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ON OUR KNEES

Our Heavenly Father: The message of the Christmas carol still rings in our ears, "Fall on your knees."

We come with the humility of need and with the worship of praise. Thou art the Source of all our strength. This very day our needs seem so great and our strength so small. Our very helplessness brings us low. These needy cases now at hand that seem to be our responsibility are too much for us. This morning it does not seem hard to fall on our knees with a thud. But let our despair reach out in faith as we pray in the name of Jesus, our risen Lord.

Thy Son taught us to pray in His name. Make it more than a magic word today; make it the key to a higher level of living. Let its purifying power search and probe us to the very depth of our being. Cleanse our prayers themselves.

But we bow also in adoration and praise. Thou alone art worthy. Tune us in again until our hearts sing some alleluias. Let not despair engulf us in our bewilderment. We would be found among the faithful ones, joyful and triumphant. Give us that faith that affords the look and tone of expectancy before the answer comes.

Let Thy invisible but nonetheless real Holy

Spirit be our personal Guide. Help us to trust Thee for thyself and not for Thy gifts alone. Save us from the sin of second-guessing Thee. Show us what to do next and trust for the direction afterwards.

Thou art the Desire of all nations. We are sure that Thou art better than we know or can tell, but teach us by Thy Spirit to relay to sinful men Thy redemptive power and help us to make it personal. Let not the murkiness of sin overwhelm us. Make us living witnesses of Thy grace and power. Be pleased to use us as Thou seest best; then Thy errands will become our commands. Our hearts sing with obedient love even now:

*I must have the Saviour with me,
For I dare not walk alone.*

*I must feel His presence near me,
And His arm around me thrown.*

*Then my soul shall fear no ill,
Let Him lead me where He will.*

*I will go without a murmur,
And His footsteps follow still.*

□



THE ART OF LISTENING IN THE HOME

By Nina G. Gunter
Hartsville, S.C.

Have you ever wondered how high we as parents would score on a listening test? Learning to be a good listener is hard work. Knowing how and when to really listen to your child is both an art and a skill. However, it is within the reach of any parent who desires a positive, healthy relationship with his child.

I. Do You LISTEN to Your Child?

How do parents learn to listen to their children—and especially listening attuned to silence?

Listen to the language of behavior. Not all messages are communicated verbally. There is the language of a tear, a laugh, a sad face, a slammed door. These have meaning just as words do.

When your child looks sad, is your sudden response such as, "Jim, stop that moping around. Why don't you smile once in a while?"

Wouldn't it be more helpful and supportive to reflect, "Jim, you look sad. Is something troubling you?" Immediately he learns that his feelings are important to you.

Learn to respond reflectively. Responding in this way gives the child encouragement to go on and further develop whatever it is he is trying to tell. Reflecting is not making judgments. It is simply reflecting feelings.

Be less "teachy." Sometimes we sound like professors constantly lecturing rather than like parents listening to our children.

Realize the importance of listening. A willingness to listen to our children can play an important part toward enhancing a youngster's self-concept. If we listen attentively and responsively, we can communicate to a child that we think he is worthwhile and is a person to be respected.

Be an active listener. This takes hard work. It means we make conscious efforts to understand and care about what the child is saying.

This means that I'll try to never be too busy to bend my ear to my child when he really needs me. It means that I'll never act as if what my child wants to talk to me about is unimportant. I'll try to put down what I'm doing and listen.

Start listening early. If children learn at an early age that what they consider to be major concerns are treated as minor concerns by their parents, we should not be surprised if they become increasingly less communicative and more secretive as they get older.

There is a need to communicate with preadolescent children, too. Failure to do so will be reflected in later years.

It's never too late. While it is true that good communication patterns (like bad ones) begin early, it is also true that better communication is always possible. Remember, it's never too late to start.





W. T. PURKISER, Editor in Chief
 JACK M. SCHARN, Office Editor

Contributing Editors:

SAMUEL YOUNG EDWARD LAWLOR
 V. H. LEWIS EUGENE L. STOWE
 GEORGE COULTER ORVILLE W. JENKINS

General Superintendents, Church of the Nazarene

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II. Does Your Child LISTEN to You?

What can I do about developing and improving my communications skills with my child.

Answer your child's questions. There is no better way to encourage good communication patterns at home than to answer your child's questions as quickly, as candidly, and as completely as possible. In doing so the child immediately feels that his question was good and deserved an answer. He feels that he is important and is respected.

Learn to say the right thing at the right time. Be aware of the importance of timing. For example, it is not a good time to be concerned about Bill's posture when he has come home after an argument with his girl friend or made an *F* on his report card.

Don't play the know-it-all. Because our children look up to us, we sometimes feel it necessary to have all the answers or pretend we do. Sometimes parents know best, but sometimes they don't. A parent runs a considerable risk of undermining his credibility when he poses as a knower of all things. Why not frankly say, "I don't know the answer to that, but let's see if we can find out together"?

Allow for disagreement. A healthy, constructive relationship does not always have to be an agreeing one. Allowing for disagreement helps your child to know that you respect his opinion and that he has a right to a point of view too. Aren't we parents strong enough to be challenged and big enough to back down if necessary?

Avoid using sarcasm or ridicule. One of the quickest ways to get a child *not* to listen is by humiliating him. Sarcasm and ridicule make a child defensive and wary. No one wants to talk or listen to another person if he feels that he'll be cut down.

Allow a child to express his feelings. Many times we do not recognize our children's feelings. We change the subject to another person or thing. We must deal with *feelings*—our child's real feelings.

For example, "Don't worry about that group rejecting you, Mary. They don't accept a lot of the kids." Small consolation. Mary has feelings about *her* rejection, not someone else's.

Watch the use of labels. Our perceptions of a child must change from month to month and year to year as he changes. We must be careful as we verbalize our "perceptions" into "conceptions," because we help to fix in the child's mind for better or for worse our own conceptions of him. For example, if we tell John that he is no good and lazy, he'll probably come to believe it.

Don't give up. Getting our children to tune us in rather than out may at times seem hopeless, but we can do it. If we want our children to listen to us, they must know that we will listen to them.

Ask God to help you. Surely He is concerned about our family affairs. Learn to pray and worship together as a family. This will open the door to new areas of communication. □

MORE

SAINTS NEEDED

The Apostle Paul addressed his first letter to the Corinthian church as “to them that are sanctified in Christ Jesus, called to be saints.”

What a challenge that was! Called to be saints! Paul recognized the need for true saints in the Corinthian situation. Are they not desperately needed in our modern situation?

The experience of sanctification is not a dead-end street, but a glorious thoroughfare opening the way to infinite progress in holy living.

This challenge to sainthood too easily eludes the Christian pilgrim. We face the constant danger of settling for mediocrity in our sanctity. We, “comparing ourselves with ourselves,” become standardized at low spiritual norms. We are continually subjected to the influences of a worldly social mode of living until we nearly lose any adequate image of a real saint.

The late A. W. Tozer told how, as a boy growing up on a Pennsylvania farm, his family raised chickens. They were of a mixed breed, gray in color and quite drab.

One day his mother came home from market with a beautiful white leghorn hen. This creature aroused a great deal of curiosity in the young Tozer until he asked, “What kind of bird is that?”

His mother replied, “Why, that’s a chicken.”

Quickly comparing the newcomer with the ones to which he had become accustomed, his immediate response was, “If that’s a chicken, then what are these?”

We need some modern-day saints to arise and set some new standards for holy living that will elevate the witness of the Church. W. E. Sangster writes: “Nothing but an increase of saints will make the church powerful in the world . . . A church in which saints were as common as now they are rare would convict the world, if only by

contrast. Sanctity cannot be ignored. Even a little bit is potent.”

Paul gives his challenge of saintliness to all of “the sanctified in Christ Jesus.” Everyone wants to see them but few want to pay the price to become saints. But it can happen to you and it can happen to me.

God fashions His extraordinary saints out of ordinary people. However, He plays no favorites and will reproduce His image only in those who prove that they truly want it by daily putting themselves in the way of its reception. In another place Paul writes that it is only as “we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.”

God help us to break out of low spiritual norms, and help us to surrender many of our less worthy activities and routines, in order that we might give ourselves to the shaping of more holy and spiritual pursuits!

We need to let God draw out our souls through the lure of strong desire until we give our minds to Christ, think of Him, talk to Him, work with Him, rest with Him, walk with Him.

And the more we give Him our minds, the more He gives us His. Only in this way will our godless world and a secularized Church catch a fresh glimpse of the mighty power of God for holy living. □

helps to holy living

By Herbert L. Rogers, *Shawnee Mission, Kans.*

WILL I GET TO MEET JESUS, TOO?

By Kenneth Vogt, *Sacramento, Calif.*

It happened in Manteca, Calif. A new girl from the neighborhood had been brought to the Sunday school by some friends. The observing superintendent, noticing that she was new, began to introduce her to several different parts of their fine new building.

After they had finished this little tour, he brought her back to the Primary Department. Before he left, the little girl looked up at him inquiringly, "Will I get to meet Jesus, too?"

Now there, friends, is a word picture that points in several directions. First of all, someone had taught that little girl something about Jesus, and she liked what she had been taught, for she wanted to meet Him.

Second, she knew that the church was the place to meet Him.

Third, what she had been taught about Jesus was not very complete, or she would have known that the church is not the only place to meet Him.

Christ Jesus, the Lord, cannot be contained by classroom or sanctuary walls. He is not to be found in a chalkboard, a coloring book, or a lesson about the Bible—or even in the Bible itself.

Jesus is to be found in the kindness—and the smile—and the love—of a Sunday school teacher. Jesus is to be found in the kindness of a Sunday school superintendent who took time for a little

girl. Jesus is to be found in the witness of one who has found Him, and in turn shares him with thoughtful words that introduce a new person to the living Lord.

The word picture points in another direction, too. It has a message for the church. Don't hide Jesus in the "stuff." Don't lose Him in the lesson. Don't underestimate the yearning of a little girl to know Jesus—to meet Him. Don't forget why the Church exists—to reveal Jesus to all men, in all situations, at all times.

That word picture also corrects my concept, which I dare say is the concept of the majority of Christians. That concept is that very few people are really very hungry to know Jesus. The exact opposite is true. Most people are open and hungry to meet Jesus.

It will help us as Christians to assume that all men are open and hungry to meet the Lord. Why couldn't we accept the statement of Nathanael as a way of life when he said, "All men seek thee."

If, occasionally, we are rebuffed by someone who really may not be ready, we have suffered no great loss. Our ego need not be shattered. Isn't it better for a hostess to inquire whether a guest is hungry, rather than to assume he is not hungry and thus leave him to starve?

Yes, my friend, I cannot shake it—the implications of "Will I get to meet Jesus, too?" □

PEN POINTS / ALWAYS BEGINNING

He who lives well is always beginning. He is not bemoaning the past but daring tomorrow.

In our busy lives the future sometimes seems far removed. It seems as though life will go on quite indefinitely as it has been. We cannot sense impending changes nor foresee contingent crises.

Day after day encroaches upon the edge of the future in ceaseless, slow movement. The future is always so close, even though it may seem far removed.

In life's unhesitating progress we are not only repeatedly beginning

new days but always beginning a part of life. The beginnings of each day are the beginnings of some new presence or factor in all of life. Childhood's beginnings are continued through adulthood and old age.

Successful living does not depend so much on the duration of our days as on the beginnings upon which we dare to launch. It is not in how many things we begin but in what we begin and what we pursue either to its completion or our own fulfillment in a great purpose.

Yesterday was so recently tomorrow. Today we look back on what

we so recently anticipated. Life stores memories where once it stored hopes and dreams. Tomorrow is forever coming, and so is yesterday always receding.

Life does not automatically enrich us. Life is made good by the beginnings we initiate and the courage with which we pursue that which becomes our priorities. Constant beginnings are essential to continuing fullness of life. Today should be the beginning of something which will enrich the total of life.

MILO L. ARNOLD, Colorado Springs.



SPOKE TO ME

Recently I was invited to speak in one of our churches on a Sunday morning. The pastor and the Sunday school superintendent both said: "We are going to roll out the red carpet for you when you come."

Imagine my surprise that Sunday morning when I walked into the church to see a beautiful red carpet in the sanctuary covering the broad aisles, the platform and altar area, and the entire rear of the church.

I remembered the ugly aisle mats and the unattractive look of the floor the last time I had visited the church. Now to behold this breathtaking improvement along with many other changes made me exclaim with the Psalmist, "How lovely is thy tabernacle, O Lord of hosts!"

The pastor informed me that a man and his wife, members of the church, had given all of the money to make this improvement possible.

I talked to this humble man of God and thanked him for his thoughtfulness.

He said, "Brother Kratzer, one Sunday while I was sitting in church looking at the unsightly floor, God spoke to me so clearly and said: 'I want you to buy carpet for the church.'"

He talked it over with his wife and was amazed to find that she was thinking the same thoughts. God had been speaking to her about it too. So without further delay they set about to carry out the "word from the Lord" in spite of the fact that they live on a very modest income.

It is always a refreshing experience to obey the Lord. Life's drab moments are lightened and one's outlook becomes radiant.

Too often we are too engrossed in our own routines of life to hear the "still small voice" inviting us to share in the Creator's handiwork. While we hoard our money, conserve our strength, and withhold our cooperation, our souls shrivel and we miss the thrill that comes from the extravagance of a generous soul.

The lady who broke the alabaster box and poured its fragrant contents on our Lord was not the poorer for her gift of love. Her memory has been fragrant throughout the centuries because she dared to follow the impulse of her heart.

God's word to us often transcends the bounds of man's judgment. But if we obey Him, regardless of the seeming folly of it, we will discover that a miracle is awaiting us. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Proverbs 12:24).

The distance between the needs about us and the supply of those needs is the stretch of man's commitment to God.

In the work of the kingdom of God this is especially true. Whenever a real need is apparent, there is an answer to that need if God and man can get together.

Many things interfere at this point. For example, personal prejudices often cause static in the communication lines between God and the person who could help meet the need.

Smallness of spirit resulting in a poverty-complex can deter many projects in the work of the Lord.

Preoccupation with self-interests can overload the lines of contact until God's voice is not clear or distinct.

What a thrill it must be to the Lord when someone answers the heavenly telephone to hear what He has to say to one of His workmen, and then obeys with a positive response—trusting that the "wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17)!

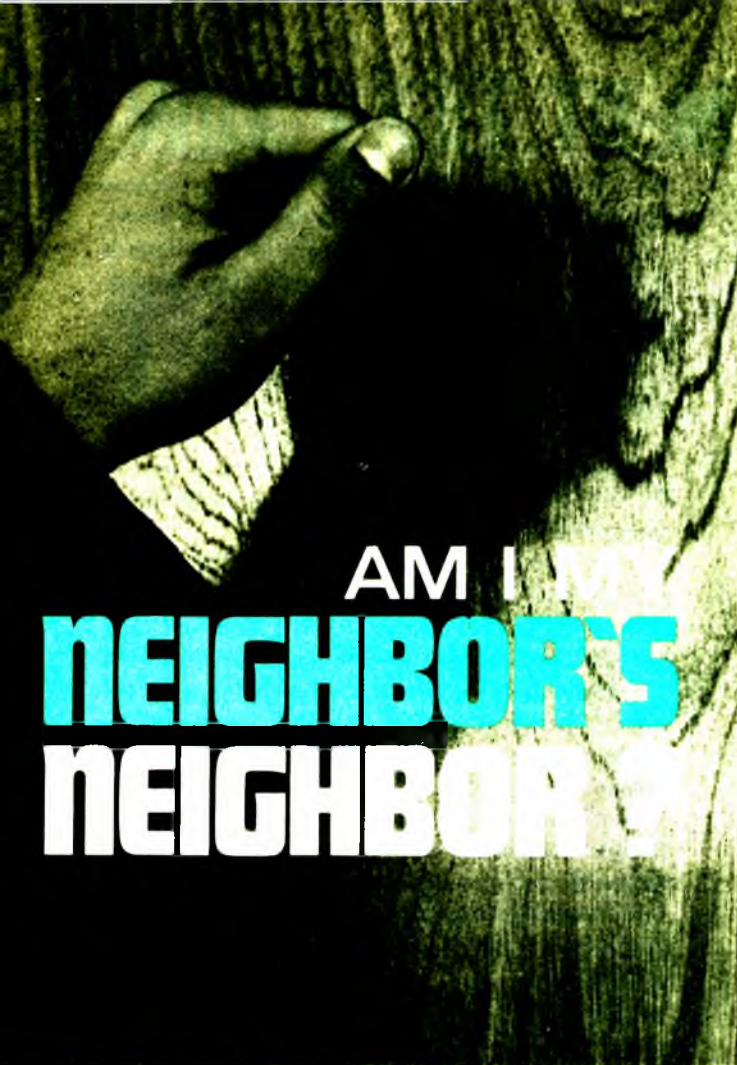
The lad who gave his lunch to Jesus when the multitude was fainting because of lack of food no doubt did it with some sacrifice.

