Bible Expositor, c/o NPH*: New Rockford, N.D., Mar. 1-8; Garfield Heights, Ohio, Mar. 12-22; Mobile, Ala., Mar. 26—Apr. 2

Ensey, Lee H. 26392 E. Highland Ave., Space 40, Highland, Calif. 92346: Redwood City, Calif. (Free Meth.), Feb. 22—Mar. 5

Ferguson, Edward and Alma R. 2, Box 183, Vicksburg, Mich. 49097: Jacksonville, Fla. (University Ave.), Feb. 26—Mar. 5; Saginaw, Mich., Mar. 9-19; Coraopolis, Pa., Mar. 23—Apr. 2

Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y. 11710: Kirksville, Mo., Mar. 2-12; Mifflinburg, Pa., Mar. 19-26

Finger, Maurice and Naomi. 122 Charlotte Rd., Lincolnton, N.C. 28092

Fisher, Tom.† 4801 S. Fern Creek, Orlando, Fla. 32806: Avon Park, Fla., Mar. 20-26

Fisher, Wm. c/o NPH*: Eugene, Ore. (1st), Feb. 22—Mar. 5; San Diego, Calif. (University), Mar. 8-19; Oregon City, Ore., Mar. 26—Apr. 2

Florence, Ernest E. 202 E. Pine St., Robinson, Ill. 62454: Odon, Ind., Mar. 1-12; Metropolis, Ill. (1st), Mar. 15-26; Kurtz, Ind., Mar. 29—Apr. 9

Ford, James and Ruth. Preacher, Singer, and Children's Worker, R. 8, Box 677, Indianapolis, Ind. 46231: Mooresville, Ind., Mar. 1-12; Estherville, Iowa, Mar. 14-19; Mt. Pleasant, Iowa, Mar. 20-26; Clay City, Ind. (Union Chapel), Mar. 29—Apr. 9

Fortner, Robert E. P.O. Box 322, Carmi, Ill. 62821: Carmi, Ill. (E.U.B.), Mar. 1-12; Sparta, Ill. (1st), Mar. 15-26

Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH*: Jackson, Ga., Mar. 16-26; Cannonsburg, Pa., Mar. 30—Apr. 9

Fox, Stewart P. and Ruth G. Evangelist and Singers, R. 2, Box 221, Leesburg, Va. 22075: Huntsville, Ala., Mar. 31—Apr. 2

Frank, Richard A. 6241 Lancaster Dr., Paradise, Calif. 95969: Kalama, Wash., Mar. 19-26

Frodge, Harold C. Box 186, Marshall, Ill. 62441: Pewhatan Point, Ohio, Mar. 1-12; Wyoming, Ill., Mar. 15-26

Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky. 41101: Odessa, Tex., Mar. 5-12

Gambie, Albert L. and Mrs. 808 5th St., S.E., Puyallup, Wash. 98371: Butte, Mont. (1st), Mar. 1-12; Helena, Mont. (1st), Mar. 15-26; La Moure, N.D., Mar. 30—Apr. 9

Gardner, George. c/o NPH*: Phoenix, Ariz. (Westdale), Mar. 6-12

Gillespie, Sherman and Elsie. Song Evangelists, 203 E. Highland, Muncie, Ind. 47303

Gilliam, Harold P. Route 1, Box 69B, Moscow, Ida 83843: Quincy, Wash., Mar. 2-12

Gorianders Quartet. c/o Frank A. Cox, Route 2, Box 187C, Wilmington, Ohio 45177: Wilmington, Ohio (S. Lebanon), Mar. 1-12; Fairborn, Ohio (1st), Mar. 13-16 and 18-19; McCornellsville, Ohio, Mar. 17; Wilmington, Ohio, Mar. 26

Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*: Oakland City, Ind., Feb. 24—Mar. 6; Garrett, Ind., Mar. 12-19; Kalamazoo, Mich., Mar. 26—Apr. 2

Green, James and Rosemary. Singers and Musicians, P.O. Box 385, Canton, Ill. 61520: Topeka, Kans. (city-wide), Mar. 1-5; Conway, Ark. (1st), Mar. 6-12; Garden City, Kans. (1st), Mar. 13-19; Bloomington, Ill. (1st), Mar. 20-26; Salem, Ohio (1st), Mar. 27—Apr. 2

Greiner, George and Kathleen. Preacher and Singer, 3120 Pennsylvania, Colorado Springs, Colo. 80907: Tabor, Iowa, Mar. 1-12; Karval, Colo., Mar. 15-26; Smith Center, Kans., Mar. 29—Apr. 9

Grimm, George J. 136 East St., Sistersville, W.Va. 26175: Newton, Iowa, Mar. 1-12; Bedford, Ohio, Mar. 19-26; Lincoln Park, Mich., Mar. 29—Apr. 9

Grimshaw, Michael and Mrs.† c/o NPH*: Lincoln City, Ore. (Oceanlake), Feb. 22—Mar. 5; Othello, Wash., Mar. 7-12; Great Falls, Mont. (1st E.U.B.), Mar. 15-26; Laurel, Mont., Mar. 27—Apr. 2

Guy, Marion C. R. 5, Muskogee, Okla. 74401

Haden, Charles E. P.O. Box 245, Sacramento, Ky. 42372: Winchester, Ky., Mar. 3-12; Rising Sun, Ind., Mar. 17-26

Hai, Orville and Nan. Evangelist and Singers, Route 1, New Castle, Ind. 47362: Carthage, Ind., Mar. 8-19

Harrod, John W. 409 14th St., Rochelle, Ill. 61068: Lithopolis, Ohio, Mar. 2-12; Winslow, Ind., Mar. 16-26

Hayes, Thomas c/o NPH*

Heniford, Russell W. R. 1, Inola, Okla. 74036: Tulsa, Okla., Mar. 6-12; Madill, Okla. (1st), Mar. 15-26

Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M. 88001

Hoeckle, Wesley W. 642 Vaky St., Corpus Christi, Tex. 78404: Blackwell, Okla., Feb. 22—Mar. 5; Shenandoah, Iowa, Mar. 8-19; Kinnear, Wyo. (Sunnyside), Mar. 22—Apr. 2

Hood, Gene. c/o NPH*: St. Louis, Mo. (Wellston), Mar. 5-12; Port-au-Prince, Haiti, Mar. 17-26

Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind. 46590: Rockford, Ill. (Parkside), Mar. 9-19; Grand Lodge, Mich. (1st), Mar. 23—Apr. 2

Hoot, W. W. R. 9, Box 27, Morgantown, W.Va. 26505: Portsmouth, Ohio (1st), Mar. 2-12; Richmond, Va. (Southside), Mar. 16-26

Hoots, Bob. c/o NPH*

Hubart, Leonard G. R. 6, Huntington, Ind. 46750: Ottumwa, Iowa (1st), Mar. 3-12

Huff, Phil.† 12 Walnut St., Portland, Me. 04106: Wallingford, Conn., Feb. 27—Mar. 5; Elliott, Me., Mar. 8-19; North Leeds, Me. (Leeds), Mar. 20-26; Fostoria, Ohio (Ridge), Mar. 29—Apr. 9

Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018: Lewisburg, Tenn., Feb. 26—Mar. 5; Cincinnati, Ohio (Carthage), Mar. 9-19; Charlotte, N.C. (1st), Mar. 23—Apr. 2

Hysong, Ralph L. R. 22, Delmont, Pa. 15626: Belle Vernon, Pa., Mar. 5-12

Ide, Glen, Jr. Evangelistic Party. R. 2, Vicksburg, Mich. 49097: Muncie, Ind. (Forest Park), Mar. 2-12; North Star, Mich., Mar. 16-26; N. St. Paul, Minn., Mar. 30—Apr. 9

Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa. 15022: Perkasie, Pa., Mar. 3-12; Allentown, Pa., Mar. 17-26; Rockland, Me., Mar. 31—Apr. 9

Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex. 75901: Lindsay, Calif., Mar. 3-12; Alameda, Calif., Mar. 17-26

Irwin, Ed. c/o NPH*: Monticello, Ill., Feb. 27—Mar. 5; Buffalo, Okla., Mar. 6-12; Kingfisher, Okla., Mar. 16-26; Hartford City, Ind., Mar. 29—Apr. 9

Isbell, R. A. Box 957, Crowley, La. 70526: Crowley, La. (Ellis), Mar. 3-12; Bowie, Tex., Mar. 13-19; Borger, Tex. (Trinity), Mar. 22—Apr. 2

Isenberg, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914: Lewisburg, Pa., Feb. 22—Mar. 5; Pottstown, Pa., Mar. 22—Apr. 2

Jantz, Calvin and Marjorie, and Carolyn. Evangelist, Singers, and Musicians, c/o NPH*: Kan-

sas City, Mo. (Dundee Hills), Mar. 8-12; Franklin, Ohio (1st), Mar. 19-26; Crawfordsville, Ind., Mar. 27—Apr. 2

Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio 43311: West Mifflin, Pa., Mar. 1-12; Robertsdale, Pa. (Broad Top), Mar. 22—Apr. 2

Jensen, Mark.† c/o NPH*: Oakridge, Ore., Mar. 19-26

Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md. 21014: Martinsburg, W.Va., Feb. 22—Mar. 5; Dayton, Ohio (1st), Mar. 8-19; Covington, Ky. (1st), Mar. 26—Apr. 2

Kelly, Arthur E. 511 Dogwood St., Columbia, S.C. 29205: Rossville, Ga. (Fairview), Mar. 1-12; Cottontdale, Ala., Mar. 15-26; Hanahan, S.C. (Goose Creek), Mar. 29—Apr. 9

Killen, Allen R. Evangelist and Singer, 407 Campbells Creek Dr., Charleston, W.Va. 25306: Charleston, W.Va., (Elk River), Mar. 3-12; Ironton, Ohio (1st), Mar. 19-26; Hendersonville, N.C., Mar. 27—Apr. 2

Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla. 73008: Belton, Tex., Mar. 1-12; Yuma, Colo., Mar. 15-26; Burlington, Colo., Mar. 29—Apr. 9

Land, Herbert. 933 E. Kentucky, Pampa, Tex. 79065: Ashdown, Ark., Mar. 15-19; Camden, Ark., Mar. 27—Apr. 2

Langford, J. V. 4908 N. College, Bethany, Okla. 73008: Drumheller, Alta., Mar. 1-12; Jamestown, N.D., Mar. 15-26

Lanier, John H. Poplar St., Junction City, Ohio 43748: Dunkirk, Ind., Mar. 1-12; Oak Hill, Ohio (Pil. Hol.), Mar. 15-26; Brilliant, Ohio, Mar. 29—Apr. 9

Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Middletown, Ohio, Feb. 22—Mar. 5; Kettering, Ohio, Mar. 8-19; Ravenna, Ohio, Mar. 22—Apr. 2

●Laxson, Wally and Ginger (Smith). R. 3, Athens, Ala. 35611: Warren, Ohio (Boilingdale), Mar. 6-12; West Grove, Pa., Mar. 14-19; Huntington, W.Va. (1st), Mar. 28—Apr. 2

Leih, John. 40936 Mayberry, Hemet, Calif. 92343: Seattle, Wash. (Crown Hill), Mar. 1-12; Amboy, Wash., Mar. 15-26; Arvin, Calif., Mar. 29—Apr. 9

Leonard, James C. Box 12, Marion, Ohio 43303: Spencerville, Ohio, Mar. 16-26

Lester, Fred R. 1136 E. Grand Blvd., Corona,

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ARMY CHAPEL DEDICATED—Major General Charles E. Brown, chief of army chaplains, preached the dedicatory sermon recently for the chapel which serves the Fifth Infantry Division at Fort Carson, Colo. Capt. Vernon G. Swim, a Nazarene chaplain, is in charge of the new facility.

Calif. 91720; Washington, Ind. (Free Meth.), Mar. 1-12
 Leverett Brothers, Preacher and Singers, R. 4, Lamar, Mo. 64759
 Liddell, F. L. c/o NPH*
 Lineman, Hazel Fraley, 10 S. Third St., Bradford, Pa. 16701
 Lipker, Charles H. R. 1, Alvada, Ohio 44802; Dayton, Ohio, Feb. 24—Mar. 5; Anderson, Ind., Mar. 10-19; S. Charleston, W.Va., Mar. 24—Apr. 2
 Littrell, Dick. c/o NPH*: Sunnyvale, Calif., Mar. 2-12; Bakersfield, Calif. (1st), Mar. 29—Apr. 9
 Livingston, James H. Box 142, Potomac, Ill. 61865
 Long, Wilmer A. Box 295, Goodrich, N.D. 58444; Minot, N.D. (SS), Mar. 15-26; Mora, Minn., Mar. 29—Apr. 9
 ●Lush, Ron. c/o NPH*: Sacramento Dist., Mar. 6-19; Sacramento, Calif. (1st), Mar. 20-26
 MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio 44035; Owensville, Ind., Feb. 23—Mar. 5; Atwater, Ohio, Mar. 6-12; Okmulgee, Okla., Mar. 19-26; Tulsa, Okla. (Springdale), Mar. 29—Apr. 9
 Mack, William M. R. 1, Sherwood, Mich. 49089; Okemos, Mich., Mar. 5-12; Alpena, Mich., Mar. 19-26
 Mansfield, Howard. 1318 Leadville, Boise, Ida. 83702; Caldwell, Ida., Mar. 15-26
 Marckel, Kenneth W. 135 Asbury Ave., Wilmore, Ky. 40390; Craigsville, Ind. (E.U.B.), Mar. 12-19; Wabash, Ind., Mar. 20-26
 Marlin, Ben F.† P.O. Box 8502, Orlando, Fla. 32806; Shreveport, La., Feb. 27—Mar. 3; San Angelo, Tex. (1st), Mar. 6-12; Akron, Ohio (Arlington), Mar. 15-26; New Ellenton, S.C., Mar. 27—Apr. 2
 Martin, Paul. c/o NPH*: N.E. Ind. Dist. Tour, Feb. 27—Mar. 12; Bluffton, Ind., Mar. 13-19; Racine, Wis. (Taylor), Mar. 20-26; Winchester, Ind. (1st), Mar. 27—Apr. 2
 Mathis, I. C. c/o NPH*: Dallas, Tex. (South Oak Cliff), Mar. 5-12; Blackwell, Okla., Mar. 19-26
 May, Vernon D. and Mrs. c/o NPH*: Fessenden, N.D. Mar. 1-12; Lodi, Calif., Mar. 15-26; Billings, Mont. (Trinity), Mar. 29—Apr. 9
 Mayfield, Paul and Helen. c/o NPH*: Flint, Mich. (West Flint), Mar. 1-12; Benton Harbor, Mich. (1st), Mar. 15-26; London, Ont. (1st), Mar. 29—Apr. 9
 Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403; Dallas, Tex. (Casa View), Feb. 26—Mar. 5; Kilgore, Tex., Mar. 12-19; Jacksonville, Tex., Mar. 20-26
 ●McCoy, Norman E. Song Evangelist, 1020 West 4th St., Anderson, Ind. 46016; Anderson, Ind. (Goodwin Mem.), Mar. 10-19; Bemus Point, N.Y. (Meth.), Mar. 23-26
 McCullough, Forrest. c/o NPH*: Greensfork, Ind., Feb. 27—Mar. 5; Chattanooga, Tenn., Mar. 7-12; Fortville, Ind., Mar. 13-19; St. Louis, Mo. (1st), Mar. 20-26; E. Tenn. Dist., Mar. 27—Apr. 5
 McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif. 90403; Glendale, Calif., Feb. 22—Mar. 5; Redlands, Calif. (1st), Mar. 8-19
 McGrady, Paul R.† 7900 N.W. 18th, Oklahoma City, Okla. 73127; Tyler, Tex., Mar. 3-5; Van Buren, Ark., Mar. 25-26
 McGuffey, J. W. 1628 Central, Tyler, Tex. 75701
 McIntosh, John P. Knobel, Ark. 72435; Jonesboro, Ark. (Rogers Chapel), Feb. 28—Mar. 5;