Anyone knows that a boy at mealtime thinks of only one thing: food! And to think that he was asked to donate his whole lunch to the cause! But he did it because God spoke to him—and he listened and responded.

No doubt to his dying day he remembered the thrill that resulted when the Master touched his gift and it became sufficient to feed over 5,000 people and return to him 12 baskets of food. What an end to "hearing and heeding" the voice of God!

May we never miss God's messages to us. We may be the only instruments available through which great needs may be met. Whether it is the call to prayer, the giving of material substance, or the investment of our service, let us be quick to obey. □

By Raymond C. Kratzer, *Yakima, Wash.*



AM I A NEIGHBOR'S NEIGHBOR?

Photo by Alan Cilburn

By Lowell R. Martin, *Joplin, Mo.*

Many Christians seem to have trouble telling others about the very Jesus they have accepted as their Saviour. The problem for some is that they simply are not dedicated enough to care about other people. Many others don't even realize that Christ *expects* them to tell the gospel message.

The Christians I am concerned about here are those who *do* know that God expects us to tell others about Jesus and who *do* wish to *do* God's will, but mistakenly believe they have no opportunity.

Many Christians feel that, since they are unable or unsuited to be foreign missionaries, they are doomed to face God on judgment day without having led anyone to Jesus.

We justify this by telling ourselves that we live in "Christian America," where everyone knows about Jesus. Until recently I relied upon this excuse and I know many others still do.

But recently we moved to a different city. As we began to settle down in our new home, we were pleased to find that our neighbors were friendly, polite, clean, and well-mannered people. We were also happy to find that they had a little

boy very nearly the same age as our nine-year-old son, Bobby.

Since these neighbors were such good people and particularly since their son exhibited good manners and respect, we assumed they were Christians. One day soon, however, Bobby, who had recently become a Christian, came in and asked, "Daddy! Would you help me study the Bible with Jeffy, so he can become a Christian too?"

"Sure, Bobby! You and Jeffy run over and tell his mom and dad, so they won't worry about him."

And so for the next hour we studied about Jesus, His relationship to God and to us; His birth and life and death, and then how He was raised from the grave and now lives. When we told Jeff how we too will live with Jesus forever if we live for Him now, Jeffy was thrilled. We gave him a New Testament to read and study more when he went home.

The next morning as I went out into the backyard, Jeff's dad called across the fence: "Mr. Martin! Jeff has been reading that Bible you gave him last night. He has been asking me all kinds of questions and I just don't know enough about it to answer them. He is so thrilled about reading and talking of Jesus that I think I'd like to know more about Him too. Would you mind if I studied with you the next time, and maybe I can help him?"

After talking with him for a while I found that this family did not attend church anywhere and in fact no one had ever invited them to church or asked them concerning their relationship with Jesus.

You're probably thinking by now that I've moved into an unusual city to find people like this. Indeed it is unusual. It is a city of 40,000 people. We have one of the largest Bible-centered colleges in the country; our phone directory lists 50 church congregations of all denominations; and still it took a nine-year-old Christian boy to have enough love for Jesus to want to share Him with his playmate.

Because our son was willing to share Jesus, these wonderful neighbors are now Christian neighbors. When we commended Bobby for telling Jeffy about Jesus, he said, "Well, I didn't want him to be my friend just while we live here. When Jesus comes, I want him to be my neighbor in heaven, too."

Are you using the excuse for not telling *your* neighbors about Jesus that they are good neighbors to *you*, but in God's eyes we are not being good neighbors to *them* if we are not making certain they have a personal knowledge of Jesus and show them that Jesus wants them also to share eternal life with Him.

"Let every one of us please his neighbour for his good to edification" (Romans 15:2). □

A Christian's ABC's

*O Breath of God, come from above
And give me second birth,
That I may glorify Thy name
Whilst here I dwell on earth.*
(John 3:8)

*Refining Fire, sweep through my soul
And purge all dross away.
Prepare me for the Master's use,
In Jesus' name I pray.*
(II Timothy 2:21)

*Let me be busy for my Lord
As long as I shall live,
Rememb'ring that He blesses those
Who love to give and give.*
(Ephesians 2:10)

—John Wallace Ames
West Kennebunk, Me.



"COME UNTO ME . . ."

"Mother, I really don't have a thing to wear!"
This seemed my eldest child's constant refrain lately.

"What about the green dress, Susan?" I asked, straining to remember what, indeed, was in the jungle my teen-ager called a closet.

"O Mother!" Her tone hinted that my brains must have suddenly gone out for coffee break. "I outgrew that one months ago."

Listing her present wardrobe, Susan chalked off most things as "too short," "too small," or too something.

Now where, I wondered, do I find the time to sew? There weren't enough hours in the day.

It was becoming harder to keep up with my prayer list and Bible reading. Lately my writing was done at night, while everyone else slept.

The sewing would have to be done then, too, I decided.

It took from 11 p.m. to 4 a.m. the next morning, but when I fell into bed Susan had two new skirts to wear.

It's all very well for doctors in their antiseptic, efficient offices to tell a mother, "You've got to slow down." Demands, each seeming quite legitimate, put the pressure on.

They say, in effect, "You've got to do more . . . more . . . faster . . . faster . . . faster."

The Lord never asks more of us than we are able to deliver. Only people do that. Others and ourselves. (Yes, some of us drive ourselves destructively. More like the devil would. Certainly, not as our loving Father expects.)

As for others, they aren't walking in your shoes or mine. What you do or don't do is between you and Jesus.

I have no qualms about turning down any tasks not directly for His kingdom. There are plenty of civic-minded women and P.T.A. enthusiasts.

Decisions on His work require much prayer and careful consideration.

When it's right, He gives us added strength to take on more. If He doesn't, maybe we are to slow down. Possibly someone else—formerly thought of—should be doing that job.

Every time I've been seriously ill, I've seen His hand in it. It's as if He's saying, "Well, you've overdone it again. When are you going to learn to spend yourself, your energy and time, wisely? You take better care of your sewing machine than that wonderful body I've given you. You haven't rested properly or eaten correctly. . . . Oh, well, come unto Me now, and I will give you rest."

Does He ever talk to you like that? If He does, listen!

By Rosemary Lee
Worthington, Ohio


ABCDEF G

I'M STILL

SHAKEN* SHAKEN* SHAKEN*

By a Concerned Pastor

Photo by Tom Laf



I must remain anonymous, for the best interests of my church and all concerned. The experience came quite unexpectedly in a routine interview with a high school boy. I am not certain I would have courage to go through it again. When it was over, I felt I had reached a new low in the black pit of discouragement.

The boy had nothing against me personally, I am sure. It was I who asked casually, "By the way, how are you getting along spiritually?"

His frank reply jolted me. He acknowledged that he was not getting along spiritually at all. As he put it, he had "no interest in spiritual things whatsoever." He further admitted that he came to church only because his parents insisted on it, and he assured me that there were other young folk who felt as he did. As far as he was concerned, he said, he could better spend his time at his homework. I detected no trace of insolence as he spoke. There was only an intense earnestness in his remarks.

Maybe I should have dropped the subject. It would have spared my feelings had I done so; but my conscience pushed me into asking, "But why do you feel this way?"

The boy went on: "Well, Pastor, I no longer simply accept everything I'm told. Sure, I still believe the Bible and all the basic things I've been taught. But I just don't see too much around our church that is genuine and real. I'd like to see Christianity really work for somebody, and then maybe I would give it a try.

"I count the people each Sunday night, and it's the same old crowd week after week. No one cares two cents about bringing in the unsaved and helping our church to grow. We're quite content if we just hold our own. To my way of thinking, that's not real Christianity. If our people had anything on the ball, they would be out after new families and showing real concern for the building up of this church. They may say that God is first in their lives, but I can't say that I see much proof of it in actual practice."

I hoped he was through; but he continued:

"You know, it seems to me that if Christian people really were concerned about the work of the Lord, they would all be pulling together instead of each family heading in different directions. Maybe I'm wrong, but somehow I feel that true Christians ought to be able to get along better together.

"Oh, I know the conduct of other Christians doesn't excuse me, but what I have observed hasn't influenced me in the right direction, I assure you! This must be a mighty discouraging place for you to serve."

These were his statements, recorded as accurately as I can recall them. Somehow I think they will be fixed in my mind just as vividly 10 years from now, or even 20, as they are today when with heavy heart I try to put on paper what he told me only two nights ago.

Of course, I'm not so naive as to think that everything the boy said was entirely right. There are a few examples of genuine, Spirit-filled people in my church. However, so much of what he

did say made so much sense that I am still quite shaken by the interview.

Just where to go from here I really cannot say. How to awaken a local congregation to the absolute necessity of witnessing is a problem of first magnitude. The double curse of indifference and stagnation is not too readily recognized, nor is it removed with ease. It is not special comfort to be reminded that there are other churches just like mine.

The real answer is for the pastor and the people alike to accept their share of the responsibility. We must seek God for a new outpouring of the Holy Spirit, resulting in a revival and a genuine concern for the lost. Unless this happens I certainly do not relish the thought of preaching for the remaining fleeting years of my ministry to the unsaved when they just are not there! Neither do I like the prospect of having other interviews like the one of which I have here so frankly but sadly written. □

*Reprint from the *Alliance Witness*.

COMPASSION ON THE MULTITUDE

(Mark 8:2)

*Compassion on the multitude—
The Master heard their cry;
He brake and blessed abundant
food
To more than satisfy.*

*The multitude is hungry now
For manna from above,
And only Jesus can endow
With food of life and love.*

*Oh, may my spirit be endued
With love divine, I pray.
Compassion on the multitude—
The challenge rings today!*

—Pearl Burnside McKinney
Phoenix, Ariz.

“Pilate saith unto them, What shall I do then with Jesus which is called Christ?” (Matthew 27:22) “And Jesus . . . said unto them . . . He that is not with me is against me”

(Matthew 12:25, 30).

THERE ARE NO “UNDECIDE

In the reports of the Gallup Polls and Harris Surveys and other public opinion samplings, there are always three groups mentioned: those *for*, those *against*, and the “*undecideds*.”

While it is possible for one to be “undecided” about many things—a political party or policy, for instance, or a social issue, or an athletic event, or even about most personalities—it is absolutely impossible for anyone to be “undecided” about history’s most decisive Person, Jesus Christ.

Jesus himself said, “He that is not with me is against me.” In other words, no one is ever neutral concerning Jesus Christ. No one can ever straddle the fence in his thinking, or deciding, about Jesus. One is free to choose, but no one is ever free *not* to choose. No one can ever sidestep the issue of a decision for or against Christ.

Pilate thought he could, and he even sought to dramatize his neutrality by publicly washing his hands of the whole matter. Even Pilate’s wife wrote him a note advising him to “have . . . nothing to do with that just man.”

But that’s just it! It is impossible for Pilate, or for you, or for me, to dodge a decision concerning Christ. For whenever anyone faces Jesus Christ, he faces a decision.

Jesus confronts every man saying, “He that is not with me is against me.” You must choose—you are either for or against—and whether you say, “Yes,” or, “No,” with your lips, your life is getting lived one way or the other—for Christ, or against Him. No one is neutral, and no one dodges the decision whether to accept Christ or to reject Him. There are *no* “undecideds” concerning Christ.

It is possible, of course, to be neutral or undecided about many marginal and secondary things in Christianity. Modes of baptism, for instance, or minor matters of doctrine or discipline.

But about Christ there is no neutrality. One is

either for Him or against Him, either pro or con, no maybes, or “undecideds.” And for anyone to say, “I won’t decide,” is, in itself, a decision—and it is a negative one. For no matter what one says to Christ, if he doesn’t say, “Yes,” he says, “No.” What a terrible decision Pilate made when he tried not to decide!

To be “for” Christ does not mean merely subscribing to certain facts about Him. Even devils, the Bible says, believe—they *believe* in the deity of Christ, in the redemptive merits of His blood, in His resurrection and return. To be “for” Christ means to accept Him as Saviour and Lord and to live, through His grace, a life obedient to His will.

But why would anyone want to be neutral concerning Christ—when He offers so much?

For to those who say, “Yes,” to Him, Christ promises forgiveness and cleansing and fulfillment in a way of life that has purpose and meaning, and involvement in the greatest, most revolutionary movement the world has ever known.

It is a revolutionary movement that doesn’t destroy, but builds; that doesn’t shout obscenities, because it speaks of holiness; that doesn’t preach hate, because it practices love; that doesn’t lead into a different slavery, because it liberates at life’s deepest levels; that doesn’t thrive on conflict, because it finds that conflict is resolved in surrender to God’s will; that doesn’t merely talk about peace or make signs about it, but ushers in peace, real peace, because it brings one into right relationship with God, which in turn will mean right relationship with others.

Who wouldn’t want to be involved in a movement, a revolutionary and redemptive movement, like that!

If ever there was a generation that should say, “Yes,” to Jesus Christ and accept His plans and purposes in the world, it is this one.

And the good news is that thousands are doing just that. Some inside the churches, some out-



DIMENSION

Adventures in Self-discovery

BY DARRELL E. LUTHER

Lansing, Mich

DS"

side. But whether in the traditional religious organizations or the new "Jesus Movements," multitudes are moving from being against Christ to being for Him; from merely a recognition of Him as a historical Personality to experiencing Him in personal, redemptive, life-changing reality.

I talked with a young man recently whose life had been transformed when he turned from his drugs and his defiance of God's laws and rejection of God's love and accepted Christ as personal Saviour.

He hadn't made that decision nor experienced that conversion in any church, but he had witnessed the change that had come into a friend's life when that friend had, as he put it, begun to "groove with Jesus." Hungering for the reality his friend was experiencing in Christ, this young man had also accepted Christ. He had a long way to go, of course (and don't we all!), but the important thing is that he had moved over from being against Christ to being *for* Him. And his life and habits and values and goals were reflecting that change.

If you have thought of yourself as an "undecided" concerning Christ, remember there are no "undecideds" concerning *Him*. You have been living your life either for Christ or against Him.

The good news is that if you have been against Him, have been rejecting Him, have been saying, "no," to Him, you can now—just now—tell Him you are sorry and He will forgive you and will make you a new creature and will open up a new life before you that will be a living witness to you, and to others, of the reality and joy and fulfillment of a life lived *for* Jesus Christ! □

RADIO SERMON OF THE MONTH

By C. William Fisher

CHOOSING ONE'S OWN EMOTIONS

The day before was ideal. This morning, with enthusiasm, I announced to my wife that I would take her to lunch at a famous steak house. I was happy and generous.

Midway through the morning, the telephone rang at the office. The party calling was disturbed with the world and I was part of her world! Despondency settled over me.

At noon I greeted my wife with a look of gloom and rejection. She promptly brought me back to reality by saying, "Why don't you practice what you preach? Quit feeling sorry for yourself. Since you choose your own emotion, choose a positive one, so you can enjoy your lunch."

You choose your own emotions! What a shock! For years I had blamed people and things for my reactions.

We cannot honestly say, "She broke my heart," "He burns me up," or, "He makes me nervous." We choose self-pity, hostility, or frustration. No one can make you happy or sad, angry or loving, selfish or generous. The power of choice rests in your will.

An important support to inner happiness lies in the choice of positive emotions. There is a better way than gritting your teeth and enduring.

You can redirect your emotional processes by acquiring a new or different viewpoint. By an act of will you can turn your thoughts from despair to confidence.

Dislodging the negative thought seems to differ with the personality. Often a simple suggestion is all that is required. Women may discover that a new hair style or helping a neighbor is all that is needed. Men often find release from the negative into the positive with their fishing gear or activity at the workbench.

Second, act positively. William James suggested years ago that our emotions follow our actions. He wrote, "The physical expression of an emotion deepens the emotion; while the refusal of expression diminishes the emotion." Shoulders erect, a smile on the face, and cheerful words will not only change you; this reaction will positively affect those around you.

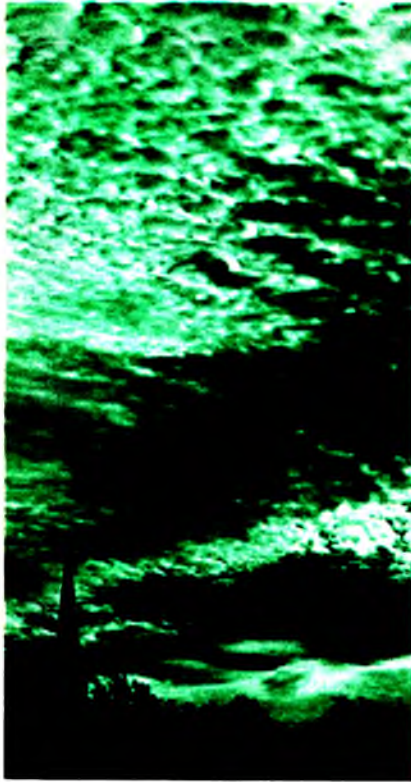
Finally, involve the practical use of faith. You can set the emotional tone of each day.

Many find it helpful to repeat Psalms 118:24: "This is the day which the Lord hath made; we will rejoice and be glad in it." Remember "God is love" (1 John 4:8) and He loves you (John 3:16).

Elijah dislodged a negative emotion with practical faith. He renewed himself physically (1 Kings 19:5 and 7), changed his scenery (1 Kings 19:15), and concentrated on God (1 Kings 19:9, 11-12).

Don't remain a slave to capricious emotions. The New Testament declares that the positive attitude of faith is the "victory that overcometh the world" (1 John 5:4).





By David K. Kline, *Paterson, N.J.*

IMPROVING THE QUALITY OF LIFE

A young couple, evidently perplexed but just as evidently interested in self-improvement, said to me, "But, Pastor, we just don't know how to live today."

The primary task of the Church is to bring people into contact with Jesus Christ and a saving knowledge of His grace. But we must not leave them there!

I will not soon forget my embarrassment when the wife of a man who on several occasions over a period of years had professed to receive Christ as Saviour, only each time to slip back into alcoholic sin, came into my office and said, "Reverend, please tell your people to leave my husband alone during your coming revival."

In answer to my look of amazement she went on, "I have finally decided that the church is not really interested in him after all or you would follow up his conversion by helping him understand himself, showing him how to live. Instead you just leave him alone and soon he is worse off than before."

Today the church that is going to succeed must have leadership able to explain its people to themselves, because that's what they are interested in. They don't understand themselves and they don't know what to do. Many earnestly desire to live effective lives for Jesus Christ, and the church must be able to show them how.

As the church speaks to her people, however, she must speak with deep sincerity—not just

theologically or doctrinally, but concretely. One thing is certain: she must always be ready to follow her own advice—not just *telling* people how to live and witness, but *showing* them how to live, and actually taking them along for "on-the-job training" as witness for Christ is being given.

Hard? Yes! Difficult to figure ways of being innovative in life and witness? Certainly! It is just as true in this day as in that of the Apostle Paul that "there are many adversaries."

But the counterpart is also gloriously true, "... a great door and effectual is opened . . ." (I Corinthians 16:9).

Is society becoming increasingly unlivable? True! Yet there are also more opportunities to do things *for* people and *with* people, and more rewards for a person or a church willing to pay the price for an intense existence.

We are now at a point in history when quality of life must take first priority. A politician who doesn't realize this is going to be swept away. So is a church!

The challenge of improving life in this society can best be met by the Church. Though she has many critics, the Church has no rivals in the work of human redemption. To meet her responsibilities, however, the Church must be involved in saturation life for Jesus Christ and saturation witness to the power of His gospel.

A church thus involved with its people is on the way to spiritual success and numerical growth. □

SPIRITUAL HEALTH

A young Italian knocked one day at the door of an artist's studio in Rome. "Please, Madam," he said when the door was opened, "will you give me the master's brush?"

The great painter was dead, and the young man, inflamed with a longing to be an artist, wished for the great master's brush.

The lady placed the brush in the young man's hand, and said, "This is his brush. Try it!"

With earnestness he tried to use it, but to his dismay he could paint no better than with his own brush. The woman said to the aspiring artist, "You cannot paint like the great master unless you have his spirit."

It is the same with the Church today. Without the Master's Spirit we cannot successfully carry on the Master's work.

The Apostle Peter spoke about salvation, faith, hope, love, and joy. But he also reminded us that the Christian life has its duties, obligations, and responsibilities. He said, "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." Holiness of life is set before every Christian, not merely as an ideal, but as a personal obligation.

The purpose of holiness is spiritual health or wholeness. The lack of holiness is spiritual sickness. Holiness in His children is the object of Christ's atonement. Holiness, exemplified by Christ, should permeate what the Christian does and what he is.

Holiness is more than theory; it is practical. The life of holiness is characterized by purity in life, faithfulness to duty, kindness of spirit. The Bible says, "Be holy in every department of your lives (I Peter 1:15, Phillips).

The Christian is called to live a different life. He is to be temperate in life's pleasures. Peter wrote that the disciple of Christ should be "sober"—meaning to be temperate. He should practice moderation, self-restraint, and prudence. One has translated the word "sober" as "firm self-control."

Christ's followers should be diligent. I Peter 1:13 reads, "Gird up the loins of your mind." In Eastern countries men wore long, flowing robes. When one was seated or at rest, the girdle was loosened. When action was called for, the girdle was tightly drawn. The man was prepared for action. Peter is saying that the Christian should look upon life as requiring diligence and attention to duties and problems.

The Christian is called to live with hope. The Bible says, "Fix your hopes on the gift of grace which is to be yours when Jesus Christ is revealed" (I Peter 1:13, NEB).^{*} That Christ makes himself known to man is the enduring, purifying hope of the disciple. It is a hope that is steadfast and sure.

The Master's Spirit in our lives assures spiritual health. □

^{*}*New English Bible—New Testament*, copyright 1961 by the Delegates of the Oxford University Press and the Syndics of the Cambridge University Press.

editorially SPEAKING

By W. T. PURKISER

How to Destroy a Church

You can do it, you know. Destroy a church, that is. It isn't easy, but it can be done.

Here are some practical suggestions, often made, but brought together by one of Canada's leading evangelicals:

1. *Encourage the kind of "separation" that loses all vital contact with people the gospel is given to reach.*

There is a true separation from the spirit, goals, and methods of the world. But there is also a false separation which is really isolation. Contrary to their Lord's plan, it takes Christians "out of the world" as surely as if they had been caught up in the rapture (John 17:15).

2. *Use a "Jerusalem jargon" to hide the realities of what Christ means in everyday life.*

C. S. Lewis used to say that unless you can express your faith in everyday terms that others can understand, either you don't understand it or you don't believe it. Why do we so easily forget that one of the results of Pentecost was that every man heard the wonderful works of God in his own language wherein he was born?

3. *Major on minor issues as though they were the very heart of the gospel.*

It isn't hard to get a crusade started on matters that are really irrelevant to the saving truth God has given us to get to the world. One thing worse than a flag-waving phony is a phony who waves a cross and presents his own notions as the sober truth of the Kingdom.

4. *Stir up a spirit of suspicion among the people.*

This isn't hard if you call it "discernment" instead of suspicion, and the results are the same. You don't even have to lie to do it. You can do it by innuendo, by half-truth, by labelling and name-calling, by faint praise as well as by outright smear.

5. *Reject offhand new proposals for Christian work.*

"We never did it that way before" is one of the best epitaphs for a dying church. Our ruts are comfortable and any effort to get us out of them is bound to be resisted.

6. *Be more concerned about buildings than visitation in the homes of people outside the church or home Bible study and prayer groups.*

Much of today's church world is caught in the grip of an "edifice complex." The result can easily be preoccupation with religious status symbols, frozen assets, and limited mobility in a day that calls for quick reactions to changing circumstances.

7. *Make much of the distinction between "clergy" and "laity."*

The idea that came from the Middle Ages accomplishes two ends: it leads to a professionalized ministry, and it leads to a secularized laity. If you can get the people to think of the preacher as a hired, professional soul winner employed to do the work of the entire congregation, the results are swift and sure.

8. *Divide the church by getting people at each other's throats.*

It really doesn't matter what the issue is. The result is to rend the body of Christ and destroy the fellowship of His people. Actually, a good "cause" is best. It makes people think they are doing the work of God when they contend for the faith in a faithless way.

9. *Stress the idea that, if one is orthodox in his beliefs, little else matters.*

Rudeness, a bitter spirit, even outright hatred may be overlooked as long as the "shibboleths" are pronounced with the proper tone of voice. This will both deceive the people themselves and turn off those outside who see the inconsistencies.

10. *Finally, resent and reject all efforts at self-criticism.*

Criticism of others is acceptable. Honest evaluation of weaknesses within is viewed with suspicion. Nothing is more deadening than the spirit of Laodicea: "I am rich, and increased with goods, and have need of nothing" (Revelation 3:17).

You don't want to destroy a church?

Neither do I!

Then we must avoid as the very works of the devil himself the ways in which it is done. □

Crosscurrents

The world is full of crosscurrents these days. And crosscurrents always make for turbulent seas. Society at large is marked by opposing trends.

Form is a necessary element in all human activity. It gives meaning to activity and makes it useful. A builder could pour concrete without forms, but the result would be a slab, not a wall or a building. The danger is that, having the form, we fail to fill it. An empty form is as futile as no form at all.

On the one hand there is a trend toward individualism; an emphasis on feeling, sensitivity, permissiveness, and "doing one's own thing."

Those carried along on this trend are "anti-establishment" people. They want to return to "simpler" forms of life. They are concerned with the occult, with spiritualism, with various adaptations of Asian religions. They are often pulled into the drug scene.

The end result of it all is loneliness, despair, hopelessness, and the meaninglessness of life. Suicide often seems "the only way out."

Directly counter to this is a trend toward collectivism—losing oneself (and one's responsibility) in the anonymity of the group. This trend manifests itself in "joining," organizing collective pressure groups, expecting more and more from government, revealing a strong need for a "hero," a "guru" to follow, a charismatic leader.

Names for these opposing currents are hard to come by. But whatever they are called, they are real; and they keep society today in an unprecedented degree of turmoil.

The Church itself is not immune to crosscurrents. Some church organizations are remarkably like Stephen Leacock's cavalier who leaped on his horse and rode rapidly off in all directions.

Some put all their hope in personal piety, while others turn to political action.

Some emphasize individual expressions of faith, while others express their spiritual life in collective worship.

Some welcome change—almost, at times, for the sake of change and without regard to its results. Others resist change, even in the face of increasing evidence that the methods they cling to simply do not work.

The result, in the Church as well as in society at large, is turbulence, restlessness, and most dangerous—lack of strong, driving purpose.

How we navigate in stormy seas depends pretty much on us. But navigate we must, for there is little prospect that the storm will subside before it gets a great deal worse.

It is still true, as the poet put it:

*One ship drives east, and one drives west,
By the self-same wind that blows.
'Tis the set of the sail and not the gale
That determines the way it goes.*

These are not times for fair-weather sailors. But they are terrific days for those who have a chart and compass, and a firm hand on the wheel.

Our business is not to wait for easier times. The same wind that blows out a small flame fans a large one into a holocaust.

Our business is to drive on to the goal God has given us, in the confidence that He who has begun a good work in us "will perform it until the day of Jesus Christ" (Philippians 1:6). □

Form or Force

James Moffatt has given us a fresh translation of one item in Paul's list of signs of the last days in II Timothy 3. It reads, "Though they keep up a form of religion, they will have nothing to do with it as a force" (verse 5).

Paul is not throwing off on the factor of form in religion. It has its place. His concern is that people will stop with the form and miss the force.

Form is a necessary element in all human activity. It gives meaning to activity and makes it useful. A builder could pour concrete without forms, but the result would be a slab, not a wall or a building.

The danger is that, having the form, we fail to fill it. An empty form is a futile as no form at all.

One of the encouraging features of our day is its growing dissatisfaction with forms without force. The quest for spiritual reality runs very strong and deep in these times.

The "force" in the Christian faith is the dynamic of the Holy Spirit. Without His presence and power, the wires, switches, lights, and motors may all be intact—but nothing happens.

Our spiritual inadequacies are rarely due to defective forms. They are far more often due to our failure to draw on the divine Force made available in Christ's gift of His Spirit to His people.

The Spirit is "Holy," and He flows through clean channels. As the late Samuel Shoemaker once said, "It is always the 'pure in heart' who see God, not the intellectually bright nor the theologically learned."

We need not scrap cherished forms and traditions. What we must do is insure that they are filled with the force that comes always and only from the Spirit of the living God. □

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 GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520
 GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175
 GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*
 HADEN, C. E. (C) Sacramento, Ky. 42372
 HAGGARD, TALMADGE. (R) 4331 Busy Bee Ln., Indianapolis, Ind. 46227
 HARDING, MARIDEL. (C) Box 195, Hastings, Neb. 68901
 HARRISON, CHARLIE. (C) Box 575, Seymour, Ind. 47274
 HARRISON, J. MARVIN. (C) Box 13201, San Antonio, Tex. 78213
 HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068
 HEASLEY, JIMMY & FERN. (C) c/o NPH*
 HEGSTROM, H. E. (C) c/o NPH*
 HENDERSON, DEE. (C) Box 201, Islamorada, Fla. 33036
 HENDLEY, EZRA & CLEO. (R) R. 2, Vicksburg, Mich. 49097 (Full-time)
 HERIFORD, RUSSELL W. (C) R. 1, Box 284, Grove, Okla. 74344
 NESTER, ROBERT L. (C) R. 2, Perryville, Ark. 72126
 HIGGINS, CHARLES (CHUCK) E. (C) 2666 Meguiar Dr., Pasadena, Calif. 91107
 HODGE, W. M. (C) R. 1, Box 278, Science Hill, Ky. 42553
 HOECKLE, WESLEY W. (C) Vaky St., Corpus Christi, Tex. 78404
 HOLCOMB, T. E. (C) 9226 Monterey, Houston, Tex. 77028
 HOLLEY, C. D. (C) 529 Jessop, Lansing, Mich. 48910
 HOLSTEIN, C. V. (C) Box 99, Vicksburg, Mich. 49097
 HOOD, GENE. (C) c/o NPH*
 HOOT EVANGELISTIC PARTY (G. W. & PEARL). (C) Box 745, Winona Lake, Ind. 46590
 HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505
 HOOTS, BOB. (C) c/o NPH*
 HOUDSHELL, MISS L. M. (C) Box 121, Crystal Beach, Fla. 33523
 HUBARTT, LEONARD. (C) 1333 Etna Ave., Huntington, Ind. 46750
 HUFF, PHIL W. (C) 209 N. East St., Vanlue, Ohio 45890
 HUFFMAN, RAY. (C) 1120 Beehler, Owosso, Mich. 48867
 HUGHES, HENRY B. (C) c/o NPH*
 HUNDLEY, EDWARD J. (C) 732 Drummond Ct., Columbus, Ohio 43214
 HUTCHINSON, C. NEAL. (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018
 HYSONG, RALPH L. (C) Mt. Vernon Nazarene College, Mt. Vernon, Ohio 43050
 IDE, GLEN, JR., EVANGELISTIC PARTY. (C) R. 2, Vicksburg, Mich. 49097
 INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charle-roi, Pa. 15022
 IRICK, MRS. EMMA. (C) Box 906, Lutkin, Tex. 75901
 ISBELL, R. A. (C) Drawer 408, Crowley, La. 70526
 ISENBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
 JANTZ, CALVIN & MARJORIE. (C) c/o NPH*
 JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43131
 JETER, H. LESLIE. (C) 7030 S.W. 27th Ct., Hollywood, Fla. 33023
 JONES, CLAUDE W. (C) R. 4, Box 42, Bel Air, Md. 21014
 JOYCE, DICK. (C) 30 S. Wilson Ave., Pasadena, Calif. 91104
 KELLY, ARTHUR E. (C) Dogwood St., Columbia, S.C. 29205
 KEMPER, M. W. & MRS. (C) 2810 Potter St., Eugene, Ore. 97405
 KILLEN, ALLEN R. (C) c/o NPH*
 KLEVEN, ORVILLE H. (C) 5926 Alessandro Ave., Temple City, Calif. 91780
 LAMAR, C. M. (C) R. 1, Maquoketa, Ia. 52060
 LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748
 LASSELL, RAY. (C) R. 2, Box 55, Brownsburg, Ind. 46112
 LAW, DICK & LUCILLE. (C) Preachers, Singers, & Musicians, Box 8, Bethany, Okla. 73008
 LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611
 LEICHTY QUARTET. (C) 753 S. Wildwood, Kankakee, Ill. 60901
 LEIH, JOHN. (C) 40936 Mayberry, Hemet, Calif. 92343
 LESTER, FRED R. (C) c/o NPH*
 LIDDELL, P. L. (C) 6231 N. Burkhardt, Howell, Mich. 48843
 LIGHTNER, JOE. (C) 4335 Raven Pl., Springfield, Mo. 65804
 LINDER, LLOYD P. (C) 1121 Maple Row, Elkhard, Ind. 46514
 LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
 LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802
 LIVINGSTON, J. W. (C) c/o NPH*
 LIVINGSTON, JAMES H. (C) Box 142, Potomac, Ill. 61865
 LONG, WILMER A. (C) Fassenden, N.D. 58438
 LUSH, RON & MYRTLEBEL. (C) c/o NPH*
 McALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
 MACK, WILLIAM M. (C) R. 2, Union City, Mich. 49094
 MADISON, G. H. (C) 6601 Meadowlawn Dr., Houston, Tex. 77023
 MANER, ROBERT E. (C) 229 Wallace Rd., Nashville, Tenn. 37211
 MANLEY, STEPHEN. (C) R. 3, Box 530, Muncie, Ind. 47302
 MARLIN, BEN F. (C) Box 8425, Orlando, Fla. 32806
 MARTIN, PAUL. (C) c/o NPH*
 MARTIN, W. DALE. (R) 6661 Howes Dr., Lithonia, Ga. 30058 (Full-time)
 MAY, VERNON D. & MRS. (C) 2643 15th Ave. Ct., Greeley, Colo. 80631
 MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403
 McCLUNG, JAMES B. (C) Rd. 1, Box 77B, Sugar Grove, Ohio 43155
 MCCONNELL, FRANK C. (R) 3711 N. Beaver, Bethany, Okla. 73008
 McCULLOUGH, FORREST. (C) c/o NPH*
 McDOWELL, DORIS. (C) 1214 California Ave., Apt. 5, Santa Monica, Calif. 90403
 McGUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701
 McKINNEY, MRS. EVELYN M. (C) 4488 S. Cedar Oak Dr.,