Charleston, Ill. (Farmington Faith Builders), Mar. 10-19; Kincaid, Ill., Mar. 24—Apr. 2
 McNaught, J. Austin.† R. 2, Box 501, Clackamas, Ore. 97015; Salem, Ore. (S. Salem), Mar. 15-26
 ●McNutt, Paul. 215 West 68th Terr., Kansas City, Mo. 64113; Springfield, Ill. (1st), Feb. 27—Mar. 5; Columbus, Ohio (Morse Rd.), Mar. 6-12; Marion, Ill. (Jacksonville Zone Conv.), Mar. 15-19; Kankakee, Ill. (Fairmount), Mar. 20-26; Omaha, Neb. (Fay), Mar. 27—Apr. 2
 McWhirter, G. Stuart. c/o NPH*: Tacoma, Wash., Feb. 27—Mar. 5; Camas, Wash., Mar. 6-12; S. San Gabriel, Calif. (Del Mar), Mar. 13-19; San Bernardino, Calif. (1st), Mar. 23—Apr. 2
 Meadows, Naomi, and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924; Cloverdale, Ind., Mar. 2-12; Evansville, Ind., Mar. 15-26; Wheelersburg, Ohio, Mar. 29—Apr. 9
 ●Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Kansas City, Kans. (Highland Crest), Feb. 22—Mar. 5; Plainville, Kans., Mar. 8-19; Winfield, Kans., Mar. 22—Apr. 2
 Merryman, Paul.† c/o Trevecca Nazarene College, Nashville, Tenn. 37210; Barnsville, Ga., Feb. 23—Mar. 5; Natchitoches, La., Mar. 16-26
 Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind. 46807; Anderson, Ind. (Fairfax), Mar. 1-12; Marion, Ind. (Lincoln), Mar. 16-26
 Mickey, Bob and Ida Mae. Evangelist and Singer, 1501 Edison, La Junta, Colo. 81050; Sacramento, Calif. (West Side), Mar. 2-12; Pixley, Calif., Mar. 16-26; Burr Oak, Kans., Mar. 30—Apr. 9
 Miller, Leila Dell. c/o NPH*: Los Gatos, Calif., Mar. 1-12; La Grande, Ore., Mar. 15-26
 Miller, Nettie A. c/o NPH*: Banning, Calif. (1st), Mar. 5-12
 ●Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa. 19606; Ephrata, Pa., Mar. 27—Apr. 2
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va. 26187
 Millhuff, Charles. c/o NPH*: Sacramento, Calif. (1st), Feb. 26—Mar. 5; Buena Park, Calif. (Cypress), Mar. 6-12; Glendora, Calif., Mar. 13-19; San Jose, Calif. (Cambrian Park), Mar. 20-26; San Mateo, Calif., Mar. 27—Apr. 2
 Monck, Jim and Sharon. Evangelist, Singers, Musician, c/o NPH*: Lima, Ohio (1st), Mar. 3-12; Kettering, Ohio, Mar. 19-26; Grove City, Ohio, Mar. 28—Apr. 2
 Moore, Franklin M. Box 302, Castle Rock, Colo. 80104; Griffin, Ga. (1st), Mar. 2-12; Gosport, Ind., Mar. 16-26; Terre Haute, Ind. (Pil. Hol.), Mar. 30—Apr. 9
 Moulton, M. Kimber, c/o NPH*: Anchorage, Alaska (1st), Mar. 15-26
 Myers, David.† Route 1, Box 108-A, Logan, Ohio 43138; Nelsonville, Ohio (Pil. Hol.), Mar. 1-12; Roseville, Ohio, Mar. 19-26
 Nelson, Charles Ed. and Normadene. Evangelist and Singers, c/o NPH*: Alexander, Ark., Mar. 6-12; McCune, Kans., Mar. 17-26; Dewitt, Ark., Mar. 31—Apr. 3
 Nesseth-Hopson Party. c/o NPH*: Otisville, Mich. (Richfield), Mar. 1-5; Lynn, Ind., Mar. 9-19; Clarksville, Mich. (Elmdale), Mar. 23—Apr. 2
 Neuschwanger, Albert. 112 Salem Ct., Ft. Worth, Tex. 76134; Lima, Ohio (Grand Ave.), Mar. 1-12; Ft. Worth, Tex., Mar. 13-19; Ardmore, Okla. (1st), Mar. 23—Apr. 2
 Norris, Roy and Lilly Anne. Evangelist and Singers,

c/o NPH*: McComb, Ill., Mar. 2-12; Pontiac, Ill., Mar. 16-26; Rock Falls, Ill., Mar. 30—Apr. 9
 Northrup, Lloyd E. 1173 Aileron, La Puente, Calif. 91744; Battleground, Wash., Mar. 5-12; Union, Ore., Mar. 15-26; Carson, Wash., Mar. 29—Apr. 9
 Norton, Joe. Box 143, Hamlin, Tex. 79520; McComb, Ill., Feb. 23—Mar. 5; Galesburg, Ill., Mar. 9-19; Emporia, Kans., Mar. 23—Apr. 2
 Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla. 32769; Hillsboro, Tenn. (Roarks Cove), Mar. 26—Apr. 2
 Oylar, Calvin B. c/o NPH*: Freedom, Okla., Feb. 27—Mar. 5; Indianapolis, Ind. (Meridian), Mar. 9-19; Indianapolis, Ind. (Mars Hill), Mar. 22—Apr. 2
 Parrott, A. L. 460 S. Bresse, Bourbonnais, Ill. 60914; Oklahoma City, Okla. (South Side), Feb. 22—Mar. 5; Bethany, Okla. (Calvary), Mar. 6-12; Oak Lawn, Ill., Mar. 15-26
 Passmore, Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: Lincoln, Neb. (1st), Mar. 3-12; Owego, N.Y. (1st), Mar. 17-26; Sandusky, Mich. (Br. in Christ), Mar. 30—Apr. 9
 ●Paul, Charles L. Song Evangelist, c/o NPH*: Baton Rouge, La., Feb. 28—Mar. 5
 Pickering Musicalaires, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa. 18104; New Lenox, Ill., Mar. 8-12; Britt, Iowa (Zion), Mar. 17-26
 Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill. 61833; Langley, S.C., Feb. 24—Mar. 5; Brazil, Ind., Mar. 10-19; Logansport, Ind., Mar. 24—Apr. 2
 Pipkin, Sylvia M. P.O. Box 322, Killbuck, Ohio 44637; Rayland, Ohio (Meth.), Mar. 30—Apr. 9
 Pittenger, Twyla R. 1, Shelby, Ohio 44875; Sidney, Ill., Mar. 22—Apr. 2
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind. 46201; Seymour, Ind. (Peter's Switch), Mar. 1-12; Circleville, Ohio, Mar. 15-26; Kansas City, Mo. (Wornall Rd.), Mar. 29—Apr. 9
 Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*: Arcata, Calif., Mar. 5-8; Klamath Falls, Ore. (Hol. Assoc.), Mar. 12-15; Auburn, Calif., Mar. 19; Nev.-Utah Dist., Mar. 20-29
 Powell, Curtice L. Preacher and Singer, 33 Reba Ave., Mansfield, Ohio 44907; Athens, Ohio (Clouster), Feb. 24—Mar. 5; Lorain, Ohio (Faith), Mar. 10-19; Racine, Ohio, Mar. 24—Apr. 2
 Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany Okla. 73008; Erick, Okla. (1st), Feb. 27—Mar. 5; Hutchinson, Kans., Mar. 10-19; Palco, Kans., Mar. 24—Apr. 2
 Purkiser, H. G. 308 E. Hadley, Aurora, Mo. 65605; Edmond, Okla. (1st), Feb. 22—Mar. 5
 ●Quail, Paul M. Song Evangelist, 5441 Lakewood, Jessamine Dr., Orlando, Fla. 32809
 Rekr, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill. 61542
 ●Richards, Larry and Phyllis (Coulter).† Singer and Musicians, 1735 Dawson St., Indianapolis, Ind. 46203; Roarhdale, Ind. (1st), Mar. 1-12; Greencastle, Ind. (1st), Mar. 19-26
 Rodgers, Clyde B.† 505 Lester Ave., Nashville, Tenn. 37210; Carnegie, Pa. (Sal. Army), Feb. 28—Mar. 5; St. Petersburg, Fla. (Pil. Hol.), Mar. 8-19; Irvine, Ky., Mar. 22—Apr. 2
 Rodgers, J. A. (Jimmy).† 695 N. Market St., East Palestine, Ohio 44413; Coshocton, Ohio (1st), Mar. 15-26
 Roedel, Bernice L. 423 E. Maple St., Boonville, Ind. 47601; Shippensburg, Pa., Mar. 1-12; Westminster, Md., Mar. 14-26
 Rothwell, Mel-Thomas.† 2108 Alexander, Bethany Okla.; Ironton, Ohio (1st), Mar. 19-26; Indianapolis Dist. Pr. Mtg., Mar. 28-29
 Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio 43160; Richton Park, Ill. (Community), Mar. 6-12; Brockville, Ohio, Mar. 15-26; Aberdeen, Ohio, Mar. 29—Apr. 9
 Sharples, J. J., and Wife.† Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.
 Shelton, Trueman and Ruthellen. c/o NPH*: Albuquerque, N.M. (1st), Mar. 1-12; Vallejo, Calif. (Hillcrest), Mar. 15-26
 ●Shwaller, Keith and Pat. Box 1160, O.N.C. Kankakee, Ill.; Franklajoy, Mo., Feb. 28—Mar. 5; Cincinnati, Ohio (Indoor Camp), Mar. 6-12; Auburn, Ind. (1st), Mar. 20-26; Hoopston, Ill., Mar. 27—Apr. 2
 Sisk, Ivan. 4327 Moraga Ave., San Diego, Calif. 92117; Payette, Ida (1st), Mar. 1-12; Greeley, Colo., Mar. 15-26
 ●Slack, D. F. Song Evangelist, R. 2, Vevay, Ind. 47043; Johnstown, Pa., Feb. 24—Mar. 5; Cincinnati, Ohio, Mar. 9-19; Shelbyville, Ind. (Evangelist Meth.), Mar. 20-26; Hartford City, Ind., Mar. 30—Apr. 9
 Slater, Glenn. 320 S. 22nd St., Independence, Kans. 67301; Sarcoux, Mo., Mar. 15-26; Leola, Iowa, Mar. 30—Apr. 9
 Slater, Hugh L. c/o NPH*
 Smith, Charles Hastings. P.O. Box 1463, Bartles-