Lake Oswego, Ore. 97034
McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113
McWhirter, G. STUART. (C) c/o NPH*
MEADOWS, NAOMI; & REASONER, ELEANOR. (C) Box 360, Greencastle, Ind. 46135
MEEK, WESLEY, SR. (C) R. 2, Box 109A, Edmond, Okla. 73034
MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*
MEWBUORN, O. V. (C) 1045 Brookwood Dr., S. St. Petersburg, Fla. 33707
MEYER, VIRGIL G. (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807
MICKY, BOB. (C) 1501 Edison, La Junta, Colo. 81050
MILLHUFF, CHARLES. (C) c/o NPH*
MINGLEDEROFF, O. C. (C) R. 1, Douglas, Ga. 31533
MOORE, C. ROBERT. (C) R. 3, Vevay, Ind. 47043
MOOSHIAN, C. HELEN. (C) R. 7, Box 44, Westminster, Md. 21157
MORGAN, J. HERBERT & PANSY. (C) 123 N. Gilbert, Danville, Ill. 61832
MORRIS, CLYDE. (C) 705 Edgewood Ave., Moundsville, W. Va. 26041
MOUTLON, M. KIMBER. (C) c/o NPH*
MULLEN, DeVERNE. (C) 67 Winstead, Newmarket, Ontario, Canada
MYERS, DAVID J. & MRS. (C) R. 1, Box 108-A, Logan, Ohio 43138
MYERS, HAROLD & MRS. (C) 575 Ferris, N.W., Grand Rapids, Mich. 49504
NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867
NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756
NEUSCHWANGER, ALBERT. (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134
NORRIS, ROY & LILLY ANNE. (C) c/o NPH*
NORTHROP, LLOYD E. (C) 18300 S.W. Shaw # 15, Aloha, Ore. 97005
NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520
OLIVER, RICHARD G. (R) 6328 Iroquois Dr., North Little Rock, Ark. 72116 (Full-time)
OVERTON, WM. D. (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
OPARR, PAUL G., & THE SONGMASTERS. (C) Box 855, Decatur, Ill. 62525
PARROTT, A. L. (C) 460 S. Breesee Ave., Bourbonnais, Ill. 60914
PARSONS, FRED W. (C) Box 414, 100 W. Main, Bloomfield, Ind. 47424
PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*
PATTERSON, ALEX B. (C) 33520 Marshall Rd., Abbotsford, B.C., Canada
PENDLETON, JOHN PAUL. (C) 1116 S.W. 72nd, Oklahoma City, Okla. 73139
PHILLIPS, GENE E. (C) R. 2, Griggsville, Ill. 62340
PICKERING FAMILY. (C) c/o NPH*
PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832
PITTEMBERGER, TWYLA C. (C) R. 1, Shelby, Ohio 44875
PLUMMER, CHESTER D. (C) 515 N. Chester Ave., Indianapolis, Ind. 46201
POTTER, HAROLD J. (C) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706
POTTER, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH*
POWELL, CURTICE L. (C) 3262 Crimson Rd., R. 4, Mansfield, Ohio 44903
POWELL, FRANK. (C) Box 72, University Park, Ia. 52595

PRATT, G. EMERY. (C) R. F. D. 2, Waldoboro, Me. 04572
PRENTICE, CARL & ETHEL. (C) Evangelist & Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008
PRICE, JOHN. (C) c/o NPH*
PURTEE, NELLINDA. (C) 10 S. Emerson, Denver, Colo. 80209
QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542
RANEY, WENDELL R. (C) 1236 N. 8th St., Clinton, Ind. 47842
RAYCROFT, R. N. (C) c/o NPH*
RICHARDS, LARRY & PHYLLIS (COULTER). (R) 1735 Dawson St., Indianapolis, Ind. 46203
RICHARDSON, HAROLD S. (C) R. 8, Box 437, Muncie, Ind. 47302
RIST, L. O. (R) 6219 Chestnut St., Painesville, Ohio 44077 (Entering full-time)
ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627
RODGERS, CLYDE B. (R) 50 Lester Ave., Nashville, Tenn. 37210
RUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93257
SANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901
SCHERRER, L. J. (C) 6875 Robin Dr., Chattanooga, Tenn. 37421
SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221
SCHULTZ, ROYAL G. (C) R. 6, Box 277A, El Dorado, Ark. 71730
SCOTT, WILLIS R. (C) 8041 Ruble Ave., Louisville, Ohio 44641
SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
SEXTON, ARNOLD (DOC) & GARNETT. (C) 2809 S. 29th St., Ashland, Ky. 41101
SEYMORE, PAUL W. (R) 807 White St., Marion, Ill. 62959 (Entering full-time)
SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
SHAVER, CHARLES (CHIC). (C) 1211 Willow Dr., Olathe, Kans. 66061
SINGELL, TIMOTHY DEAN. (C) 223 S. Union St., Galion, Ohio 44833
SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117
SLACK, DOUGLAS. (C) R. 2, Vevay, Ind. 47043
SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003
SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidouite, Pa. 16351
SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25278
SNELLENBERGER, L. B. (C) 4105 N. Garfield, 51, Loveland, Colo. 80537
SNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210
STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008
STALLINGS, OSCAR. (C) 2708 Stallings Ln., Jonesboro, Ark. 72401
STARNS, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915
STEELE, J. J. (C) Box 1, Coffeyville, Kans. 67337
STEPHENS, KEN. (R) c/o NPH* (Full-time)
STOCKER, W. G. (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503

SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914
TALBERT, GEORGE H. (C) 409 N.E. 13th St., Abilene, Kans. 67410
TAYLOR, EMMETT E. (C) c/o NPH*
THOMAS, CLIFTON T. (C) Box 47, St. Petersburg, Pa. 16054
THOMAS, FRED. (C) c/o NPH*
THOMPSON, HAROLD C. (C) 650 E. Main, Blytheville, Ark. 72315
THOMPSON, WILLIAM E. (C) 8050 S.E. Madison, Portland, Ore. 97215
TODD, CHESTER F. & MARJORIE. (C) c/o NPH*
TOMPKINS, JOE LEE & MRS. (C) Box 297, McCrory, Ark. 72101
TRIPP, HOWARD M. (C) c/o NPH*
TUCKER, RALPH, JR. (C) c/o NPH*
UNDERWOOD, G. F. & MRS. (R) 150 Shadylane Circle Ct., Warren, Ohio 44483 (full-time)
VENNUM, EARLE W. & ELIZABETH. (C) Evangelists, 606 Ellen Dr., Goodlettsville, Tenn. 37072
WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115
WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228
WALKER, LAWRENCE C. (C) c/o NPH*
WALKER, W. B. (C) 6700 N.W. 34th, Bethany, Okla. 73008
WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
WARD, LOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
WARNE, RAY E. & VIOLET. (C) Box 333, Dillonvale, Ohio 43917
WATSON, PAUL. (C) 311 N.W. Seventh St., Bentonville, Ark. 72712
WEBSTER, W. L. (BILL). (R) 242 Cedars of Lebanon Rd., Jackson, Miss. 39206
WELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937
WEST FAMILY, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
WHIPPLE, LEONARD. (R) Full-time Lay Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92653
WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836
WHITED, CURTIS. (C) 101 S. Chester, Olathe, Kans. 66061
WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
WILKINSON TRIO. (R) 1104 Pennsylvania St., Columbus, Ind. 47201
WILLIAMS, EARL C. (C) c/o NPH*
WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
WILSON, K. RAY. (C) R. 5, Box 19-B, Bloomington, Ind. 47401
WITHROW, CURTIS D. (C) 1724 N.E. 50th Ct., Pompano Beach, Fla. 33064
WOLPE, JOSEPH P. (C) 4537 Beatty Dr., Riverside, Calif. 92506
WOODWARD, GEORGE P. (C) c/o NPH*
WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042
WYRICK, DENNIS E. (C) c/o NPH*
YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501
YOUNGER, I. F. (C) c/o NPH*
ZIMMERLEE, DON & JUNE. (C) 2060 S. Forissant Rd., Florissant, Mo. 63031
ZIMMERMAN, W. E. (C) Box 1114, Marion, Ohio 44302

SEPTEMBER SLATE

(September Slate as reported to Visual Art Department)

ANDREWS: Gallatin, Tenn., Sept. 2-12; East Detroit, Mich. (Huron Park), Sept. 14-19; Hugoton, Kans., Sept. 27—Oct. 3
ARMSTRONG: Bartlesville, Okla. (Eastside), Sept. 19-26
BAILEY, D. C.: Georgetown, Ill. (Old Olivet Camp), Sept. 6-12; Spencerport, N.Y., Sept. 13-19; New Lenox, Ill., Sept. 20-26
BASS: Decherd, Tenn. (1st), Sept. 2-12; Leipsic, Ohio, Sept. 15-26
BATTIN: Oklahoma City, Okla. (Portland), Aug. 30—Sept. 5; Indianola, Ia., Sept. 10-19; Hermosa Beach, Calif., Sept. 23—Oct. 3
BELL: Dallas, Tex. (Woodland Park), Sept. 5-12; Waco, Tex. (1st), Sept. 13-19; Big Spring, Tex. (1st), Sept. 20-26; Amarillo, Tex. (San Jacinto), Sept. 27—Oct. 3
BENDER: Norfolk, Va. (Calvary), Sept. 2-12; Jackson Miss. (Grace), Sept. 16-26; Meridian, Miss. (Oakland Hgts.), Sept. 30—Oct. 10
BERTOLET: Richland Center, Wis., Sept. 7-12; Bradley, Ill., Sept. 14-19; Louisville, Ky. (1st), Sept. 21-26; Cardington, Ohio, Sept. 28—Oct. 3
BETTCHER: Annapolis, Mo., Sept. 10-19; Fulton, Ky., Sept. 21-26; Nashville, Tenn. (Bethel), Sept. 27—Oct. 3
BOGGS: Logan, W. Va., Sept. 9-19; New Cumberland, Pa. (1st), Sept. 21-26; Man, W. Va. (1st), Sept. 27—Oct. 3

BOHI: Miami, Fla. (Central), Aug. 31—Sept. 5; Pisgah, Ohio, Sept. 8-12; Kankakee, Ill. (College), Sept. 13-19; Cayce, S.C., Sept. 22-26; Shawnee, Kans., Sept. 28—Oct. 3
BOWMAN: Harrison, Ohio, Aug. 29—Sept. 5; Hillsboro, Ohio, Sept. 12-19; Fairfax, Ala., Sept. 26—Oct. 3
BRAND: Somerset, Pa. (1st), Sept. 2-12; Skowhegan, Me. (1st), Sept. 15-19; Elliott, Me. (1st), Sept. 23—Oct. 3
BROOKS: Pickford, Mich., Aug. 31—Sept. 5; Pittsburgh, Pa. (1st), Sept. 7-12; Old Hickory, Tenn., Sept. 14-19; Norwood, Ohio (1st), Sept. 21-26
BROWN, CURTIS: Parkersburg, W. Va. (1st), Sept. 20-26
BROWN, ROGER: Maine Dist. Camp, Sept. 3-6; Indianapolis, Ind. (Southport), Sept. 8-12; Jefferson, Ohio, Sept. 14-19; Indianapolis, Ind. (Westbrook), Sept. 21-26; Muskogee, Okla., Sept. 27—Oct. 3
BROWN, W. LAWSON: Bloomfield, Ia. (1st), Aug. 26—Sept. 5; Aroma Park, Ill. (1st), Sept. 9-19; Grove City, Ohio (Darbydale), Sept. 23—Oct. 3
CANTWELL: Anthony, Kans., Sept. 12-19
CHIZZUD: Bunker Hill, Ill. (Ch. of God), Sept. 14-24
CLARK, GENE: Columbus, Ohio (Warren), Aug. 30—Sept. 5; Anna, Ill., Sept. 6-12; Muncie, Ind. (Wheeling), Sept. 13-19; Malta, Ohio (McConnellsville), Sept. 20-26; Ringsum, Ind., Sept. 27—Oct. 3
CLARK, HUGH: North Charleston, S.C. (Hanahan), Sept. 20—Oct. 3
CLINE: Nancy, Ky. (Delmer), Sept. 12-19
COLLINS: Danville, Ill. (Cedar Grove), Sept. 1-12; Ft.

Wayne, Ind., Sept. 15-26; Indianapolis, Ind. (S. Irvington), Sept. 27—Oct. 3
COOK, DON E.: Baker, Ore., Sept. 14-19; Nampa, Idaho (Bethel), Sept. 26—Nov. 1
COOK, LEON & M.: Tuscaloosa, Ala., Aug. 27—Sept. 5; Duncan, Okla. (Oak Ave.), Sept. 12-19; Pauls Valley, Okla., Sept. 21-26; Falls City, Neb. (1st), Sept. 27—Oct. 3
CORBETT: Morrison, Ill., Sept. 6-12; Hampton, Va., Sept. 14-19; Granite City, Ill., Sept. 21-26; Coldwater, Mich., Sept. 28—Oct. 3
COX, C. B. & J.: Mansfield, Ohio (1st Alliance), Aug. 29—Sept. 5; Brookville, Ind., Sept. 6-12; Portsmouth, Ohio (Chr. Un.), Sept. 13-19; Dayton, Ohio (Chr. Un.), Sept. 20-26; Logansport, Ind. (1st), Sept. 29—Oct. 3
CREWS: Hutchinson, Kans. (Peniel), Aug. 30—Sept. 5; Bonham, Tex. (1st), Sept. 6-12; Bryan, Tex., Sept. 13-19; Dexter, Mo. (S.W.), Sept. 21-26
CRUTCHER: Mt. Sterling, Ohio, Sept. 12-19
DARNELL: Cardington, Ohio (Camp Gilead), Aug. 26—Sept. 6; New Castle, Ind. (Southside), Sept. 9-19; New Castle, Ind. (Broad St.), Sept. 23—Oct. 3
DAVIS: Muncie, Ind. (Mayfield), Sept. 16-26
DENNIS, DARRELL & B.: Boonville, Ind. (Tennison Camp), Aug. 26—Sept. 5; Morrilstown, Ind., Sept. 7-12; Nacodoches, Tex., Sept. 16-26
DISHON: Hamilton, Ohio (Millville), Sept. 13-19; Aberdeen, Ohio, Sept. 20-26; Winslow, Ind., Sept. 27—Oct. 3
DIXON: Davidson, Mich. (tent), Aug. 27—Sept. 5; Mason-

town, W. Va. (1st), Sept. 7-12; Richmond, Ohio, Sept. 14-19; Lynn, Mass., Sept. 21-28; Akron, Ohio (West), Sept. 28—Oct. 3

DUNSMIRE: Cridersville, Ohio, Aug. 31—Sept. 5; Georgetown, Ill. (Olivet Camp), Sept. 6-12; Lanett, Ala. (1st), Sept. 14-19; Maryville, Tenn. (1st), Sept. 20-28; Newark, Ohio (1st), Sept. 27—Oct. 3

EMSLEY: Garfield Heights, Ohio, Sept. 7-12; Hoopeson, Ill., Sept. 15-28; Sierra Vista, Ariz., Sept. 28—Oct. 10

ESTEP: Nashville, Tenn. (Cherokee Hills), Sept. 6-12; Stanford, Ky., Sept. 27—Oct. 3

ESTERLINE: Taft, Calif., Sept. 15-28

FELTER: Handley, W. Va. (1st), Sept. 1-5; Lafayette, Ind. (Wes.), Sept. 6-12; Welch, W. Va. (1st), Sept. 13-19; Scottsdale, Pa. (1st), Sept. 20-28; Tallmadge, Ohio (1st), Sept. 27—Oct. 3

FERGUSON: Lamar, Colo., Sept. 8-19; Wheatland, Wyo., Sept. 20-28

FILES & ADAMS: Bloomsburg, Pa. (Kiddies Cru.), Aug. 31—Sept. 5; Niagara Falls, N.Y. (1st, Kiddies Cru.), Sept. 7-12; Rochester, N.Y. (Immanuel, Kiddies Cru.), Sept. 14-19; Rochester, N.Y. (Calvary, Kiddies Cru.), Sept. 21-28; Malden, Mass., Sept. 28—Oct. 3

FINGER: Clermont, Ind., Sept. 17-28

FINKBEINER: Ireland tour, month of Sept.

FISHER: Oklahoma City, Okla. (Cap. Hill), Aug. 31—Sept. 5; Bartlesville, Okla. (1st), Sept. 7-12; La Junta, Colo. (1st), Sept. 14-19; Carthage, Mo. (1st), Sept. 21-28

FITCH: Fulton, Ohio, Sept. 15-28

FLORENCE: Clay City, Ind. (Union Chapel), Sept. 8-19; St. Charles, Mo., Sept. 22—Oct. 3

FORD: Knox, Pa., Sept. 17-27; Confluence, Pa., Sept. 27—Oct. 3

FOWLER: Cookeville, Tenn., Sept. 16-28; Gordonsville, Tenn., Sept. 27—Oct. 3

FREEMAN: Barry, Ill. (1st), Sept. 7-19

FRODGE: Griggsville, Ill., Sept. 1-12; Arcola, Ill., Sept. 29—Oct. 10

GAWTHORP: Fairmont, Ill., Sept. 6-12; Nelsonville, Ohio, Sept. 17-28; Mahomet, Ill., Sept. 27—Oct. 3

GORMANS: Clarkston, Ky., Sept. 5; Aberdeen, Ohio, Sept. 24-28; Radcliff, Ky., Sept. 26—Oct. 3

GRAVVAT: Mound City, Mo. (1st), Sept. 9-19

GRAY: Avondale, Ariz., Sept. 15-28; Yerington, Nev., Sept. 28—Oct. 3

GREEN: East Peoria, Ill., Aug. 31—Sept. 5; Enid, Okla. (1st), Sept. 7-12; Wichita, Kans. (Westside), Sept. 13-19; Overland Park, Kans. (Antioch), Sept. 20-28; St. Louis, Mo. (Lafayette Park), Sept. 28—Oct. 3

GRIMSHAW: Jamestown, N.D., Aug. 31—Sept. 5; Ellendale, N.D., Sept. 7-12; Lisbon, Ohio, Sept. 13-19; Troy, Ohio, (1st), Sept. 20-28; Alva, Okla., Sept. 28—Oct. 3

HAGGARD: Stringtown, Ind., Sept. 20-28

HARDING: Palisade, Colo., Sept. 19-28

HARRISON, J. MARVIN: Jefferson, Tex., Sept. 20-28

HARROLD: Canton, Ill. (Meffle Mills Comm.), Sept. 7-12; Beech Grove, Ind. (1st), Sept. 19-28; Ava, Mo. (1st), Sept. 28—Oct. 3

HEASLEY: Claremore, Okla., Sept. 5-12; Elk City, Okla., Sept. 19-28

HEGSTROM: Alledo, Ill., Aug. 30—Sept. 5; Ames, Ia., Sept. 6-12; McComb, Ill., Sept. 15-28; Marion, Ind. (Lincoln Blvd.), Sept. 29—Oct. 1

HIGGINS: Kirkland, Wash., Sept. 7-12; Renton, Wash., Sept. 13-19; Santa Rosa, Calif., Sept. 20-28; Redwood City, Calif., Sept. 27—Oct. 3

HODGE: Rudolph, Ohio, Sept. 22—Oct. 3

HOECKLE: Brownwood, Tex. (1st), Sept. 2-12; Sinton, Tex. (1st), Sept. 19-28

HOLCOMB: Langley, S.C. (1st), Aug. 30—Sept. 5; Muncie, Ind. (Burlington Hgts.), Sept. 6-12; Memphis, Tenn. (Northside), Sept. 13-19; Ft. Smith, Ark. (Faith), Sept. 20-28; Tucson, Ariz. (Mountain View), Sept. 27—Oct. 3

HOLLEY: Farmer City, Ill., Sept. 6-12; Lincoln, Ill. (1st), Sept. 13-19; Harrisburg, Ill. (1st), Sept. 22-30

HOOD: Indianapolis Dist. Tour, Sept. 6-10; O'Fallon, Mo., Sept. 13-19; La Mesa, Tex., Sept. 20-28; Caruthersville, Mo., Sept. 28—Oct. 3

HOOT EVAN PARTY: Trenton, N.S. (1st), Sept. 7-12; Oxford, N.S., Sept. 13-19; Dartmouth, N.S. (1st), Sept. 21-28

HOOTS, BOB: Cincinnati, Ohio (Carthage), Sept. 7-12; E. Ky. Dist. Lay Retreat, Sept. 17-19; Xenia, Ohio (1st), Sept. 21-28; South Charleston, W. Va. (1st), Sept. 28—Oct. 3

HUBBARTT: Orland, Ind., Aug. 30—Sept. 5; Lewistown, Ill., Sept. 6-12; Ludington, Mich., Sept. 15-28; Chrisman, Ill. (1st), Sept. 29—Oct. 10

HUFF: Clymer, Pa. (Penna Manor), Aug. 27—Sept. 5; Janesville, Wis., Sept. 7-12; Decatur, Ga. (1st), Sept. 14-19; Peru, Ind. (1st), Sept. 21-28; Warren, Ohio (Boindale), Sept. 27—Oct. 3

HUNDLEY: Dresden Ohio, Sept. 6-12; Logan, Ohio, Sept. 16-28

HUTCHINSON: Berkeley Springs, W. Va., Sept. 5-12

HYSONG: Highland Springs, Va., Aug. 29—Sept. 5; Coal Grove, Ohio, Sept. 13-19; Newark, Ohio (1st), Sept. 28—Oct. 3

INGLAND: Copetown, Ont., Sept. 3-12; Hamilton, Ont. (Mt. View), Sept. 17-28

IRICK: Jerome, Pa., Sept. 5-12; Jersey Shore, Pa. (Cal-

vary), Sept. 14-19; Milford, Del., Sept. 21-28

ISBELL: Ft. Morgan, Colo. (1st), Sept. 17-28

ISENBERG: Miamiaburg, Ohio, Sept. 7-12; Bunola, Pa., Sept. 15-28

JANTZ: Decatur, Ill. (Trinity), Aug. 30—Sept. 5; New Boston, Ohio, Sept. 6-12; West Lebanon, Ind. (Zone Indoor Camp), Sept. 13-19; Gary, Ind. (Glen Park), Sept. 20-28; Wichita, Kans. (Linwood), Sept. 28—Oct. 3

JAYMES: Bluford, Ill., Sept. 1-12; Waterford, Pa., Sept. 15-28; Franklin, Pa. (Un. Br.), Sept. 27—Oct. 3

JOYCE: Cape Elizabeth, Me., Sept. 7-12; Willingboro, N.J., Sept. 14-19; Pitman, N.J., Sept. 21—Oct. 3

KELLY: Beaufort, S.C., Sept. 6-12; Monks Corner, S.C., Sept. 13-19; Sumter, S.C., Sept. 20-28; Chattanooga, Tenn. (Beulah), Sept. 27—Oct. 3

KEMPER: Prospect, Ore., Sept. 19-28

KLEVEN: Merrillfield, Minn., Sept. 20-28; Olivia, Minn., Sept. 27—Oct. 3

LANIER: Logan, Ohio (Wes.), Aug. 30—Sept. 5; Elwood, Ind., Sept. 6-12; Marysville, Ohio, Sept. 15-28; Geneva, Ind., Sept. 29—Oct. 10

LASSELL: Cincinnati, Ohio, Aug. 30—Sept. 5; Shelbyville, Ind. (Immanuel), Sept. 6-12; Union City, Ind., Sept. 13-19; Dayton, Ohio (Pleasant Valley), Sept. 20-28; Middletown, Ky., Sept. 27—Oct. 3

LAW: Lenoir City, Tenn. (White Wing), Aug. 30—Sept. 5; Blytheville, Ark. (1st), Sept. 6-12; McComb, Miss. (1st), Sept. 15-28; Oklahoma City, Okla. (Southside), Sept. 29—Oct. 10

LAXSON: New Albany, Ind. (1st), Sept. 7-12; Xenia, Ohio (1st), Sept. 21-28; South Charleston, W. Va. (1st), Sept. 28—Oct. 3

LEIH: Fortuna, Calif., Sept. 19-28; Vallejo, Calif. (1st), Sept. 29—Oct. 10

LESTER: Pittsburg, Tex., Aug. 29—Sept. 5; Dallas, Tex. (Buckner), Sept. 6-12; Tyler, Tex., Sept. 13-19; Paris, Tex., Sept. 20-28; Hope, Ark., Sept. 27—Oct. 3

LIDDELL: Reading, Mass., Aug. 31—Sept. 5; Hagers-town, Md., Sept. 7-12; Reynoldsburg, Ohio (1st), Sept. 13-19; Chillicothe, Ohio (Westside), Sept. 21-28; Mt. Gilead, Ohio, Sept. 28—Oct. 3

LINDER: Pennville, Ind. (Sugar Grove), Sept. 5-12; Dunkirk, Ind., Sept. 19-28

LIPKER: Cedarville, Ohio, Sept. 14-19; Columbus, Ohio (West Broad), Sept. 21-28; Uniontown, Ohio (Trinity), Sept. 28—Oct. 3

LUSH: Spokane, Wash. (1st), Aug. 31—Sept. 5; Ft. Collins, Colo., Sept. 8-12; Greeley, Colo. (1st), Sept. 15-19; Lexington, Ky., Sept. 27—Oct. 3

MACALLEN: Lake Placid, N.Y., Sept. 17-28; Mannington, W. Va. (1st), Sept. 30—Oct. 10

MACK: Pincinnong, Mich. (Wes.), Sept. 23—Oct. 3

MANLEY: Wabash, Ind., Sept. 6-12; Huntington, Ind. (Northside), Sept. 14-19; Ft. Wayne, Ind. (Fairfield), Sept. 20-28; Ft. Wayne, Ind. (Elmhurst), Sept. 26—Oct. 3

MARLIN: Brandon, Fla. (1st), Aug. 30—Sept. 5; Prichard, Ala., Sept. 6-12; Ft. Mill, S.C. (Warner Park), Sept. 13-19; Bennettsville, S.C. (1st), Sept. 21-28; Titusville, Fla. (1st), Sept. 27—Oct. 3

MARTIN, PAUL: Grand Prairie, Tex., Sept. 6-12; Wichita, Kans. (Westside), Sept. 13-19; Lowell, Mass. (1st), Sept. 21-28; West Chester, Pa., Sept. 27—Oct. 3

MAY: Burr Oak, Kans. (1st), Aug. 25—Sept. 5; Fairview, Okla. (1st), Sept. 8-19; Perry, Okla., Sept. 22—Oct. 3

MAYO: Charlestown, Ind., Sept. 2-12; New Albany, Ind. (Hour of Power Mission), Sept. 13-19; Salem, Va. (Evan. Meth.), Sept. 20-28; Gibsonville, N.C. (Evan. Meth.), Sept. 27—Oct. 3

McCLUNG: Hawthorn, Pa., Sept. 13-19

McCONNELL: Salem, Ill., Sept. 13-19; Olivet, Ill., Sept. 21-28

McCULLOUGH: Columbus, Ga. (Downtown), Aug. 31—Sept. 5; New Albany, Ind. (1st), Sept. 7-12; Lima, Ohio (1st), Sept. 14-19; Indianapolis, Ind. (Westbrook), Sept. 21-28; Valdosta, Ga., Sept. 28—Oct. 3

McDOWELL: Atwater, Calif., Sept. 27—Oct. 3; Los Angeles, Calif. (Highland Park), Sept. 19-28

MEADOWS-REASONER: Stonington, Ill., Sept. 22—Oct. 3

MEREDITH: Salina, Kans. (Belmont), Sept. 6-12; Springfield, Mo. (Crestview), Sept. 13-19; New Castle, Ind. (Broad St.), Sept. 23—Oct. 3

MEWBUORN: Cincinnati, Ohio (Calvary), Sept. 6-12; Springfield, Ohio (Central), Sept. 13-19; Dayton, Ohio, Sept. 24—Oct. 3

MICKEY: Sidney, Neb., Sept. 6-12; Delta, Colo., Sept. 13-19; Tucson, Ariz. (North) Sept. 20-28; Deming, New Mex., Sept. 27—Oct. 3

MILLHUFF: Miami, Fla. (Central), Aug. 31—Sept. 5; Bloomington, Ind. (1st), Sept. 6-12; Lanett, Ala. (1st), Sept. 13-19; Jackson, Mich., Sept. 21-28; Shawnee, Kans., Sept. 28—Oct. 3

MOULTON: Tucson, Ariz. (1st), Sept. 5-12; Cheney, Wash., Sept. 13-19; Spokane, Wash. (Shadle Park), Sept. 20-28; Spokane, Wash. (Bethel), Sept. 27—Oct. 1

MULLEN: Cape May, N.J. (Erma Camp), Aug. 27—Sept. 5; Camillus, N.Y. (Immanuel), Sept. 21-28

MYERS, DAVID J.: Newark, Ohio (Toboso), Sept. 21-28

MYERS, HAROLD: Okemos, Mich., Sept. 28—Oct. 3

NEFF: Kittingen, Pa. (1st), Sept. 7-12; Bridgeton, N.J. (1st Wes.), Sept. 17-28

NEUSCHWANGER: Lyons, Kans., Aug. 26—Sept. 5; Hot Springs, Ark. (1st), Sept. 6-12; Nampa, Idaho (Northside), Sept. 16-28