ville, Okla. 74003: Norwalk, Calif., Feb. 27—Mar. 5; San Bruno, Calif., Mar. 6-12
 With, Otis F., Jr. P.O. Box 1, Edinburg, Pa. 16116: Trenton, N.J., Feb. 23—Mar. 5; Columbus, Ohio (Bellows), Mar. 9-19; Lisbon, Ohio, Mar. 22—Apr. 2
 uth, J. W. and Mrs. 2943 Jewett St., Highland, Ind. 46322: Lufkin, Tex., Mar. 2-12; Pawhuska, Okla., Mar. 16-26; Texarkana, Tex., Mar. 30—Apr. 9
 arks, Asa. 91 Lester Ave., Nashville, Tenn. 37210: Florence, Ala., Mar. 7-12
 abler, R. C., and Wife R. 1, Tamaqua, Pa. 18252: Dover, Ohio (Salvation), Mar. 1-12; Fostoria, Ohio (U.B.), Mar. 15-26; Somerset, Pa., Mar. 29—Apr. 9
 afford, Daniel. Box 11, Bethany, Okla. 73008: Indianapolis, Ind. (Southport), Mar. 1-12; Cambridge City, Ind., Mar. 15-26; Ft. Wayne, Ind. (Main St.), Mar. 30—Apr. 9
 eele, J. J. P.O. Box 1, Coffeyville, Kans. 67337: Wasco, Calif., Mar. 1-12; Severy, Kans., Mar. 23—Apr. 2
 Sterling, Wilma. 101 New Alex. Rd., Brilliant, Ohio 43913: Brilliant, Ohio, Mar. 29—Apr. 9
 ewart, Paul J. P.O. Box 850, Jasper, Ala. 35501: Warren, Ohio (Bolindale), Mar. 6-12; Vivian, La. (1st), Mar. 14-19; Columbus, Ga. (Downtown), Mar. 20-26; Sheffield, Ala., Mar. 27—Apr. 2
 rack, W. J. Box 112, Jefferson, Ohio 44047: Pulaski, Va., Mar. 1-12; Lexington, Ohio, Mar. 15-26; Cleveland, Ohio (Bethel), Mar. 29—Apr. 9
 rahm, Loran. 732 Kingston Ave., Grove City, Ohio 43123: Lithopolis, Ohio, Mar. 19-26
 varth, D. and Helen. Evangelists and Music, 1207 Dominion Ave., Pasadena, Calif. 91104: Fillmore, Calif., Feb. 26—Mar. 5
 vearengen, J. W. Olivet Nazarene College, Box 215, Kankakee, Ill. 60901: Westerville, Ohio, Mar. 2-12; Monroe, Mich., Mar. 19-26; Streator, Ill., Mar. 31—Apr. 9
 ylor, Emmett E. c/o NPH: Magnolia, Miss., Feb. 28—Mar. 5; Grand Saline, Tex. (1st), Mar. 6-12; Jackson, Miss. (Grace), Mar. 14-19; Panama, Okla., Mar. 21-26; Midwest City, Okla. (1st), Mar. 31—Apr. 9
 ylor, Robert W. 2700 Farnleigh Ave., Dayton, Ohio 45420: Lorain, Ohio, Feb. 27—Mar. 5; Dayton, Ohio (Daytonview), Mar. 6-12; Waverly, Ohio, Mar. 13-19; Bloomington, Ill. (1st), Mar. 20-26; Huntington, W.Va. (1st), Mar. 27—Apr. 2
 omas, Fred. 177 Marshall Blvd., Elkhart, Ind. 46514: Punta Gorda, Fla. (1st), Feb. 27—Mar. 5; Columbus, Ohio, Mar. 6-12; Paden City, W.Va. (1st), Mar. 13-19; Kankakee, Ill. (Fairmont), Mar. 20-26; Sandwich, Ill. (1st), Mar. 27—Apr. 3
 one, L. E. 365 Burke St., Bourbonnais, Ill. 60914: Bryan, Ohio, Mar. 12-19; Coal Valley, Ill. (Plainville), Mar. 22—Apr. 2
 ransue, C. F. R. 1, Poplar Bluff, Mo. 63901: Sikeston, Mo. (East Side), Mar. 2-12; Lodi, Mo., Mar. 20-26
 Tripp, Howard M. c/o NPH: New Smyrna Beach, Fla., Feb. 24—Mar. 5; Gulfport, Miss. (1st), Mar. 6-12; Champaign, Ill. (West Side), Mar. 13-19; Georgetown, Ill., Mar. 22—Apr. 2
 rissel, Paul D., and Family. Evangelist and Singers, Box 1201, Leesburg, Fla. 32748: Lakeland, Fla. (1st), Mar. 2-12; Zephyrhills, Fla. (1st), Mar. 14-19
 Underwood, G. F. and Wife. Preachers and Singers, Box 320M, R. 4, Cortland, Ohio 44410: Hebron, Ohio, Mar. 1-12; Scottsdale, Pa., Mar. 15-26; Assumption, Ill., Mar. 29—Apr. 9
 Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida. 83651: Caldwell, Ida. (Middleton), Feb. 19—Mar. 1
 Wachtel, David K. P.O. Box E, Madison, Tenn. 37115: Auburn, Ind., Mar. 19-26
 Walker, W. B. c/o NPH: Bethel, Ohio (1st), Mar. 2-12; E. Palestine, Ohio (1st), Mar. 19-26
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla. 33901: Dallas, Tex. (Buckner), Feb. 23—Mar. 5; Derby, Kans., Mar. 12-19; Pasadena, Tex. (1st), Mar. 23—Apr. 2
 Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark. 72712: Orangevale, Calif., Mar. 5-12; Costa Mesa, Calif., Mar. 15-19; Hermosa Beach, Calif., Mar. 20-26; Santa Ana, Calif., Mar. 27—Apr. 2
 Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont. 59937: Honolulu, Hawaii (1st Baptist), Mar. 5-12; Ewa Beach, Hawaii, Mar. 16-26
 Wheeler, Jerry. Box 152, Newberry, Ind.: Albuquerque, N.M. (Southside), Mar. 5-19
 Whipple, Leonard. Lay Evangelist, 15 P-Via Castilla, Laguna Hills, Calif.: Northwest Dist., Mar. 2-12; Central Calif. Dist., Mar. 16-26; Santa Ana, Calif. (1st), Mar. 30—Apr. 9
 ● Whisler, John F. 404 N. Francis, Carthage, Mo. 64836: McComb, Miss. (1st), Mar. 1-12; Fairview, Okla., Mar. 19-26
 White, W. T. 116 E. Keith St., Norman, Okla. 73069: Ft. Recovery, Ohio, Mar. 5-12; Dayton, Ohio (Knollwood), Mar. 19-26; Decatur, Ill., Mar. 31—Apr. 9
 Wilkinson Trio. 1104 Pennsylvania St., Columbus, Ind. 47201: Franklin, Ind. (Evan. Meth.), Mar. 12-26; Martinsville, Ind. (Evan. Meth.), Mar. 28—Apr. 7
 Williams, B. Ivan. 536 E. Oliver St., Owosso, Mich., 48867: New Carlisle, Ohio (Un. Miss.), Mar. 1-12; Owosso, Mich., Mar. 19-26; Dayton, Ohio (Northridge), Mar. 29—Apr. 9
 Willis, Harold J. c/o NPH: Mackey, Ind., Mar. 16-26
 Winegarden, Robert. c/o NPH: Edgewood, Ill., Mar. 1-12; Bath, Ill., Mar. 15-26; Peoria, Ill. (Forest Hill), Mar. 27—Apr. 2
 Withrow, Curtis D. 1005 Priory Pl., McLean, Va. 22101: Wadsworth, Ohio, Mar. 3-12; Marietta, Ohio (1st), Mar. 17-26; Uhrichsville, Ohio, Mar. 31—Apr. 9
 Woodward, George P. 326 Dry Run Rd., Monongahela, Pa. 15063: Sharon, Pa. (1st), Mar. 3-12; Hopewell, Va. (Pil.), Mar. 17-26; Defiance, Ohio, Mar. 31—Apr. 9
 Wyss, Leon. c/o NPH: Big Spring, Tex., Mar. 3-12; Coffeyville, Kans. (1st), Mar. 17-26; Pampa, Tex., Mar. 28—Apr. 2
 Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo. 63031: Ulysses, Kans. (1st), Mar. 5-12; El Dorado, Kans., Mar. 15-26; Chanute, Kans. (1st), Mar. 29—Apr. 9
 Zimmerman, W. E. Box 1114, Marion, Ohio 44302: Grove City, Ohio, Mar. 15-26; Gibsonburg, Ohio, Mar. 29—Apr. 9

Church Aids in Bus Purchase



Reed

Rev. Donald Reed, missionary to Lebanon, received a check for \$2,000 recently from East Liverpool (Ohio) First Church, which will go towards the purchase of a bus which will transport children to the Nazarene Evangelical

School in Beirut. Rev. C. G. Schlosser is pastor.

Moving Ministers

Rev. Herbert Thompson from Union Hill, Ala., to Sylacauga (Ala.) West Side.

Rev. C. W. Henderson from Phoenix (Ariz.) Orangewood is retiring.

Rev. Gavin Thompson from Bundaberg, Queensland, Australia, to Biloela, Queensland.

Rev. William D. Porter from Red Deer, Alberta, to Ames, Iowa.

Rev. Richard Gatlin, student, to Colonial Village, (Lemont) Ill.

Rev. Lee Topliff from Palisade, Colo., to Fontana (Calif.) Central.

Rev. H. T. McCants from Marshall (Tex.) Fairview, to East Point, Ga.

Rev. Ralph Lee from Burlington (Iowa) Flint Hills to Cedar Rapids (Iowa) First as associate pastor.

Rev. Vernon Cargill from Vicksburg, Miss., to Laurel, Miss.

Rev. Roscoe W. Hohn from Klamath Falls (Ore.) First into the evangelistic field.

Rev. Archie O. Brown from Billings (Mont.) Trinity to Bonney Lake, (Sumner) Wash.

Rev. Arnold R. Carlson from Riverside (Calif.) First to Redwood City, Calif.

Rev. Charles Smith from Marlow, Okla., to Burlington (Iowa) Flint Hills.

Rev. Fred Fowler from Renton, Wash., to Kelso, Wash.

Rev. Clarence J. Haas, from Eastern Nazarene College, to Rush Community, Ohio.

Rev. Odis Brown from Redwood Falls, Minn., to Webb City, Mo.

Rev. O. C. Rushing from Fairmont (W.Va.) First to Oil City (Pa.) First.

Rev. W. C. Wilcox from St. Johns, Newfoundland, to Elmsdale, Prince Edward Island.

Rev. Phil Riley from Decatur, Ga., to Topeka (Kan.) First.

"The stewardship of his life will continue to live on to motivate and bless every Christian with whom he came in contact."

M. A. Lunn



M. King Bingham
Lubbock, Texas

Hear the personal testimony of this consecrated layman as it touched the hearts of hundreds attending the International Laymen's Conference on Evangelism this past summer in Florida. A fitting memory of a Christ-dedicated businessman.

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Water on our Face

It was the annual service of installation of officers for the coming year. Reports had been given of the district assembly, a brief message from the pastor, and the officers had gathered around the front of the sanctuary.

Standing with the soon-to-be installed officers was the soloist who sang, "I wonder, have I done my best for Jesus?"

It was apparent the service had touched many hearts. But for a visiting seven-year-old boy, not too accustomed to church services, it was a special time. On the way out of the church he turned to his grandma, only herself a recent convert, and asked:

"Grandma, didn't I see water on your face in church?"

And Grandma, who had been delivered from tobacco several months before, did not have words to answer her grandson. Just how does one explain the searching of the Holy Spirit?

I've pondered the experience a bit. I wondered if my own children have seen water on my face as often as they should have. Then I thought of my beloved Zion who mothered my soul in early years, gave me a place of service, and urges me on to greater service. I thought, If only more of us could be seen with "water on our face," what glorious and triumphant period of revival we could enjoy.

Let us push and promote all programs possible, and see attendance records fall and greater campaigns initiated; but let it all be launched as a result of "water on our face."—*Russell Shalley, Fort Wayne, Indiana.*



SUBSCRIPTION LEADERS—Newcomer to the **Herald of Holiness** subscription winners' circle for 1966 is the Northwestern Ohio District, represented above by their superintendent, Rev. Carl Clendenen. He and other winners were presented at the recent annual Superintendents' Conference held last month in Kansas City, Kan. Other superintendents are (second from left): Rev. Fletcher Spruce, New England District, group three; Dr. Whitcomb Harding, Nebraska District, group four; Dr. L. S. Oliver, Illinois superintendent, group one; and Rev. Harry Taplin, North Dakota superintendent, group five. There are approximately 128,000 paid subscriptions now in effect, and about 5,000 additional complimentary subscriptions are sent to servicemen. This compares to about 100,000 paid subscriptions a year ago.

Climenhaga Resigns Post

WHEATON, ILL., (EP)—Dr. Arthur M. Climenhaga, executive director for the National Association of Evangelicals, announced his resignation on January 12 and his intention to return to service with his denomination, the Brethren in Christ church.

No termination date with N.A.E. was given.

Dr. Climenhaga served formerly as president of Upland College, Upland,

Calif., as general superintendent of field missions and Bishop of Brethren in Christ Church, Northern and Southern Rhodesia. Dr. and Mrs. Climenhaga returned to America in 1960 when the Rev. Mr. Climenhaga was named president of Messiah College, Grantham, Pa. He left this position in 1964 to provide leadership for N.A.E. programs and services.

Family Leaves All

BOOKLYN PARK, Minn. (EP)—A fifty-year-old building inspector in this Minneapolis suburb is selling his two houses and all possessions so he and his wife can take a non-salaried position with a missionary training organization.

Richard E. Heyer, and his wife Ethel, will donate the money to the Bethany Fellowship, Inc., a communal-type group in Bloomington, Minn., which operates the independent Lutheran missionary training organization.

The Heyers have two sons in the missionary school and a third plans to enter after high school graduation in June.

The Heyers' oldest son, Robert (twenty), a senior at Bethany, expects to work with juvenile delinquents in New York under the auspices of Teen Challenge.



CALIFORNIA CHURCH DEDICATED—The church property at Bakersfield (Calif.) First Church was dedicated last year by Dr. George Coulter, general superintendent. The plans with furnishings is valued at \$375,000, including a large educational unit and fellowship hall. According to pastor Paul D. Mangum, the facilities were built for \$212,000.

Protestant Churchmen Weigh 1967 Problems in "Sunday Times" Poll

PHILADELPHIA (EP)—What is the most pressing problem facing the world as a new year begins?

Six Protestant leaders from widely varying denominational backgrounds were asked that question by the *Sunday Times*—formerly the *Sunday School Times*—published here, and their answer was unanimous: world peace and international understanding.

The results of the informal poll were reported in the December 31 issue of the weekly tabloid-size paper. The six churchmen—United Presbyterian, Methodist, American Baptist, Christian and Missionary Alliance, Evangelical Free church, and Assemblies of God—also gave their opinions on another question: "What is the most important issue facing the universal church?"

The answers to this question were more varied.

Methodist Bishop Richard C. Raines of Indiana, president of his church's Council of Bishops, said that, while the world's greatest need was "peace with freedom and justice," he saw no easy way of achieving it.

"Vietnam requires firmness and flexibility. Underdeveloped countries need aid. Africans in Rhodesia and South Africa cry out for freedom. The U.S. should give of technical know-how and funds more wisely and generously than at present."

Dr. Arnold T. Olson, president of the Evangelical Free church, said of the search for peace: "One great problem is for people of various countries to understand the fears, hopes and spiritual needs of each other."