NORTON: Merigold, Miss. (Sunflower), Sept. 5-12; Hornly, Okla., Sept. 13-19; Sikeston, Mo., Sept. 26—Oct. 3

OLIVER: Pine Bluff, Ark. (Forest Park), Sept. 20-28

OVERTON: Carthage, N.Y., Sept. 13-19; Spring Valley, N.Y., Sept. 22—Oct. 3

PARR: Ashland, Ky. (1st), Aug. 29—Sept. 5; Rantoul, Ill., Sept. 7-12; Decatur, Ill. (school), Sept. 17; Danville, Ill. (school), Sept. 18; Decatur, Ill., Sept. 26

PARROTT: Nebo, Ill., Sept. 9-17; Abilene, Kans., Sept. 20-28; Mt. Prospect, Ill., Sept. 27—Oct. 3

PASSMORE: Millinburg, Pa. (1st), Sept. 7-12; Youngtown, Ohio (Wickliffe), Sept. 14-19; Sumter, S.C. (1st), Sept. 24—Oct. 3

PHILLIPS: Ashland, Ky. (1st), Aug. 29—Sept. 5; Moss Point, Miss., Sept. 7-12; Brookhaven, Miss., Sept. 13-19; West Plains, Mo., Sept. 20-28; Knoxville, Ia., Sept. 27—Oct. 3

PIERCE: Marion, Mich. (Pisgah Wes.), Sept. 3-12; Lexington, Ohio, Sept. 17-28

PLUMMER: Columbus, Ind. (Mt. Nebo Meth.), Sept. 7-19; Kurtz, Ind., Sept. 22—Oct. 3

POTTER, LYLE & LOIS: Sacramento, Calif. (SS Conv.), Sept. 10-11; Sacramento, Calif. (Trinity), Sept. 12-15; Ontario, Calif. (1st), Sept. 19-22; Santa Cruz, Calif., Sept. 26-28

POUSH: Clarinda, Ia., Sept. 29—Oct. 10

POWELL, C. L.: North East, Md., Sept. 17-28

POWELL, FRANK: Burlington, Ia. (1st), Sept. 15-28

PRENTICE: Jasper, Tenn., Aug. 29—Sept. 5; Post, Tex. (1st), Sept. 12-19; McPherson, Kans. (1st), Sept. 26—Oct. 3

PRICE: Winnsboro, La. (1st), Aug. 30—Sept. 5; Henryetta, Okla. (1st), Sept. 20-28; Ft. Smith, Ark. (Southside), Sept. 27—Oct. 3

QUALLS: Mt. Vernon, Ill. (1st), Aug. 31—Sept. 5; Aahabula, Ohio (Edgewood), Sept. 7-12; Muncie, Ind. (N. Walnut), Sept. 21-28

RAKER: Farmington, Ill. (tent), Sept. 1-12; southern states (concerts), Sept. 13-19; Okeechobee, Fla., Sept. 20-28

RAYCROFT: Dearborn, Mich. (1st), Sept. 7-12; Williams Lake, Mich. (1st), Sept. 14-19; Anderson, Ind. (Goodwin Mem.), Sept. 21-28

RIST: Sardinia, Ohio, Sept. 27—Oct. 3

RODGERS: Whites Creek, Tenn. (Pike), Aug. 25—Sept. 5; Arcadia, Fla., Sept. 8-19; Shelby, Ohio, Sept. 22—Oct. 3

SANDO: DeGraff, Ohio, Sept. 19-28

SCHOOVER: Van Buren, Ind., Sept. 1-12; London, Ohio, Sept. 13-19; Gaylord, Mich., Sept. 20-28; Paulding, Ohio, Sept. 27—Oct. 3

SCHULTZ: Marion, Ill., Sept. 6-12; Ft. Smith, Ark. (Northside), Sept. 14-19; Malvern, Ark., Sept. 21-28

SCOTT: Bellaire, Ohio, Sept. 20-28

SERROTT: Powhatan Point, Ohio, Aug. 30—Sept. 5; Winchester, Ky., Sept. 6-12; Irvine, Ky., Sept. 13-19; Danbury, Conn. (1st), Sept. 20-28; Enola, Pa. (Ch. of God), Sept. 27—Oct. 10

SEXTON: Brighton, Mich., Sept. 5-12; Westland, Mich. (Elmwood), Sept. 13-19

SINGELL: Pittsburg, Pa. (1st), Sept. 7-12; Jefferson, Ohio, Sept. 14-19; Cleveland, Ohio (Bethany), Sept. 20-28; Kutztown, Pa. (Bethel), Sept. 28—Oct. 3

SLACK: Springfield, Mo. (Bible Baptist), Sept. 1-5; Evansville, Ind., Sept. 6-12; Indianapolis, Ind. (Northside), Sept. 13-19

SMITH, OTTIS & M.: Leicester, Vt., Aug. 31—Sept. 5; Ballstown, N.Y. (Wes.), Sept. 7-12; Plattsburgh, N.Y., Sept. 14-19; Peabody, Mass., Sept. 21-28; South Portland, Me., Sept. 28—Oct. 3

SNOW: Lansing, Mich. (Zion), Sept. 7-12; Columbus, Ohio, Sept. 28—Oct. 3

SPARKS: Niles, Mich. (Bertrand), Aug. 29—Sept. 5; Fairborn, Ohio (Wrightview), Sept. 7-12; Wurtland, Ohio, Sept. 14-19; Belpre, Ohio (1st), Sept. 26—Oct. 3

SPURLOCK, WM. E.: Lake Wales, Fla., Sept. 7-12; Winter Haven, Fla., Sept. 13-19

STAFFORD: Marion, Ohio (Gilead Camp), Aug. 26—Sept. 5; Cory, Ind., Sept. 6-12; Cincinnati, Ohio (God's Bible School), Sept. 13-19; Gravette, Ark. (Ch. of God), Sept. 23—Oct. 3

STARNS: Willow Springs, Mo., Sept. 15-28; Butler, Mo., Sept. 27—Oct. 3

STEELE: Cushing, Okla., Sept. 1-12; Watonga, Okla., Sept. 17-28; Wellington, Kans., Sept. 29—Oct. 10

STEPHENS: Houston, Tex. (Balford), Sept. 15-28

STOCKER: Backus, Minn., Sept. 13-19

STRICKLAND: Mt. Vernon, Ill. (1st), Aug. 31—Sept. 5; Avon Lake, Ohio (1st), Sept. 6-12; The Plains, Ohio, Sept. 13-19; Galesburg, Ill. (1st), Sept. 20-28; Hilliard, Ohio (1st), Sept. 27—Oct. 3

SWARENGEN: Pickford, Mich., Aug. 31—Sept. 5; Phoenix, Ariz. (Westdale), Sept. 7-12; Scottsdale, Ariz., Sept. 13-19; Norwood, Ohio, Sept. 20-28; New Boston, Ohio, Sept. 27—Oct. 3

TALBERT: Altus, Okla., Sept. 29—Oct. 10

TAYLOR, E. E.: Woodward, Okla. (1st), Sept. 6-12; Iberia, Mo., Sept. 17-28; Griffin, Ga., Sept. 28—Oct. 3

THOMAS, FRED: Craig, Mo., Aug. 31—Sept. 5; Kenosha, Wis. (1st), Sept. 6-12; Canton, Ill. (1st), Sept. 13-19; Albertville, Ala. (1st), Sept. 20-28; Nashville, Tenn. (Don-

elson), Sept. 27—Oct. 3
TOMPKINS: Dodson, Tex., Aug. 31—Sept. 5; Arlington, Tex. (East Park), Sept. 7-12; Hiwassee, Ark., Sept. 13-19; Siloam Springs, Ark. (1st), Sept. 21-26; Amarillo, Tex. (Hamlet), Sept. 28—Oct. 3
TRIPP: Cridersville, Ohio, Aug. 31—Sept. 5; Mansfield, Ill., Sept. 13-19; East Alton, Ill. (Rosewood Hgts.), Sept. 20-26
UNDERWOOD: La Harpe, Ill., Sept. 7-12; Crawfordville, Ark., Sept. 14-19; Veedersburg, Ind., Sept. 21-26; Udall, Kans., Sept. 28—Oct. 3
WACHTEL: Old Hickory, Tenn., Sept. 14-19
WALKER, LAWRENCE: Middleport, Ohio, Sept. 7-12; Wellsburg, W. Va., Sept. 13-19; Lynn, Mass., Sept. 21-26; Akron, Ohio (West), Sept. 28—Oct. 3

WALKER, W. B.: Belgrade, Mo., Sept. 5-12; De Soto, Mo., Sept. 19-26
WALLACE: Payne, Ohio (1st), Aug. 31—Sept. 5; Villonia, Ark. (1st), Sept. 14-19; Springdale, Ark., Sept. 21-26; Shreveport, La. (1st), Sept. 28—Oct. 3
WARD: North Pekin, Ill., Sept. 2-12; Oil City, Pa., Sept. 16-26
WATSON: Greenbrier, Ark., Sept. 5-12
WEBSTER: Lucedale, Miss., Aug. 29—Sept. 5
WELLS: Bozeman, Mont., Sept. 19-26
WESTS: Scio, Ohio, Sept. 10-19; Lakeville, Mass., Sept. 24—Oct. 3
WHITED: Sallisaw, Okla., Sept. 19-26
WILKINSON: Vevay, Ind., Sept. 10-19

WILLIAMS, LAWRENCE: Boise City, Okla., Aug. 30—Sept. 5; Joplin, Mo. (Calvary), Sept. 12-19; Purcell, Okla., Sept. 20-26
WOODWARD: Bellaire, Mich., Aug. 27—Sept. 5; Anderson, Ind. (Fairfax), Sept. 10-19; Boswell, Pa., Sept. 24—Oct. 3
WYRIK: Mineral City, Ohio, Aug. 31—Sept. 5; Hurricane, W. Va., Sept. 6-12; Delroy, Ohio, Sept. 13-19; Cambridge, Ohio, Sept. 21-26; Parkersburg, W. Va. (Broadway), Sept. 27—Oct. 3
YOUNGER: Delano, Calif., Sept. 13-19; Berne, Ind., Sept. 20-26; Warren Ohio (1st), Sept. 27—Oct. 3
ZIMMERLEE: Madison, S.D., Aug. 26—Sept. 5; Molalla, Ore., Sept. 9-19; Portland, Ore. (Brentwood), Sept. 23—Oct. 3

OF PEOPLE AND PLACES

A CUSTOM-BUILT TRAILER was made by members of the Perryton, Tex., church and presented to the West Texas District for use on IMPACT trips. The trailer will carry risers for the choir, songbooks, and other equipment. Jack O. Bowman is pastor. Perryton church has seen three fathers of IMPACT team members converted. □

REV. DONALD H. STRONG of Hingham, Mass., has been appointed "Coordinator of Services to the Elderly" for the state of Massachusetts. The announcement of the appointment came from the governor's office.

Mr. Strong, who has held several posts concerned with the elderly, served for 28 years as a pastor on three districts. In his new position, he will administer federally funded programs to aid the elderly, will develop services for older persons, and coordinate activities affecting 600,000 senior citizens. □

A "KING AND QUEEN" contest for their Cradle Roll department was sponsored by the Sunday school at the Bloomington (Ind.) First Church.



Royal Cradle Roll couple

On a designated Sunday, everyone present had voting privilege. "King" Matthew McFadden and "Queen" Dana Lawyer from the Cradle Roll set received special crowns in recognition of their selections. □

A FIFTIETH WEDDING ANNI-

VERSARY celebration for Mr. and Mrs. Dan Sledge of Duncan, Okla., was hosted by their children, Mr. and Mrs. Truman West and Mr. and Mrs. Wayne Sledge of Duncan. Many friends and relatives attended the open house which honored the couple. □

THE DOCTOR OF PHILOSOPHY DEGREE from the California Graduate School of Theology in Glendale, Calif., was awarded Rev.



Dr. Ford

Byron C. Ford. Dr. Ford is pastor of the San Diego Clairemont Church. Mr. Ford received his A.B. degree at Pasadena, Calif., and the B.D. degree from Nazarene Theological Seminary, Kansas City. The subject of his dissertation was "Various Methods of Missionary Giving." □

BETHANY NAZARENE COLLEGE, Bethany, Okla., honored 335 candidates for degrees and certificates at its sixty-sixth annual commencement. The commencement sermon was given by Dr. Timothy Smith, professor of education and history at Johns Hopkins University. Dr. Smith is author of two major books: *Revivalism and Social Reform*; and *Called unto Holiness*, a social history of the Church of the Nazarene. □

EASTERN NAZARENE COLLEGE, Quincy, Mass., held its forty-ninth annual commencement on the lawn at Gardner Hall, the college's administrative building. General Superintendent Samuel Young, former president of ENC, was the commencement speaker. Degrees were received by 109 graduates. □

TREVECCA NAZARENE COLLEGE students heard Dr. George J. Reed at the 1971 commencement exercises. Dr. Reed is chairman of the United States Board of Parole,

Washington, D.C. He is a member of the board of trustees of Eastern Nazarene College, Quincy, Mass. □

PLANS FOR FUTURE DEVELOPMENT were discussed by the board of trustees of British Isles Nazarene College, Manchester, England, with Dr. Edward S. Mann, executive secretary of the Department of Education. Dr. Mann also was a participant in the graduation exercises at European Nazarene Bible College, Busingen, Switzerland. □

THE "SUNDAY SCHOOL ADMINISTRATION AWARD" was presented to Mrs. Alfred Allen from the Spokane (Wash.) Valley Church,



Pastor Wayne Hagemeyer congratulates Mrs. Allen as he presents the award she has earned.

where she has been Sunday school superintendent for the past nine years. She has served effectively in Sunday school and Christian education work since the age of 16. □

MOVING MISSIONARIES

Miss Mary Meighan, c/o Mrs. Freda Wirth, 71 E. 54 St., Hialeah, Fla. 33012.

Rev. and Mrs. Kenneth Stark, 503 South Oakdale, Medford, Ore. 97501.

Rev. and Mrs. Alfred Swain, Apartado 149, Guadalupe, Goicoechea, San Jose, Costa Rica, Central America.

Rev. and Mrs. Jerry Wilson, 612 Fern, Nampa, Idaho 83651.

Mr. and Mrs. John Wise, 306 S. Canyon, Apt. B, Monrovia, Calif. 91016.

NEWS OF REVIVAL

DOZENS OF YOUNG PEOPLE found spiritual help during a meeting with T. E. Holcomb of Houston at the Shattuck, Okla., church. The impact of the meeting was sensed through the city. Samuel E. Baker is pastor. □

OBEDIENCE, OPEN CONFESSION, AND ORGANIZED PRAYER resulted in 22 souls being saved, two new members added to the church, and plans for a building program at the Fairview, Tenn., church. Evangelist and Mrs. Estep were the special workers for the revival. Henry D. Lynn is pastor. □

THIRTY-FIVE FOUND SPIRITUAL HELP during a meeting at the Independence (Mo.) Fairmount Church. Rev. and Mrs. Carl Prentice were evangelists for the crusade. Ken McWain led the revival music. Willard Nabors is pastor. □

OVER 40 PEOPLE BOWED at the altar during an eight-day meeting at the Cookeville, Tenn., church.

George and Charlotte Dixon were the evangelistic workers. J. C. Summerlin is pastor. □

THE LARGEST CROWDS ever assembled for religious services in Butte County, Calif., crowded the armory during a meeting with Dr. Jack Van Impe. There were 21 participating churches. Rev. Maurice Palmquist, pastor Chico (Calif.) First church, was the crusade chairman. The site had to be changed the last three nights to accommodate the crowds of up to 2,400. □

THE JACKSONVILLE (N.C.) FAITH CHURCH had a revival with H. E. Davidson from Louisville, Ga., as speaker. Twenty or more found spiritual victory. God's blessing continued upon the church. They proceeded with a remodeling program. R. E. Dean is pastor. □

SIXTY PEOPLE PRAYED THROUGH to spiritual victory during a meeting at Conroe, Tex., church. Rev. Mrs. Emma Irick was evangelist. Prayers of long standing were answered during the meeting. Pastor Bob Ferguson took in a class

of church members as a result of the revival. □

DR. AND MRS. JOSEPH GRAY of Lubbock, Tex., conducted a revival in the Denison (Tex.) First Church. In nearly every service seekers found heart needs met. Daniel Snowbarger is pastor. □

ENTHUSIASM AND SPIRIT WERE HIGH in the Enumclaw, Wash., church following a "musical revival" with Ron and Myrtlebel Lush. New talent was discovered and the evangelist's theory of "total involvement" was demonstrated.