Dr. Ganse Little, of Pasadena, California, moderator of the United Presbyterian church, said the problem is "how to secure an increasing measure of international understanding and cooperation in solving fundamental human needs, which are in every nation and cut across all national and ideological boundaries."

His recommendation: increased U.S. support of the United Nations "and all other international programs at risk—as some may think—to national security upon occasion, certainly to national pride."

Lack of "an orderly system of solving world problems" was cited by Carl Tiller, president of the American Baptist Convention. "Most problems," he said, "are due to group personal and national selfishness. Our Christian faith is based on the understanding that God is love, that Jesus

Christ was love incarnate, and that the Holy Spirit calls Christians to an ethic of absolute love in human relations."

Mr. Tiller suggested that cooperation of Christian churches on the international level could be an example to the world.

Rev. Nathan Bailey, president of the Christian and Missionary Alliance, and Rev. Thomas F. Zimmerman, general superintendent of the Assemblies of God, agreed that world peace is the most pressing issue.

Methodist Bishop Hits Revolt Against Order

LOS ANGELES (EP)—"We are in revolt against the 'establishment,'" Bishop Gerald H. Kennedy told a congregation of the nation's educators here last week. "We are in revolt against institutions, even the institution of the church."

Speaking at the First Methodist church here to a group which included many Methodist and Evangelical United Brethren college presidents and administrators (delegates to the ninth annual gathering of the Council of Protestant Colleges and Universities), Bishop Kennedy based his sermon on the first two verses of

Genesis which tell how God made order out of chaos.

"How desperately some of us feel the need for God to move across our society and bring order out of chaos," he said. "Everybody seems to be revolting against everything orderly."

"I have young ministers who would like an assignment to Sunset Strip, or to spend their nights in a coffee bar talking to young people. They want nothing to do with an institution, nor do they desire to be accountable to anyone, except once a month when they want a check."

The bishop quoted critic Walter Kerr as stating that there is a similar trend against form in the drama. "People say they want the 'new morality,' meaning they want no restrictions of moral law, no moral framework within which they must live," Kennedy said. "They talk of situational ethics, whatever that means. I have read some of the books about it, and it seems like pretty old stuff—the New Testament is full of it. In worship they want to do away with the Book of Common Prayer and substitute the language of the hipster. They want to throw out all the traditional music and substitute jazz. Some jazz is pretty good, but it should supplement—not substitute."

The preacher acknowledged that "things get closed up and need to be opened up. The church has always been for that. Every once in a while we need to break out the stained glass windows and let in air. There is a wonderful world of order" which was, he stated, "God's order."

Coulter, Skiles to Viet Nam

GENERAL SUPERINTENDENT George Coulter and Paul Skiles, director of the Nazarene Servicemen's Commission, leave Kansas City Feb. 27, for an oriental tour which will take them to two servicemen's retreats, plus a visit to Viet Nam to seek out Nazarenes among the more than 400,000 U.S. troops there.

In addition, Dr. Coulter will visit five missionary fields—the Philippines, Taiwan, Japan, Okinawa, and Korea.

The two military retreats are in Okinawa, March 10-12, and Korea, March 17-19.

IN VIET NAM, where to have an official retreat in a war zone is impossible, Dr. Coulter and Skiles hope to see servicemen in the Saigon and Bien Hoa airfield areas on March 4. They will go up the coast to the Cam Ranh Bay-Qui Nhon and Da Nang areas between March 5 and 7.

Parents and pastors of servicemen are encouraged to write their servicemen about the schedule.

THE TWO churchmen will seek out contacts with Nazarenes, and those related in some way to the church, where they are known. They will have services wherever possible.

Skiles also hopes to visit with servicemen in Taiwan, the Philippines, and Japan.

Blizzard Leads to Pastor's Death

Greater Chicago's worst storm in fifty years led to the death of a veteran pastor, but provided at least two more parsonage families the opportunity of saving the lives of scores of stranded motorists.

Chicago's churches with no place to throw the snow, closed down en masse on January 29.

In the subfreezing weather which followed the initial 23-inch snowfall, a sixty-two-year-old pastor at Wilmington, Ill., Rev. Venice E. Blacketer, was directing snow removal operations Saturday morning, Jan. 28, in the church parking lot.

Unexplainedly, he stepped into the path of a large piece of equipment as it suddenly backed up. Caught under the wheel, he lay pinned for fifteen minutes.

At the hospital in Joliet, Ill., twenty-nine miles away, fifteen students from Olivet Nazarene College at Kankakee, Ill., and a half-dozen pastors donated blood. In spite of an operation, and continued transfusions, death came at 10:30 p.m.

His body lay in state in the Wilmington church where he had been pastor for six months, prior to funeral services Feb. 1 at Danville (Ill.) First Church. Dr. Mark R. Moore, superintendent of the district on which

Blacketer served his entire ministerial career, preached the funeral sermon.

Survivors include his wife, Thelma, one son, Robert, and three grandchildren.

* * *

AT LANSING, Ill., south of Chicago on the Kingery expressway, sits the Church of the Nazarene just across from a large Holiday Inn. As the blizzard reached peak conditions, Thursday, January 26, cars clogged the route, stranding their passengers as night approached.

While Pastor James Robbins trudged up and down the pike inviting motorists into the church, his wife, Bessie, and daughter, Mrs. Ruth Comstock, brought food from the parsonage.

By dusk, the twenty-three inches of snow on the ground was being whipped into drifts nine and ten feet tall. All through the night, motorists slogged their way toward the lighted sign which read: Church of the Nazarene. One of the rescued said: "We've never seen church lights look so good."

By morning, the crowd had swelled to 125.

Truck drivers, company executives, mothers with babies, and even a Catholic priest had found shelter in the sanctuary which normally is the spiritual refuge for sixty-eight members.

* * *

THE LIGHT outside the Manteno, Ill., church which stays on twenty-four hours a day, held out the promise of safety for forty-five motorists stranded on U.S. Highway 54 during the height of the storm. They stayed Thursday and Friday nights, and part of Saturday, and were fed out of the kitchen which normally serves children in a day-care center operated in relation to the church.

Pastor Mrs. Frances Welch said among the group were three children trapped on their way home from school, laborers, salesmen, truck drivers, school teachers, a college student and his girl friend, and even a Nazarene.

* * *

WHILE THE SNOW was piled twice as high as cars, at least one Olivet Nazarene College student remained in good humor. After digging his car out of a drift which left a gaping chasm, he planted a large

sign atop the mound of shoveled snow.

It read: "Don't park here. Dig your own hole."

Meanwhile from windows on the fourth floor of Chapman Hall, a men's residence, bored freshmen jumped into snowbanks thirty feet below.

And from above the snow continued to fall.

* * *

Revival Stirs Olivet In Spite of Storm

In the midst of one of the Midwest's most severe storms, more than 600 young people at Olivet Nazarene College in Kankakee, Ill., found spiritual help in what church and school leaders said was "one of the finest revivals" in the history of the school.

Evangelist Charles Millhuff, returning to his alma mater for a "youth week" emphasis, spoke daily in chapel, addressed teen-age banquets, and challenged standing-room-only crowds to commit their lives to spiritual values.