The Enumclaw church has occupied its new facilities since November, 1970. There is room for future expansion on the seven-acre plot where the church is located. An average-attendance increase in Sunday school and other services has been evidenced since the move. J. E. McConnell is pastor. □

THE SOUTH OTTAWA (ILL.) CHURCH saw 60 seekers find spiritual help during a revival effort with Rev. and Mrs. Alva O. Estep. Fifteen new members were added to the church on profession of faith. R. F. Howard is pastor. □

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WETMORE ACCEPTS OHIO PASTORATE

A. Gordon Wetmore, general secretary of NYPS and pastor of the Quincy, (Mass.) Wollaston Church, has accepted the call to pastor Columbus (Ohio) First Church. He will be succeeding Rev. Miles Simmons in the Ohio pastorate. Rev. Wetmore is a member of the General Board. □



Gordon Wetmore



"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

August 22—"A Shout, a Cry, or a Song?"
August 29—"Just Why Aren't You a Christian?"
September 5—"Prizes and Principles"
September 12—"A Famous Dropout"

MOVING MINISTERS

M. Alsobrook from Stinnett, Tex., to Tucumcari, N.M.

Donald K. Ault, Jr., from Sugar Grove, Ind., to Shipshewana, Ind.

C. Frank Beckett from Lake Forrest, Tex., to Belton, Tex.

Richard D. Bond from Pasadena (Calif.) Central (associate) to Louisville (Ky.) Buechel.

James D. Browning from Window Rock Mission to Ponca City, Okla.

Gene Chambers from Mountainair, N.M., to Los Alamos, N.M.

Vernon B. Curless from Ft. Worth Polytechnic to Kansas City Lee's Summit.

Robert D. Danielson from Hoopston, Ill., to Bradley (Ill.) First.

LeRoy Davis from Hayesville, Kans., to Lenoir City, Tenn.

D. D. Elliott from Selma, Ala., to Jacksonville (Fla.) Normandy.

Doyle E. Ellis from Ames, Ia., to Montrose, Ia.

Glenn R. Evans from Bradley (Ill.) First to Erie, Pa.

Harry L. Evans from Renton, Wash., to Vancouver (Wash.) Hillcrest.

Clarence A. Griffin from Snoqualmie, Wash., to Delta, Colo.

Paul K. Hayman from Cardington, Ohio, to retirement.

Robert O. Jackson from Emmett, Idaho, to Milwaukie, Ore.

Garland Johnson from Columbus (Ohio) First to Ardmore (Okla.) First.

William Judkins from Nazarene Theological Seminary to Orange, Va.

Charles C. McMinn from Greenville (Tex.) First to Tyler (Tex.) First.

Louis P. Owens from Nazarene Bible College to Covington, Ga.

Gene E. Phillips, to field of evangelism.

Hoy Richards from Richmond, Me., to Bethel, Me.

David Thirkell from Keighley, Yorkshire, to Llay, Wrexham, England.

Louis B. Whetstone from Barnesville, Ga., to Brunswick (Ga.) First.

Earl C. Williams from field of evangelism to Elgin, Ore.

EASTERN KENTUCKY DISTRICT ELECTS DR. LAWRENCE B. HICKS

Dr. Lawrence B. Hicks, pastor of Ashland (Ky.) First Church has accepted the superintendency of the Eastern Kentucky District. He was elected on the fourth ballot taken July 7 at Ashland.



Dr. L. B. Hicks

Dr. Hicks has been a member of the General Board of the denomination for 15 years. He has pastored the Ashland (Ky.) First Church since 1963.

He will succeed Dr. D. S. Somerville as district leader. Dr. Somerville is retiring after serving as district superintendent for the last 20 years. □

KELLOGG FOUNDATION GRANT TO EASTERN NAZARENE COLLEGE

The W. K. Kellogg Foundation of Battle Creek, Mich., has made a grant of \$20,680 to Eastern Nazarene College, Quincy, Mass., in support of her broad-scale college community project in horticulture for beautification of community school grounds. This is one of 25 similar grants made to small, private liberal arts colleges throughout the United States as part of the Kelloggs' concern with environmental problems.

Director of the project will be an ENC biology professor, William J. V. Babcock, who will be on sabbatical leave of absence from his teaching duties next year to develop his project. Activities for the year include development of a detailed syllabus and handbook for a course "Principles of Horticulture for Teachers," design of horticulture landscaping for the grounds around area schools, enlargement of the campus greenhouse for wider participation, and involvement of teach-

ers and pupils in school ground beautification projects.

Dr. Robert E. Kinsinger, Kellogg Foundation vice-president, explained that through these grants the Kellogg Foundation hopes to "encourage the small, private liberal arts colleges, students, and faculty, to consider in a practical way unique means by which the results of continuing insults to the environment may be modified or reversed."

Review panel for the Kellogg project on campus are members of the college administrative council: Leslie Parrott, president; Lee McCleery, assistant to the president; Robert Bollinger, chief business officer; and Donald L. Young, academic dean.

This grant is in addition to the previously announced (see June 9, *Herald*) W. K. Kellogg Foundation grant of \$5,000 to ENC for resource materials in environmental studies. □

ANNOUNCEMENTS

"After a little over six years in full-time evangelism, I am now leaving the field to accept the pastoral duties of the McPherson, Kans., Church of the Nazarene. I am cancelling my complete state.—Jim Monck.

The fiftieth anniversary celebration of the

Grassland, Tex., church will be held Sunday, August 22. A special service will be held at 2:30 p.m. Lunch will be served.

Recommendation

After 10 years of pastoral ministry in Van Buren, Ark., Rev. Earl Baker has resigned and is again entering the field of evangelism. He may be contacted at Rte. 1, Springdale, Ark. 72764.—Boyd C. Hancock, North Arkansas district superintendent.

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District Superintendent Thomas W. Schofield, British Isles South District, organized the church at Bradford in Yorkshire on May 23. The church is the product of prayer and planning over a period of 12 years. Rev. F. Upton and Rev. David Cook are collaborators in establishing the Bradford work.

PASADENA COLLEGE HONORS ALUMNI



The Pasadena (Calif.) College Alumni Association honored Chaplain Leonard W. Dodson, '55 (left), and Dr. James C. Dobson, Jr., '58 (right), at their recent year-end banquet and homecoming. Mr. Ross C. Irwin, '56 (center), a Los Angeles attorney, is the president.

The two men received "Minister of the Year" and "Layman of the Year" distinguished achievement awards at the banquet attended by more than 600.

L. Dodson is the first Nazarene chaplain in the U.S. Navy. He has been assistant to the chief of navy chaplains in the Washington, D.C.,

office and responsible for the assignment of all U.S. navy chaplains. He holds two earned doctorates. Currently he is on assignment to Vietnam, where he is commander in chief of all navy chaplains and assisting in the negotiations for the release of U.S. prisoners of war.

J. Dobson is a professor at the University of Southern California Medical School and director of behavioral research at the Children's Hospital of Los Angeles, where he supervises research in congenital mental retardation. His recent book, *Dare to Discipline*, is a current best seller. Dobson was also speaker at the banquet. □

A CHURCH A DAY

The goal of "a church a day" during the 153 days between June 1 and October 31, 1971, has become a reality for the first part of the summer. During the first 36 days of this period, 36 new church starts were reported to the home missions office. New church starts have been listed in the June 23 and July 21 *Herald*. The latest report, to July 7, includes the following additions:

ALABAMA—Athens, Ala. Reeford Chaney, district superintendent.

BRITISH ISLES SOUTH—Ardley, Yorkshire. Thomas W. Schofield, district superintendent.

CANADA CENTRAL—Simcoe, Ontario, Canada. Bruce Taylor, district superintendent.

JOPLIN—Ozark, Mo. James Hester, district superintendent.

KANSAS CITY—Belton, Mo.

LOUISIANA—New Iberia. T. T. McCord, district superintendent.

MICHIGAN—New Buffalo, Mich., Houghton Lake, Mich. Fred J. Hawk, district superintendent.

MISSOURI—Poplar Bluff, Mo. Donald J. Gibson, district superintendent.

NORTH ARKANSAS—North Little Rock, Ark. Boyd C. Hancock, district superintendent.

PHILADELPHIA—Twin Hills, Pa. James E. Hunton, district superintendent.

ROCKY MOUNTAIN—Lewiston, Mont. Ross Price, district superintendent.

VIRGINIA—Buckingham, Va.; Martinsville, Va.; Pennington Gap, Va. Gene Fuller, district superintendent.

WESTERN SAMOA—Lotopa, Western Samoa. Jerry Appleby, district superintendent. □

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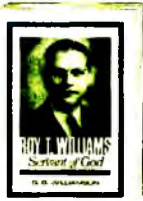
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**ROY T. WILLIAMS:
SERVANT OF GOD**

By G. B. Williamson. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1971. 112 pages, paper, \$1.25.



This is a "must" book, and timely. Not a new book—the 1947 edition revised—but fresh and immensely readable.

Who should read it? Every Nazarene. New Nazarenes, who need to learn: old-timers, who need to remember.

It relives before us the 40 years of a branch of Christ's kingdom which has known exceptional growth, and reminds us of the price paid and the freedoms bought.

Chapter titles spell out R. T. Williams' unique contribution: "Preacher of Righteousness," "Master of Assemblies," "A General in the Crises," "Our Debt of Gratitude."

Other chapters tell the story of his early life: "Called to Serve," "Days of Decision," "A Sense of Destiny."

G. B. Williamson was eminently qualified as author. He knew his subject well, and he wrote from the perspective of an immediate successor in office.

Even those of us who knew Dr. Williams in person as efficient general superintendent, dynamic speaker, and powerful pleader for our last dollar ("to save our Publishing House"), see him here in clear-cut focus as the man God supplied for

the moment of foundation-laying.

At least three crucial issues are shown settled rightly and permanently, largely through his influence and personal intervention: denominational unity, financial soundness, and communication medium. So, also, several basic principles and policies. "Our greatest human asset," he was called by one who knew.

As we read, we are reminded again and again that the main drive of this leader's ceaseless, non-resting giving of himself was to create an instrument for his Master's use, "Alive unto God." To build a church where "holiness" could and would be preached. This is his legacy to us, legacy and charge.

Good for every Nazarene to read; good for every sincere Christian. For here we meet the man himself: his natural shrinking from prominence, the very human pull of home and family, and of his cottage in the Ozark foothills. The love of people too, especially "just folks." But always the constraining love of Christ.

From this picture two truths emerge distinctly.

First, "God will not waste a consecrated life." The greater the native gifts, the richer the fruit and the more significant the achievement.

And second, the greater the gifts, the greater the responsibility to keep them consecrated.

The beauty of this great man's life is his genuine humility of spirit rooted in a constant search for God's will and a dependence on God's direction and God's faithfulness.

The subtitle of the book is the accolade Roy Williams would have prized highest: "Servant of God."—BERTHA MUNRO.

**STUDENT DIES
IN PLANE CRASH**

Dale Miller, 17, was killed in the June 6 crash of the Air West plane in Los Angeles which took the lives of 49 people. He is the son of Mr. and Mrs. Ralph Miller, Walla Walla, Wash.

Dale was a 1971 graduate of Waitsburg High School where he was an



Dale Miller

Photo by American Society Magazine photographer

honor student and played in the band. He was one of 12 high school graduates who had just received scholarships to Northwest Nazarene College from Walla Walla First Church.

A memorial service was held on June 11 with Rev. Rex Miller, uncle of Dale, and Rev. George O. Cargill, pastor at Walla Walla First Church. Dale's body was not recovered.

He is survived by his parents, two brothers, and a sister. □

**DISTRICT ASSEMBLY
INFORMATION**

GEORGIA, September 2-3. First Church of the Nazarene, Lois at Bernard Sts., Warner Robins, Ga. 31093. Host Pastor: Paul Barnes. General Superintendent: Dr. Edward Lawlor.

SOUTHEAST OKLAHOMA, September 2-3. First Church of the Nazarene, 11th Street and Market, Shawnee, Okla. 74801. Host Pastor: Harold Blankenship. General Superintendent: Dr. V. H. Lewis.

NORTH CAROLINA, September 8-9. First Church of the Nazarene, 1410 Elder Way, Burlington, N.C. 27215. Host Pastor: Loren Schaffer. General Superintendent: George Coulter.

JOPLIN, September 9-10. First Church of the Nazarene, 2000 Grand, Carthage, Mo. 64836. Host Pastor: Wendell O. Paris. General Superintendent: Dr. Orville W. Jenkins.

SOUTHWEST OKLAHOMA, September 9-10. Trinity Church of the Nazarene, 1345 S.W. 29th St., Oklahoma City. Host pastor: Robert L. Sumner. General Superintendent: Dr. Eugene L. Stowe.

NEW YORK, September 10-11. 54 Wiltwyck Ave., Kingston, N.Y. 12401. Host Pastor: Thomas Young. General Superintendent: Dr. Samuel Young.

SOUTH AFRICA, October 21-22. Church of the Nazarene, South Road, Regents Park, Johannesburg, Transvaal, South Africa. Host Pastor: W. C. Dishon. General Superintendent: Dr. V. H. Lewis.



**attention
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VITAL STATISTICS

DEATHS

REV. OSCAR W. EUDALEY, 77, pastor and evangelist for 32 years, died June 20 at Marlow, Okla. Funeral services were conducted by Revs. Ray Hance, W. T. Johnson, and R. T. McBrien. Surviving are his wife, Anna; one daughter, Rhama Weaver; four sons, Bill, Mark, Leonard, and Lawrence; 16 grandchildren; one brother; and three sisters.

MRS. EVELYN MARY IRESON, 67, died June 18 in Bakersfield, Calif. Funeral services were conducted by Rev. Ira L. Shanafelt. Survivors are one daughter, Joan Bugni; two sons, William and James; four grandchildren; and one brother.

ROBERT AUCHMOODY, 50, died Jan. 25 in South Otselic, N.Y., in an accidental death by a hit-and-run driver. Funeral services were conducted by Rev. Loren Cook and Rev. Hugh Bauer. He is survived by his wife, three sons, three daughters, two grandchildren, his father, one brother, and one sister.

RAYMOND RYAN, 60, died June 25 in El Paso, Tex. Funeral services were conducted by Rev. Jerry W. White and Rev. Harold Morris. He is survived by his wife, Mildred; two sons, Keith and Steve; one daughter, Mrs. Virginia Meier; five grandchildren; and two sisters.

REV. THOMAS CORNELIUS BOWEN, 79, died July 3 in Rancho Bernardo, Calif. Funeral services were conducted by Revs. O. J. Finch, R. Hertenstein, D. Swarth, H. Wallin, and D. Kerns. He is survived by his wife, Frances; a daughter, Mrs. Geraldine Olinger; and two sons, Gerald and Cornelius.

CHARLES J. REED, 87, died July 4 in a Springfield, Mo., hospital. Funeral services were conducted by Rev. Thomas L. Blaxton. Interment was in Willow Springs, Mo. He is survived by his wife, Alberta; one son, Charles J.; one daughter, Mary Ethel Bryant; five grandchildren; nine great-grandchildren; and one brother.

MRS. ARLO E. (ALICE) FISHER, 64, died Apr. 30 in Oklahoma City. Funeral services were conducted by Dr. Ponder Gilliland and Dr. Fred Floyd. Surviving is her husband, Arlo; one son, Harlan; two daughters, Mrs. Paul (Lois) Canen and Mrs. Robert (Phyllis) Campbell; nine grandchildren; two sisters; and two brothers.

REV. GEORGE HOMER BURTON, 82, died June 29 in Springfield, Ill. Funeral services were conducted by Rev. Harold Morgan. Rev. George Burton had been in the ministry for 52 years. He is survived by his wife, Mamie, five sons, three daughters, 17 grandchildren, and 23 great-grandchildren.

BIRTHS

—to Robert and Roberta (Essex) Everett, Happy Camp, Calif., a girl, Cari Lane, May 10.

—to Rev. Gary T. and Myra (Silver) Stephens, Belle Glade, Fla., a girl, Stacey Lynnea, May 5.

—to Ralph and Judy Rollins, Herington, Kans., a girl Michelle Angelique, June 9.

—to William and Sharon (Briggs) Judkins, Kansas City, a girl, Christina Rene, June 8.

—to Rev. Richard E. and Evelyn (Delp) Vandervort, Port Allegany, Pa., a boy, Kevin Darrel, June 20.

—to Keith and Pat (Larrison) Showalter, Oska-loosa, Ia., a boy, Gerron Scott, Mar. 6.

MARRIAGES

Carol Bickford, Flint, Mich., and David Lang, Pickford, Mich., June 18.

Faith Lee, Caldwell, Idaho, and Rev. Earl C. Williams, in Caldwell, Idaho, May 30.

Patricia Louise Rogers, Lakeland, Fla., and David Allen Dodge, Eau Gallie, Fla., at Lakeland, Fla., June 19.

DIRECTORIES

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

NEWS OF RELIGION

SUPREME COURT BLOCKS DIRECT GOVERNMENT AID TO EDUCATION. Two decisions by the United States Supreme Court in late June, 1971, will be remembered as landmark cases.

The first is an eight-to-one vote in which the court struck down laws of two states which permitted direct payments for teaching secular subjects to elementary and secondary schools operated by churches.

The second is a five-to-four decision in which the court ruled that it is constitutional for church-related colleges and universities to receive federal grants to put up buildings and facilities used for nonreligious instruction.

The rulings are likely to set numbers of elementary parochial students searching for desks in public schools this fall. However, the full impact of the high court decisions won't be felt for at least 12 months, because further litigation in related cases must wend their way through courts.

The Supreme Court specifically ruled against government assistance plans in Pennsylvania and Rhode Island which called for a purchase of teachers' services in secular courses and a salary supplement for these teachers. The justices warned against "excessive entanglement" between the church and the state in these aid programs to education.

Actually, the court had approved previously the use of state funds for textbooks and transportation and lunches. Its ruling showed no sign of wavering on these prior forms of aid. It seemed that the justices were saying that the way out of the financial plight of parochial schools in the United States should not lie in further fusing together the functions of church and state educational systems.

The effect of the historic rulings will be far-reaching. Across the nation one-tenth of all elementary and secondary school pupils attend parochial-private schools.

How many of America's 12,000 parochial schools will close because of the ruling? Estimates vary, ranging from 10 to 20 percent. This would speed up the decline of parochial school enrollment, which has fallen 20 percent in the past half-decade. The schools won't give up without a struggle. Those seeking government monies will try for other forms of aid such as tax relief for parents or voucher payments. But the court would be well-advised to deny these attempts, and not to confuse the purposes of church and state schools by shortsighted spending programs which would endanger both systems.—EPA NEWS SERVICE. □

CUBA CHURCH SEEN HOLDING ITS OWN. Despite restrictions by Premier Fidel Castro, church life in Cuba seems to be holding its own and even gaining ground, in some cases.

This observation, carried by George W. Cornell's AP column, is said to be the general picture that emerges from recent reports of churchmen from that island nation or visitors to it.

"Either there is an increased freedom, or the church is just now becoming uninhibited enough to discover the freedoms it has had," Joyce Hill is quoted. Miss Hill is a United Methodist missions official who recently spent 17 days on the island.

Church meetings are held without any difficulty from local authorities, Miss Hill said of town after town.

Auxiliary Bishop Bernardo Arzitia of Santiago explained: "Christians in Cuba can go to church—that is not the problem." He adds that the Christian message is restricted to the churches, and can't be preached outside them in public places.

Christians are barred from taking up studies in certain professions such as philosophy, education, and sociology, Miss Hill's report says, "but can study to become technicians and skilled workers." □



the answer corner

Conducted by W. T. Purkiser, Editor

■ **When paying tithes should we pay on what we earn or on what we bring home after taxes, insurance, bonds, etc., are taken out? There has been a lot of discussion on this among our members. Please answer as soon as possible.**

The tithe should be based on what you earn. For wage earners or ordinary salaried people, this would be the amount appearing as your salary on the form the employer sends the government or which is stipulated in his contract with you.

For professional people, salesmen, and those generally "self-employed," the "adjusted gross income" reported to the government would be the "increase" or tithe base used.

Ministers would ordinarily tithe on the amount reported as "self-

employment income," which would include parsonage rental value and furnished utilities, with a possible adjustment to compensate for the fact that they are gaining no equity in a house furnished by the church.

I would hesitate to include "perquisites"—that is, the value of items furnished by the employer but not included in the stated salary—although I have personally always tithed on these also. It would at least be appropriate to give offerings sufficient to cover these amounts.

Let me add, however, that, in

terms of both biblical principles and conditions in today's society, the tithe is a minimum—never in any sense a maximum or an ideal goal for giving.

The parable of the widow's mites makes it abundantly clear that God looks on what is left more than He does on what is given. Stewardship means far more than the tithe, even in terms of economics. It applies to the use of what we retain for ourselves every bit as much as it does to what we give.

Those who are able should give much more than a first tithe.

■ **In Romans 10:11, the King James Version reads, "For the scripture saith, Whosoever believeth on him shall not be ashamed." Some modern translations translate the word "ashamed" as "disappointed." I would appreciate it if you could clarify this for me.**

The Greek word is *kataischuno*. Its primary meaning is to be confounded, dishonored, or put to shame.

Romans 10:11 is a quotation from Isaiah 28:16, which is also quoted in the same way in Romans 9:33. Isaiah 28:16 reads, "He that believeth shall not make haste," where the Hebrew term is one that suggests eagerness or anxiety.

Moffatt was the first to translate *kataischuno* "be disappointed." Phil-

lips, *Good News for Modern Man*, and *Living Letters* followed his understanding.

I would suspect the interpretation comes from putting together the New Testament word with its Old Testament counterpart. The eagerness and anticipation of the real believer in Christ will not be frustrated.

Either way, it is true. "Whosoever believeth on him shall not be

ashamed" and "will never be disappointed."

While your question does not include it, Romans 10:11 is one of the scores of New Testament verses that testify most persuasively to the full deity of Christ. For this is one of the many verses which in their Old Testament settings relate to the one true God but which in the New Testament are applied to Jesus.

■ **Two questions on Isaiah's vision in Isaiah 6. Isaiah said he saw the Lord sitting upon a throne, but in John 1:18 we read that no man has seen God at any time. What is your answer on this? Do you believe Isaiah was a sinful man, as mentioned in verses 5 to 7?**

The Old Testament tells of a number of times when God appeared to men. Such events are known as "theophanies," or appearances of God.

These are not, however, in contradiction to John 1:18, where the point is that no man has seen God as Christ Jesus, the eternal Son, has seen Him and revealed Him. The rest of the verse makes this clear; it is through Christ that we come to know the redemptive nature and power of God. "He that hath seen me hath seen the Father," Jesus said in

John 14:9.

Isaiah's sin in Isaiah 6:5-7 was not a question of rebellion against God, as is implied in "sinning," since Isaiah was already a prophet (cf. 1:1 in connection with 6:1).

Isaiah's problem was not what he was doing, but what he *was*—"I am a man . . . unclean." The "iniquity" which was taken away (verse 7) is described by the Hebrew word that meant sin as a state or principle. The "sin" was purged or cleansed, not pardoned.

Isaiah represents the unsanctified

Christian struggling with the problem of an inner resistance to the will of God, divided loyalties, "double-mindedness," a self against itself, the "carnal mind" (Romans 8:6-8).

What he experienced was a prophetic preview of the cleansing of the heart of the believer who appropriates through faith "the fulness of the blessing of the gospel of Christ" (Romans 15:29)—that is, a clean heart and power for effective witnessing (Matthew 5:8; Acts 1:8; 15:8-9; Ephesians 5:25-27; 1 Thessalonians 5:23-24; and 1 John 1:7).

APPRECIATION SHOWN TO NAZARENE EMPLOYEES

Big *E* day at the Nazarene Publishing House in May meant "Employee Appreciation Day." *E* was expanded to include the opening of Unit *E*, the new building containing 12,000 square feet of warehouse space.

This was only the start as *E*'s came cascading from Manager M.A. (Bud) Lunn, who spoke to the 250 employees about evangelism (personal and corporate), economy (in general), effective efforts (on the part of employees), elimination of errors (in reducing costs), ecology (environmental cleanup), enrichment (spiritual and professional), exercise

(taking advantage of noon hour relaxation), extras (fringe benefits), empathy (putting ourselves in the shoes of the pastors and people we serve and our fellow employees), and eternal values (building for today and tomorrow).

The next big *E* stood for eating.

The final *E* stood for *ended* (as far as work was concerned).

All employees were given the afternoon off, which in essence made it an effective and excellent employees' day.

A similar day of recognition honored employees of international headquarters. An August afternoon picnic at Baptiste Estate provided an informal setting for an afternoon and evening of relaxation, fellowship, and feasting.

Following dinner, General Superintendent George Coulter addressed the group of employees. □

NPH employees hear manager's message



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Pro: Biweekly Herald

Please accept this hasty note as an expression of appreciation for the newly scheduled *Herald* (every other week). As a busy wife and mother, I like it!

Just finished reading "A Moment for Mom." Please include more of Dr. Dobson's articles. I know you have in the past.

MRS. HOWARD HULL
Missouri

Con: Neglect of Moving Nazarenes

Why do not some of our pastors take more seriously the "moving Nazarenes" program?

It takes only a few minutes to fill in the little orange card and mail it. We are losing many prospects through neglect in this area.

Of course, members of our church will find their new church home, but Sunday school pupils may not.

—MRS. L. E. LEEPER
Florida

Pro: Service over Survival

"Survival or Service, Which?" by K. S. Rice, in the April 28 issue of the *Herald*, is one of the most timely articles you have ever published.

This article should be framed and placed in a conspicuous place in every church in our denomination as a reminder of the purpose for which it exists.

My prayer is that God will raise up an army of militant Nazarenes who will aggressively fight the trend of our beloved Zion becoming a mere organization when it was called out to be a living organism.

It is a sad day in the history of any church when the concern of the radical and liberal elements of society surpass the compassion and concern of the Church. It is high time for us to awake from our comfortable siestas and thrust in the sickle to harvest the ripened grain.

—EVA J. CUMMINGS
Nebraska

ADVISORY COMMITTEE PLANS FOR 1973

An advisory committee meeting in Kansas City, July 27, began laying the foundation for involving the denomination in "Key '73," an all-out united evangelistic emphasis sponsored by over 70 denominations. The united Christian witness is expected to make an impact on the life of the entire North American continent leading up to and during the year 1973.

Under the direction of Dr. John L. Knight, executive secretary of the Department of Evangelism, the committee discussed denominational goals and methods for its part in the outreach program.

The committee was composed of the following: Rev. Ed Murphey, Oklahoma City Lakeview Park; Rev. J. V. Morsch, Nashville First; Rev. Clarence Kinzler, Riverside (Calif.)



Dr. John L. Knight directs the advisory committee in long-range planning

Arlington Avenue; Rev. Paul Moore, New Milford, N.J.; Mr. John Gray, Kansas City; General Superintendent Orville W. Jenkins; Dr. W. R. Hurn, executive secretary, Department of Home Missions; Dr. Kenneth Rice, executive secretary, Department of Church Schools; Dr. H. Dale Mit-

chell, executive director, Communications Commission; Mr. Mario Velez, Spanish Department; Rev. Eddie Lee Walker, Kansas City Park Avenue; Rev. Carl Summer, Bethany (Okla.) Calvary; Rev. Bob Lindley, Springfield (Mo.) First; and Dr. John L. Knight. □

ENTIRE PARSONAGE FAMILY KILLED IN CRASH

Rev. James (Jim) Caniff, Indianapolis, has been called as pastor of the Church of the Nazarene in Shirley, Ind., where the former pastor and his entire family were killed in a two-car crash, July 4. A total of 10 lives were lost in the highway mishap.

The attention of thousands of persons in Indiana and the Midwest was directed by means of television to the accident and funeral services for Rev. Prentis E. Willen, 42; his

wife, Mrs. Dorothy Willen, 43; son, Stanley, 17; daughter, Sharon, 19; and Willen's mother, Mrs. Pauline Willen, 62, Columbus, Ind. About 1,000 persons attended the family funeral services at the church in Shirley, population, 1,160.

The crash occurred on I-65 near Jeffersonville when another car crossed the medial barrier and struck the Willen vehicle head on. Five persons were killed in each car.

Stanley Willen lived seven hours after the crash. He was conscious and prayed for himself and his family before the ambulance arrived. Willen had pastored at Shirley five years. He was ordained in 1960.—N.I.S. □

ACTIVE ALUMNUS OF ONC DIES

Lauren Larsen, 35, died July 10 at Blodgett Memorial Hospital in Grand Rapids, Mich. Death resulted from a cardiac arrest. Lauren was the son of Mrs. Naomi Larsen, professor on the music faculty at Olivet Nazarene College, Kankakee, Ill. His father, Professor Walter Larsen, headed the music department at the college prior to an untimely death in 1957 as a victim of an auto accident.

Mr. Larsen was a member of the

board of directors of the alumni association, ONC; a very active member of the Grand Rapids (Mich.) First Church; and participated in a music group widely known through its radio ministry as "Sixteen Singing Men." He had his own real-estate business in Grand Rapids.

He is survived by his wife, Sandra, daughter of Charles Ide, serving on the administrative staff at ONC; twin boys, Lauren and Larry, age 12; and a younger son, Todd.

Funeral services were conducted at Grand Rapids First Church, July 13, with Pastor Carl W. Baker officiating. □

McCULLOUGH TO SEATTLE

After serving the Kansas City Shawnee Church for five years, Rev. Melvin McCullough has moved to Seattle First Church, where he assumed pastoral leadership August 1.



Rev. Melvin McCullough

During his five-year ministry at Shawnee, Mr. McCullough saw the church more than double in membership through an aggressive program of personal and pulpit evangelism. Also, a new 9,000-square-foot educational unit was completed and additional property was acquired to care for the growing church.

He has written for many of the Nazarene periodicals, conducted revivals, and spoken at conferences on evangelism and youth camps. His book, *The Inevitable Encounter*, is being published this year by the Nazarene Publishing House. □



**"BY ALL MEANS...
SAVE SOME"**

HOMING IN ON HEARTACHE

The Sidewinder, a U.S. Air Force missile, has a sophisticated guidance system which enables it to "home in" on its target. An enemy plane may zig or zag or climb or dive, but once the Sidewinder's computer locks in on it, there is no letting go.

Aletha Dumas Galloway—who slipped away so unexpectedly March 1—had a blessed spiritual intuition like that. There were many beautiful things I learned about her during the four and a half years we were married, but nothing more characteristic than her ability to "home in" on troubled souls.

A mother was troubled about her teenage children. She blamed it on the church. She dropped out. No one could get to her, but Aletha did, and God did.

One Sunday morning the altar was full. An elderly couple who could not find room elsewhere knelt at the piano bench. I did not see them. Even if I had, I would have thought they were there to pray for others. But Aletha found them and God found them. This man was so happy that Sunday night that he walked across the parking lot to meet me as I came to church. A few weeks later they joined the church and a

few months later this man was in heaven.

A young businessman who had had his ups and downs, and whom she had known for many years, wiped his tears at her funeral and said, "If she had not prayed and been so patient and understanding, I would not be here today."

A young woman who kept "dropping out" frequently found a familiar car waiting in her driveway when she got home—sometimes very late.

Aletha had a genius of "homing in" on the lonely, the shut-ins, distraught young people, dear little ones starving for love, adults who were too busy, and those whose faith had somehow been shattered. "Homing in," for her, sometimes meant prayer through the night, fasting, finding her way in making difficult calls.

I cannot understand why she had to leave us. It may be they were having a report meeting in heaven of miracle cases of heartache-healing that Jesus had performed. If so she was a star witness, and she was right at home. May her mantle fall on some who read this.

—FLETCHER GALLOWAY
San Francisco