President Harold Reed said: "It was a short meeting, but it was intense, and the students and faculty joined in seeking an outpouring of the Holy Spirit. . . . Monday after the revival the student testimonies were vital and vibrant. I have had scores of students say they have never witnessed a revival quite like this."

Pastor Forrest Nash of College Church said Millhuff "spoke with the anointing of the Spirit, and his messages were strongly biblical."

The church was well filled nightly, including the transepts and balcony, with the exception of Friday night following a 23-inch snowfall.

Missionaries Escape Death

Missionary James Kratz, his family, and other Brazilian young people miraculously escaped death on the Rio-Sao Paulo highway en route to district youth camp, according to a cable from Dr. Earl Mosteller, Brazil field superintendent.

The missionary party, totalling ten, were rescued by units of the Brazilian army after avalanches of water, rocks, and mud carried the Kratz car and its occupants to the edge of a precipice three different times.

During the night of terror, autos both ahead and behind the Kratz car were carried over the edge. A bus carrying thirty-eight people plunged into the flooded river when a bridge was swept away.

Runaway Car Slashes into Chattanooga Churchgoers

A car driven by a lady on her way to an afternoon church service went out of control as it passed the First Church of the Nazarene in Chattanooga, Tenn., plowing into a crowd of worshippers just coming out of the sanctuary.

Ten persons were taken to Chattanooga hospitals, two of whom were retained for treatment of broken bones and a possible back injury; but neither of the women hospitalized, Mrs. Barbara Faulkner and Mrs. Betty Chamberlain, both in their thirties, was considered in serious condition.

Pastor John R. Andrus said that no children were in the group when the car slashed through it, but that one man was dragged some distance. Two elderly ladies, one seventy-nine, and the other in her eighties, were bounced into the street. None were seriously hurt.

The accident occurred on February 5, the final Sunday of a revival meeting with Evangelist Charles Millhuff.

Next Sunday's Lesson

By A. Elwood Sanner

Faithful Christian Stewardship (February 26)

Scripture: Luke 16 and 17 (Printed:
Luke 16:10-15; 17:7-10)

Golden Text: Luke 16:10

In what sense does the Christian's use of money provide an index to the quality of his stewardship?

The focus of this lesson is upon the faithful exercise of our stewardship—whether of possessions or of life. A steward in biblical usage was a manager of another man's estate.

True riches for honest stewards

The story of the dishonest steward (Luke 16:1-9) should be read for a fuller understanding of this lesson. On the point of losing his position because of wasteful practices, the steward obligated his master's debtors by discounting their bills. The lord or master in the story commended his servant, not because he was a rascal, but because he was clever and prudent.

Jesus then lamented the fact that the sons of this world are wiser in their preparations for *this* life than the sons of light are in their preparation for the *next* life. We are thus challenged by the Lord to use our financial resources ("unrighteous mammon") with a wisdom and devotion which will open the doors to the "everlasting habitations."

Does this parable open the door to a salvation by works? Hardly. It does make clear, however, that faithfulness in the stewardship of money is a must if one is to receive the true riches of the heavenly realm. First and fundamentally, this means that a Christian steward has renounced mammon as his master. The Pharisees, who loved money, scoffed at Jesus, for they took their wealth to be proof of divine blessing. But what they esteemed so highly was an abomination in the sight of God.

Rewards for unprofitable servants

The strange little parable in the second scripture selection (Luke 17:7-10) conveys a pungent truth to cut down self-pity and pride. Despite a long day in the field, a slave nevertheless first prepared and served dinner for his master and that without a word of gratitude. In other words, faithfulness in a slave is an obligation and is not meritorious.

Notwithstanding, as another parable points out (Luke 12:37), the Father in His love rewards His unworthy but dependable servants.

The Answer Corner

Conducted by W. T. Purkiser, *Editor*

I would like your explanation of the statement that, "if we confess our sins, he is faithful and just to forgive us our sins" in relation to the witness of the Spirit? I believe that God will do as He says. Now what more is the witness of the Spirit? We are told that we are not to trust our feelings. What, beyond an emotion, is the witness of the Spirit? I don't want to miss heaven because of an erroneous concept of this question. Please help me. I am deeply troubled.

Let me reassure you. "Thou art not far from the kingdom of God."

The conviction that God will do what He says is an important part of the witness of the Spirit. The witness goes one step farther. It is the inner assurance that what God will do in general He has now done in particular, for me.

That is, the witness of the Spirit is that deep conviction, born of faith, that God has for Christ's sake forgiven me, even me, and has received me as His child.

This is not an emotion as such, although the recognition of its truth may result in great blessing and always does bring real joy.

The witness of the Spirit is more like

the flash of insight with which one grasps a great truth. The biblical phrase "full assurance of faith" is an excellent description of it.

You don't work it up, but it does come in response to the strengthening of the "faith [that] cometh by hearing, and hearing by the word of God." In addition to I John 1:9 above, include among your promises Psalms 103:8-14; Proverbs 28:13; Isaiah 55:6-7; Matthew 11:28-30; John 1:12; 6:37; Romans 10:9-11, 13. Read and reread them. Fulfill their conditions. Put your name into them. Go out and act as if they were true, as indeed they are, and you'll have the witness of the Spirit.

I belong to one of the historic "peace churches." The undeclared war in Vietnam is particularly savage. How can this war be justified by the Christian? How can a Christian who seeks to act according to "perfect love" participate in the institution of war? Are we not enjoined in the same verse of Holy Writ to follow after a life of peace as well as the way of holiness or Christian sanctity?

The historic peace churches include the Quakers, the Mennonites, and the Church of the Brethren. I respect with all my heart the moral sturdiness and integrity of these fine people, although I cannot accept what I understand to be their particular kind of pacifism.

Certainly all of us hope and pray for an end to hostilities in Vietnam and elsewhere on our globe. We could never justify a war of aggression for the advancement of nationalistic ends.

Nor would I assume, personally, that my country always has been or always will be infallible in its judgments of right and wrong in international relations.

But I honestly do not think that Christians who advocate unilateral withdrawal from Vietnam, for instance, have seriously considered the alternative. Would it be more in keeping with perfect love to turn South Vietnam's citizens over to a Communist regime of the kind that has already stained its records with the blood of hundreds of thousands of martyrs?

My sentiments were expressed pretty much by Elton G. Trueblood, who is himself a Quaker. Dr. Trueblood said: "People who suggest pulling out just haven't thought it through. It would lead to murder on a greater scale.

"If we run out, the integrity of our pledge is undermined, and if we undermine our integrity, this is the type of thing that also leads to aggressive war. I am perfectly shocked by Christians who say we do not need to honor our promise in Vietnam."

And Dr. Trueblood concluded, "Peace and dogmatic pacifism are not the same. The question is how to get peace. We want peace with freedom and not the peace of the graveyard" (*Church and Home*, October 15, 1966).

As to Hebrews 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord," may I suggest that you interpret the first clause in harmony with Romans 12:18, "If it be possible, as much as lieth in you, live peaceably with all men."

The church service is not a convention to which a family should send a delegate.

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